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THE
FRIEND.

A

RELIGIOUS AND LITERARY JOURNAL.

EDITED BY ROBERT SMITH.

VOLUME I.



SECOND EDITION.

PHILADELPHIA:

PUBLISHED BY JOHN RICHARDSON, CORNER OF CARPENTER AND SEVENTH STREETS.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. I.

SEVENTH DAY, TENTH MONTH, 13, 1827.

NO. 1.

PUBLISHED WEEKLY,

BY JOHN RICHARDSON,

Corner of Carpenter and Seventh Street,

PHILADELPHIA.

Price Two Dollars per annum, payable in advance.

PROSPECTUS.

In announcing their intention of commencing the publication of a new periodical journal, the editors feel that it will be expected of them to assign substantial reasons for the undertaking. It may be said, that the public is burdened with those which are already printed, and that a new journal can with difficulty force its way into notice, amidst such numerous competitors. We feel the force of the remark, but may suggest, that the field in which we propose to labour, is still unoccupied. Our object is, to furnish to the members of the society of Friends, an agreeable and instructive Miscellany. For this purpose, we shall expatiate over a wide and diversified field, of which a general outline will here be delineated. In the first place we shall endeavour to present a selection from the literature of the present day, purified from the exaggerated sentiments, the theatrical manner, the false morality, the perverted sublime, with which the example of a few great geniuses has infected the taste of the age.

We think that the time is peculiarly fitted for such an undertaking. At no former period, has the human intellect been so intensely and variously occupied. We can scarcely turn our eyes to a corner of nature, respecting which, during the last thirty years, there has not been some important discovery. Within that period, new sciences have been created, and all the old ones enlarged in their boundaries. Departments of knowledge, apparently the most unconnected, have been made to shed light on each other. Remote regions of the earth have been explored by the most learned men of the age. The pyramids and the catacombs of Egypt have given up their treasures of ancient lore to the patient genius of Europe; which is restoring to us, from beneath monkish chronicles,

the almost obliterated remains of the lost authors of Greece and Rome. Every class of organized beings, down to the doubtful animalcule of the microscope, has been examined and described. The boundaries of the solar system have been passed, and astronomers are now observing its path through the starry heavens, and computing the revolutions and magnitude of the stars themselves. All this prodigious energy of research is guided by a practical good sense, which is continually bringing it to bear upon the common interests of mankind; and enriched by a taste and a cultivated imagination, which beautify whatever they touch, and embellish the grave sciences with all the graces of composition.

From these inexhaustible sources, as instructive and elevating as they are pure and delightful,—in place of the novel and the romance,—we propose to fill a large department of our paper.

A portion of our journal will be devoted to selections from the writings, both in prose and verse, of the great masters of the old English school. A relish for the pure and simple models of composition which they have left, is a sure indication of correct and manly habits of thought, and will be inculcated throughout our pages. There is a natural adaptation of manner to the subject and occasion, which is required both by good taste and sound morals. It is truly refreshing to turn from the exaggerated and overloaded style which has become fashionable, to the simplest yet powerful touches, the happy keeping, the graceful lights and shades, which distinguish the writings of Addison and Swift, of Pope, of Goldsmith, and Cowper.

In another department of our paper—the philanthropic—we can promise to our readers a fund of interesting information. The improvements in education, in prison discipline, in the management of the poor, the sick, and the insane, and in the instruction of the dumb and the blind; the efforts of Christian beneficence throughout the world, in spreading the Scriptures, in civilizing the savage, and loosening the bonds of slavery, will all pass under review.

We shall support, whenever we have fit occasion, the views which the society of Friends entertain respecting many allowed abuses, such as lotteries, gambling, and intemperance.

As we wish to make the paper a fireside companion for Friends throughout this country, we shall study to infuse into it the mild and liberal spirit of our peculiar institutions, and to take from the most scrupulous mind all just cause of distrust respecting the practical tendency of our labours.

The journal will exhibit a summary of passing events, and an account of the various plans for internal improvement which are in operation.

A portion will be set apart for original communications, essays, poetry, and criticism. In this department we have good reason to look for strong support.

An important part of our labours has not yet been alluded to. Attached from conviction of their truth, to the doctrines of the people called Quakers, we make no secret of our opinions. We are well satisfied that many of the evils under which the society now suffers, have arisen from ignorance of our true principles, on the part of many of those who have left our communion. We shall, therefore, endeavour to illustrate, according to our ability, the genius and history of our society. Extracts from, and reviews of the writings of Friends, whether of early or modern date; and dispassionate expositions of the great principles involved in the present controversy, will be frequently and freely given. Nor shall we shrink, when we think the cause of justice requires it, from a free examination of the public conduct of individuals, and a defence of the course pursued by Friends, where we believe it to be misrepresented and calumniated. In doing this, we shall allow no taint of party spirit to darken our pages. The truth itself may sometimes be severe; but whatever it may require at our hands, personalities shall be steadily avoided, and private character held sacred.

A great mass of curious and valuable information relative to the early settlement

of Friends in this country, and the lives of individuals distinguished in our annals, is now accessible, and must speedily perish if there be no attempt made to preserve it. Communications upon this subject, as well as upon all those which we have enumerated, are solicited and will be gratefully received.

In venturing upon so untried a course as we have marked out for ourselves, we feel the full force of the objections which many scrupulous minds may urge against it. But having examined carefully the part we have taken; and being convinced that the cause of sound principles has sustained a loss for want of means of refuting calumny, exposing sophistry, and correcting misstatements, we shall rest our defence with perfect confidence upon the temper and discretion which we mean to exercise. If we redeem the pledge we thus give, we trust that we shall succeed in acquiring for our journal a character of fairness and fidelity, that shall give authority to its statements, and enable it to allay much of the irritation which rumour and calumny are sure to excite, and by means of which they have so fatally affected the peace of society. In fine, we enter upon the duties of editors with feelings chastened by a sense of the responsibilities we have assumed, and of the arduousness of the undertaking; yet animated by the prospect of an honourable and useful career.

FOR THE FRIEND.

Cursory Observations on a late publication, entitled an Essay on the Simplicity of Truth, signed Catholicus, by J. Phipps. London, 1779, p. 40.

It has been the lot of the people called Quakers, to be misunderstood and misrepresented in a remarkable degree. Attacked at one time as Jesuits and at another as Deists; censured now for their libertinism and now for their bigotry,—there is scarcely a point of their doctrine or a rule of their discipline which they have not been compelled to defend. But these various defences are by so many different hands—are so spread over the face of our history,—are, as regards many of them, so inaccessible to the general reader, and so unattractive in composition and appearance,—that few, even of our own members, are aware of their value, and how complete an exposition of the doctrines and testimonies of the society they present. The “evil times” on which we have fallen, have compelled us to resort to this great armoury, which has been, as it

were, locked up from common use. It may be truly said that the polish and temper of the weapons which it has furnished for our warfare with the libertine spirit of the day, have been unexpected both by ourselves and our opponents.

There is scarcely a single false position which has been taken, that is not in some one or other of these neglected volumes, stated and refuted. It is thus that ignorance is perpetually reviving the exploded errors of former times. We may here learn that the whole of these spurious doctrines was sifted and rejected long before the present generation attempted in its restless, innovating spirit, to pull down the ancient edifice of Quakerism, which had been built up amidst persecution and calumny, and is not, therefore, very likely to fall before the withering blast of infidelity.

We have been led into this train of thought by a perusal of the pamphlet, the title of which is prefixed to this article. It contains a decisive argument upon the necessity of maintaining inviolate the *whole discipline*, and a clear statement of the great principle that the original constitution of the body is its only legitimate rule of action. The reasoning could not be more appropriate to the circumstances of the present day, if it had been penned with a full knowledge of the pretences which men, in the constant breach of our order, set up to be held as the true representatives of Friends; and of the unfair manner in which the protection of the discipline has been claimed by those, who, under its shelter, have been busily engaged in laying waste both our order and our principles.

The pamphlet is an answer to a writer who appears to have been disowned for paying tithes, and who accused Friends of a popish and persecuting spirit in the exercise of discipline. It is chiefly occupied with a discussion respecting tithes, a subject little understood, and, happily, not *felt* in our own country.

The following extracts refer to the general principles by which all religious societies subsist, and will amply reward a perusal.

“The doctrine and order deliberately and conscientiously received and settled by the united concurrence of the body, it hath all along held it to be its indispensable duty to maintain, not by external severities, but by the gospel methods of instruction, advice, and admonition: and in cases of disorderly walking, which have a tendency to infringe upon the peace and unity of the church, it hath always been principled against pro-

ceeding further, than to a suspension of close communion with the parties offending, or in the ultimate, as occasion might call for it, to declare, that they, being departed from the unity of the body, are no longer of it.

“Thus far the society hath found it requisite to proceed, and no further; for it hath constantly denied all authority in Christian churches, either to force an hypocritical conformity, or to inflict such pains and penalties as tend to the privation of life, liberty, or property. Hence it is evident, that the discipline of the Quakers stands not upon the same foundation with that which is supported by violence; but differs from it in nature, as well as in measure.

“Respecting the application of their discipline to injurious and scandalous immoralities, the society considers itself not in the light of a civil magistracy, to whom the punishment of crimes and immoralities belongs, but as a religious body, to which such offences are no further cognizable, than as they are contrary to its principles, and breaches of its religious order. Immoralities, therefore, stand upon the same footing, in regard to the discipline of the society, with the breaches of its rules, and can be no otherwise noticed by it.

“With regard to the occasional extension of its ultimate degree of discipline to offences merely against its principles and rules, I apprehend, that when any religiously united body hath, in its collective capacity, according to the best of its understanding, as received from the holy spirit and the holy scriptures, fixed the terms of its communion, it has a right, in all points it deems material, to see that they are preserved inviolate by its members, and to acknowledge, or reject any, according to their faithfulness, or unfaithfulness thereunto; and where it judges any have justly forfeited their membership, it hath a right to declare it: otherwise, litigious and refractory members might render the church a stage of perpetual contention, a huddle of confusion, or, as a kingdom divided against itself, which cannot stand. For its own preservation therefore, it can do no less than to *withdraw itself from every brother that walketh disorderly*; (2 Thessa. iii. 3.) which it can do by no other means, but by declaring its disunion with them.

“This is the ultimate process of the people called Quakers; which is not intended by them for the *punishment* of any, but for keeping the church as clear from disorder as may be.

“This author allows, (page 19,) that every *civil society* hath an undoubted right to exclude every member that breaks the rules and orders formed by it; but denies it to a *Christian Society*, because *every member* has a right to *examine and judge* whether the society, of which he is a member, is in fact governed by the laws and rules laid down in the sacred records.

“This is a reason why he ought not to be *compelled* to abide in fellowship with one that he believes not to be so governed; but it cannot entitle him, either to insist upon the society’s rescinding any of its rules, against

its own conscience, or retaining him in membership with it, whilst he either professionally, or practically, lives in the disbelief of its principles, or the infringement of its established order. The *liberty* of individuals to *examine*, implies not a *power* in them to *control* the body, any more in a *religious* than a *civil* one.

"Rules are necessary to the support of order in religious, as well as civil societies. There must be some power in the collective body, which is not in every particular singly, to answer the end of order. This cannot be less than a power to accept, or reject, particular members, according to the suitability, or unsuitableness of their conduct with its doctrines and rules. The nature of society, and the fitness of things, require thus much; and the discipline of the Quakers extends no further: it intrudes not upon the civil rights of its members, affects no secular authority, either over their persons or property, but leaves them in a reasonable freedom, either to continue in membership, by a conduct agreeable to its principles and rules, or to separate from it if they think fit.

"The nature of society requires unity and harmony. A continued infraction of the terms of its communion, is not only a continual interruption to the peace of it, but has a tendency to its dissolution. Hence it behooves every regular, united body to support the observance of its rules among its members, for its own peace and preservation: sensible of this, the apostle, in his epistle to the Romans, writes thus: 'I beseech you, brethren, mark them who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.' This a church cannot do, but by clearing itself from them; which is not *persecution*, but a necessary exertion of gospel discipline towards those, who, by their turbulence, might give disturbance to it, or, *by good words and fair speeches, deceive the hearts of the simple.* (Rom. 16, 17, 18.)

(To be continued.)

IMPORTANT DECISION.

Extract of a letter from a gentleman in Illinois to his friend in Philadelphia, dated August 23, 1827.

"A late judicial decision of the Supreme Court of Missouri has afforded me infinite pleasure, the more so as I have long had the object very much at heart, and been exceedingly anxious to see it effected.

"I had always been of opinion that the ordinance of Congress of 1787 had emancipated the slaves in the territory North West of the Ohio. But as the people of this state have acquiesced in a contrary decision of an inferior court near 40 years, I had repeatedly urged on the Legislature to make provision for the gradual but speedy emancipation of this remnant of servitude, and had laboured to convince the masters that it was their interest to have such a law adopted, as it would have the effect of lulling the negroes for a time, and preventing their taking the question to the highest Courts of Justice, which must decide in favour of the negroes,

and give them instant freedom. One of these unfortunate negroes* having been removed from this state to Missouri, and there having been treated with cruelty, and finally transported and sold in Louisiana, found his way back to St. Louis, and there instituted a suit for his freedom under the ordinance of 1787. The Circuit Court having decided against him, he took his case to the Supreme Court, where although two out of the three Judges were advocates of slavery, the decision was reversed, and it was *unanimously* decided that he was a freeman. This decision has produced considerable excitement in this state, and it is said there have been several suits instituted by the negroes to recover their liberty—and I cannot for a moment doubt but what our Supreme Court will concur in the decision made in Missouri. If so, this foul blot will be immediately washed out, and the friends of man will have a new cause to felicitate themselves on the progress of correct principles, and on the restoration of his long lost rights."—*African Observer*.

PICTURE OF THE ATHEISM AND REVOLUTIONARY SPIRIT OF THE FRENCH.

Voltaire, Rousseau, Diderot.

In the eighteenth century, the English were the first people of Europe, in literature as in every thing else. The whole of the modern French philosophy was produced by that of Bacon, Locke, and other Englishmen; at least, it borrowed all its first principles from them. In France, however, it soon assumed an appearance quite different from what it had ever had in England. In Germany, on the other hand, the mighty regeneration of literature in the middle of this century, received its first impetus and ruling direction, principally from the poetry and the criticism of the English.

Voltaire was the first who contributed, in a great degree, to bring the philosophy of Locke and Newton into France. It is singular with what a perversity of genius this man makes use of all the marvellous greatness of nature as revealed to him by the science of England, not for the purpose of exalting the character of the Creator, but for lowering that of men;—how fond he is of dwelling on the insignificance of this earthworm, amidst the immeasurable splendours of stars and planets. As if the spirit, the thought which can comprehend all this universe of suns and stars, were not something greater than they; as if God were some earthly monarch, who, among the millions over which he rules, may well be supposed never to have seen, and almost to have forgotten the existence of some paltry village on the border of his dominions. The eighteenth century in general made no use of the physical knowledge it inherited from the seventeenth, except one extremely hostile to the higher truths of religion. In Voltaire,

* Of this description of negroes there are many hundreds in Missouri, and still a greater number in Illinois, and I am sorry to add that they are now running them off and selling them in the lower country.

indeed, there is no such thing to be found as any regular system of infidelity, scarcely even a single firm principle, or settled philosophical opinion, or even precise form of philosophical doubt. As the sophists of antiquity took a pleasure in showing the versatility and ingenuity of their spirit, by defending first one opinion and then the one exactly opposite to it, so Voltaire wrote one book in favour, and another in contradiction of providence. Yet in so far as he is sincere, that he cannot help letting us see, very plainly, which of these works is his own favourite. Throughout all his writings, whatever be their subject, he cannot resist any opportunity of introducing his impious wit, and showing his aversion for Christianity, and, in part at least, for all religion. In this point of view his spirit operated as a corrosive and destructive engine for the dissolving of all earnest, moral, and religious modes of thinking. Yet it appears to me that Voltaire has done even more harm by the spirit and purpose which he has thrown over history, than by his derision of religion. He felt what was the defect of French literature in this department, as well as in that of poetry. Since the time of the Cardinal Retz, the abundance of historical memoirs, alike interesting from their subjects, and the lively mode of their composition, had increased to such a degree, that they might almost be said to be a proper literature by themselves—and certainly to form one of the most brilliant parts of the whole literature of France. But in consequence of these memoirs, there is no doubt that history declined too much into the tone of conversation, became split into particulars, and lost itself at last, to the great injury of historical truth, in an endless variety of anecdotes. However delightful the perusal of such works may be, they are, after all, only the harbingers and materials of history, not histories in the proper acceptation of the word. At least there is much space intervening between the best possible style of writing such anecdotes, and a style of historical composition such as that of the ancients was, or among the moderns, that of Machiavelli. The French literature possesses many excellent narrators, some well collected, and (even as pieces of writing) praiseworthy tracts concerning the older history of the country, but no truly classical, national, and original work of history. Voltaire was very sensible of this defect in the literature of his nation, and with his usual vanity of universal genius, attempted to supply it himself. That in regard to art he was not entirely unsuccessful, that as a writer of history, even in respect to the mode of composition adapted for works of that kind, he can sustain no comparison, I do not say with the ancients, but even with the best English historians—Hume and Robertson; this is now universally admitted even in France itself. Nevertheless, the spirit in which he viewed history, very soon acquired very great influence even over English writers—particularly Gibbon—and became almost the ruling historical spirit of the eighteenth century. The essence of this mode of thinking in respect to history

which proceeded from Voltaire, consists in expressing, on every opportunity, and in every possible form, hatred for monks, clergymen, Christianity, and, in general, for all religion. In regard to politics, its prevalent spirit is a partial, and, in the situation of modern Europe, an absurd predilection for the republican notions of antiquity, accompanied very frequently with an altogether false conception, or at least extremely imperfect knowledge of the true spirit and essence of republicanism. Among the followers of Voltaire this went so far as to take the appearance of a decided and bigotted hatred of all kingly power and nobility, and in general, of all those modes of life and government which have been produced by what is called the feudal system; and all this, in spite of Montesquieu, who characterized and praised with the acuteness and liberality of a true philosopher, what these comparatively ignorant writers were only capable of reviling. How much was set in a false light, how greatly historical truth was injured, and the whole of the past unworthily condemned, begins now to be discovered, since historical inquirers have adopted a more profound and accurate method of research. For after the philosophy of the eighteenth century had entirely accomplished its own destruction, and the religion which it would have overthrown had come victorious out of the struggle, every thing in history and in the past has begun to be seen in a more just and natural point of view. Yet there remain many falsifications, errors, and prejudices, with regard to past ages, which have still to be amended; for in no department did the philosophy of the last century so deeply and so extensively establish its influence as in history, where its wickedness and falseness are, of course, less observable to those who take facts upon trust, than when their spirit is brought distinctly forward in the shape of philosophical doctrine and opinion.

(To be continued.)

RETIREMENT.

BY COWPER.

Far from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree;
And seem by thy sweet bounty made
For those who follow thee.

There if thy Spirit touch my soul,
And grace her mean abode;
Oh with what peace and joy and love,
She communes with her God!

There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and Guardian of my life,
Sweet source of light divine,
And, (all harmonious names in one,) My Saviour, thou art mine!

What thanks I owe thee, and what love—
A boundless, endless store,
Shall echo through the realms above,
When time shall be no more.

Our Poetical Correspondent, "W." is a young man, belonging to the Society of Friends in this town, only 17 years of age, an apprentice to a mechanical business, and has never enjoyed any other advantages of education than such as are afforded in our common district schools. His effusions indicate, we should say, considering his disadvantages, a genius unparalleled among American poets. Such richness and sublimity of language, such brilliancy of imagination and delicacy of sentiment, have not, we believe, distinguished any of the early productions of the most celebrated modern poets.

(Essex Gazette.)

OCEAN.

Unfathom'd deep, unfetter'd waste
Of never-silent waves,
Each by its rushing follower chas'd,
Through unillumin'd caves,
And o'er the rocks, whose turrets rude,
E'en since the birth of time,
Hath heard amid thy solitude,
The billow's ceaseless chime.

Thro' what recesses, depths unknown,
Dost thou thy waves impel,
Where never yet a sunbeam shone,
Or gleam of moonlight fell?
For never yet did mortal eyes
Thy gloom-wrapt depths behold,
And naught of thy dread mysteries,
The tongue of man hath told.

What, though proud man presume to hold
His course upon thy tide,
O'er thy dark billows uncontroll'd
His fragile bark to guide—
Yet who, upon thy mountain waves,
Can feel himself secure,
While sweeping o'er thy yawning caves,
Deep, awful and obscure?

But thou art mild and tranquil now—
Thy wrathful spirits sleep,
And gentle billows, calm and slow
Across thy bosom sweep.
Yet where the dim horizon's bound
Rests on thy sparkling bed,
The tempest-cloud, in gloom profound,
Prepares its wrath to shed.

Thus, mild and calm in youth's bright hour,
The tide of life appears,
When fancy paints, with magic power,
The bliss of coming years;
But clouds will rise, and darkness bring
O'er life's deceitful way,
And cruel disappointment fling
Its blight on hope's dim ray.

Haverhill, (Massachusetts,) 1st mo. 1827. W.

From England.—The ship Antioch, arrived at New York, from Liverpool, brought a London paper of the 3d ult. No further arrangements in the new ministry were made public. It was however said Mr. Herries had accepted the office of Chancellor of the Exchequer.

The disturbances in Catalonia had become more serious. Mr. Lamb, the British Minister at the Court of Madrid, had demanded an explanation as to the extent of the disturbances, and the measures adopted to prevent them, and in consequence all the Counsellors of State and Ministers, had been summoned to St. Ildefonso, to prepare an answer, and regulate the number of troops to be sent against Portugal.

The Russians gained a victory on the 17th of July, over the Persians, on the banks of the Araxes.

Thomas Young, of London, has been chosen a Foreign Associate of the Paris Academy of Sciences.

Nothing of interest had occurred in Greece since the fall of Athens. The war dragged heavily, without much activity on either side. Lord Cochrane was at Poros with the Hellas, and some smaller vessels. A great naval force was assembled at Smyrna, of French, English, Russians and Austrians; about twenty sail were in Smyrna, and many in the neighbouring ports. The whole of the American squadron was in the Archipelago, destined for Smyrna.

Mr. Washington was shot by the Greeks in a broil at Acropolis, and died on board the English line of battle ship Asia, Admiral Codrington.

Infant School.—Those who feel an interest in the welfare and moral improvement of the rising generation of the poorer classes of society, who earn their bread by the sweat of their brow, will, doubtless learn with pleasure, that in the Infant School in Chester-street, which was opened on Monday, the 1st inst. with 50 scholars, there where on Saturday upwards of 90, and that there is every prospect that within a week or two the whole number that can be accommodated in that school, viz. about 130, will be entered. About a fifth part of the whole have paid the little sum required, that is, three cents per week. This requisition is made, not for the sake of the amount to be received, but to save the feelings of such parents, as from a pride which springs from a laudable motive, are unwilling to have their children taught by charity.—*Am. Daily Advertiser.*

Stockton and Darlington Railway.—The proprietors, who belong chiefly to the Society of Friends, encountered a good deal of opposition in Parliament and elsewhere; but the work promises to remunerate them in the most ample manner. The cost of the railway, which is twenty-five miles long, and is carried over two hills by inclined planes, was less than 200,000*l.* 120,000 tons of minerals and merchandize have been conveyed along it in the course of the year expired, generally at the rate of 2*d.* per ton per mile, including haulage, and wagons found; and the receipts for tonnage have exceeded 2,000*l.* per month. The coaches that ply on it have travelled 45,469 miles, carrying passengers at the rate of 1*d.* per mile outside, and 1½*d.* inside, with a velocity of eight miles an hour, and without one single accident occurring to injure man, horse, or coach. In consequence of this cheap and easy conveyance the amount of intercourse between Stockton and Darlington has increased more than tenfold—the coach formerly having plied only three times a week. Government, too, is not without its share of the benefit, for the stage-coach duty has risen from 28*l.* per annum to 140*l.*—*Liv. Adv.*

Robert A. Parrish has made a trip in his steamboat up the Delaware to Easton in 36 hours and 15 minutes; distance between 90 and 100 miles.

THE FRIEND.

TENTH MONTH, 13, 1827.

As a part of the design of the Editors in establishing the FRIEND, is to circulate information relating to their own peculiar interests, amongst the members of the Society of Friends, we have been restrained from the usual practice of advertising our plan in the common newspapers. The Prospectus on our first page will explain at large the course we mean to pursue.—In order to give it an extensive circulation, and at the same time exhibit a specimen of our paper, we have printed a large edition of this number, which will be widely distributed. Persons out of the city, who are disposed to encourage us, will receive their papers by mail, or as they may direct, upon remitting to our publisher a year's subscription in advance. The second number will be printed in two weeks, and thenceforth the papers will be regularly issued once a week. Although we are assured of having enlisted sufficient talents, learning and zeal in our cause to support the Journal with credit, we earnestly solicit original communications for our pages. As "*Moderation*" is inscribed on our door posts and our threshold, we shall always think ourselves bound to scrutinize closely, whatever may be offered for our pages relating to Principles and Men. We shall endeavour to render the lighter department of our journal acceptable to our young readers, without making it frivolous.

———Happily to steer
From grave to gay, from lively to severe,

has always been accounted the great secret of winning the youthful mind to the love of virtue.

We are desirous of rendering this miscellany a favourite parlour and fireside companion with Friends throughout America. The want of a common medium of intellectual intercourse has long been felt among us. If we can by means of this paper, direct our young people to elevated pursuits and studies, assist in guiding their taste, in maturing their judgments, in forming them to habits of manly and serious thinking—in cultivating in them sentiments congenial with the doctrines and testimonies of our religious Society—our highest ambition as to this enterprise will be satisfied.

COMMUNICATION.

THE BURIAL.

There is scarcely any circumstance connected with the recent separation of the followers of Elias Hicks from the religious Society of Friends, that is productive of more pernicious consequences, than the misrepresentations which are circulated, with the view of producing excitement, and awakening prejudices against those persons who continue their attachment to the long established government and principles of the Society. In the country, especially, the mischievous effects of this practice are lamentably obvious. Individuals whose sources of information are very few, and who have not the means of detecting the impositions practised upon them, frequently have their minds prejudiced by the representations of those on whose veracity they have been accustomed to rely with implicit confidence, but who, under the influence of party feeling, are induced to give them a colouring which the truth will not justify. To this cause may be attributed the antipathy to Philadelphia Friends which is apparent in some places, and which has contributed in no inconsiderable degree to protract the unhappy dissensions that have so long agitated our once peaceful community. Could those persons whose feelings toward their brethren have been embittered by false reports, ascertain correctly the undisguised truth, there are few among them who would not perceive that their prejudices are unfounded—that the pictures of oppression, of persecution and intolerance which have been exhibited to their view, with such high colouring, are mere phantoms of an imagination diseased by envy and ill will.

A circumstance has recently taken place in this city, which furnished a favourable opportunity for indulging this odious habit. Our readers will readily perceive that we allude to the burial of a deceased member of the Northern District monthly meeting, who had lived within the limits of the late monthly meeting of Green street.

The facts respecting this painful event have been shamefully, and we may add, wilfully misrepresented, to the disadvantage of the Society in Philadelphia. Justice to the injured reputation of the parties concerned, demands that the facts should be impartially and accurately stated.

In attempting this unpleasant duty, it will be proper first to observe, that the burial grounds belonging to Friends of

Philadelphia, are held in joint tenure by trustees appointed in each monthly meeting. The trustees are merely the instruments by which the title to the property is held, and have no more control over it, than the deeds which record the conveyance. A committee of two Friends is appointed in each of the monthly meetings to act jointly, to whom is entrusted the entire care and control of the burying grounds. This committee employ the sexton, and to them only he is accountable—it is their business to give him directions relative to the duties of his office, and in a word, to have the exclusive oversight and direction of the grave yards.

Beside this committee, there is another appointed also by each monthly meeting, to receive applications for interment and grant the requisite order to the sexton for opening the ground—here their duties cease. The trustees have no right whatever to interfere with the duties of either of these committees, and we believe there never was an instance in which they attempted such interference, except in the recent transactions.

There were five monthly meetings in this city, all branches of, and subordinate to the quarterly meeting of Philadelphia. Each of them appointed such committees as we have described. Green street monthly meeting, one of the five, declared itself independent of Philadelphia quarterly meeting, and, in violation of the discipline, applied to, and was received as a component part of Abington quarter; which meeting never had, nor can it have, either collectively, or by its subordinate meetings, any title to, or control over, the property of Friends in Philadelphia.

In consequence of the disorderly manner in which Green street monthly meeting had been held; its continued disregard of the discipline, and its rejection of the authority of its superior meeting, to which "the compact agreed to by both parties," made it accountable, the quarterly meeting of Philadelphia was subjected to the painful necessity of dissolving it, and attaching its members to the monthly meeting for the Northern District, of which they had formerly been a part. The dissolution of the monthly meeting, of consequence, released from their appointments all those who acted under its authority, and among the rest, the two committees whose duties we have defined. Their existence necessarily ceased simultaneously with that of the meeting which created them.

Thus circumstanced, it became the obvious duty of the committee entrusted with the care and control of the burying ground, to inform the sexton that orders for the interment of persons who deceased within the limits of the late monthly meeting of Green street, would hereafter be granted by the committee of the Northern District, of which monthly meeting Green street Friends had now become members. A desire was generally felt that this business might be arranged in the most friendly manner possible, and every facility afforded for procuring the requisite orders for interment. In accordance with this amicable feeling, the monthly meeting of the Northern District appointed several Friends resident within the former limits of Green street meeting to grant orders, and as threats of violence had been repeatedly held out, endeavours were used to remove every shadow of excuse for resorting to any disgraceful or illegal measures.

Notwithstanding the dissolution of Green street monthly meeting by its superior meeting, a number of individuals, regardless of the subordination which they owed to the quarter, continued to assemble at the meeting house, under the assumed title of a monthly meeting; and although they declared their connexion with Philadelphia quarter to be dissolved, and that they had become members of Abington, yet they attempted to interfere with, and to act in the management of the concerns of Friends of Philadelphia, as though they still considered themselves a monthly meeting belonging to their quarter.

These preliminary statements will enable our readers to judge of the position of affairs at the time when the individual deceased, whose interment has given rise to so much misrepresentation. We shall relate the circumstances of the transaction minutely; and as our information is from undoubted authority, the statement may be implicitly relied upon.

The individual died on the 29th of the 8th month, and immediately on receiving intelligence of the occurrence, a near connexion called upon the family and offered his services to procure the interment in the regular order of Society, by an order from the committee of the Northern District monthly meeting. This friendly offer was declined, on the ground that another relative (who was an officer in the meeting at Green street) had taken on himself the necessary attention to the obsequies. It is proper to observe, that soon after the de-

cease took place, a consultation was held among some of the leading members of the meeting, to decide what was to be done. We should have thought that the sad and subdued feeling which the dissolution of a fellow being was calculated to produce, would have calmed the tumult of party feeling, and hushed every unkind and angry emotion. But not so—the solemn accompaniments of death were to be employed as a means of kindling excitement. It was determined to force an interment, on an order from the committee whose powers had become defunct by the dissolution of Green street monthly meeting.

Previously to learning that such a conclusion had been come to, an order for the interment of the deceased was signed by Leonard Snowden and Edward Randolph, two of the committee appointed by the Northern District monthly meeting.—Anxious to evince the friendly disposition which was entertained toward the members of Green street, and to afford every facility to the bereaved relatives, Edward Randolph and Joseph Rakestraw called upon the father of the deceased, and presented him with the order—he declined receiving it. They then waited upon the relative before alluded to, who had charge of the funeral arrangements, and tendered the order to him—he also refused it. Some mild persuasion was used to convince him of the propriety of accepting it, rather than resort to violent measures, but he gave the most peremptory refusal, observing that he would rather bury the corpse in his own yard, than receive the order from them.

It should be particularly noticed, that the reception of the order by any individual, could in no way affect any supposed right which the meeting at Green street might claim—no principle would have been compromised as regarded *it*, and the burial might have been peaceably and respectably solemnized in the regular order of society. Friends had now done every thing that brotherly kindness and a just sense of propriety could possibly require; and finding the parties determined to proceed to unlawful violence, they had only calmly to await the issue.

On the morning of the 30th of 8th month, John Chapman informed the committee appointed to the care of the burying ground, that the death had occurred, and stated his belief that a forcible entry would be made into the grave yard, in order to inter the corpse. In the afternoon of the same day, Henry Cope, one of the committee, went

out to the western burial ground, and was there informed by the person who resides on the premises, that Gabriel Middleton and William Stevenson had been there; that Gabriel Middleton had broken open the gate, by forcing out the staple which secured the lock, and that they had admitted a person into the yard, who by their direction was then employed in digging a grave. Henry Cope went to this man, and inquired his authority for opening the ground, and by whom he was employed. He replied that one of the persons was John Simmons—(who is not a member of the Society of Friends) the names of the others he had either forgotten, or was not disposed to give. He was then informed by Henry Cope, that as one of the committee appointed to have the care of the property, it was his duty to forbid his digging the grave. The man replied, that the persons by whom he was employed, had promised to indemnify him, and intimated that he should not desist. Henry Cope then withdrew; and neither he nor any other member of the committee visited the ground again until some time after the interment had taken place. On the following morning, the 31st of 8th month, a forcible entry into the grave yard was again made, and the body interred; but no opposition of any kind was offered to its accomplishment, except simply forbidding the grave digger to proceed, as has been already related.

Such are the facts connected with this extraordinary proceeding. We have given a plain and impartial narration of them, and leave every reader to draw his inference. We apprehend, however, that every unprejudiced mind must perceive that the dignity and authority of the quarterly meeting, the preservation of good order, and the support of our christian discipline, all required that the course adopted should be taken—and we can perceive in it nothing incompatible with that friendly feeling which ought ever to be maintained to ward all our brethren.

OBSERVER.

The Sheffield (English) Courant, says—Hannah Kilham, our persevering townswo-man, is preparing for a second visit to Africa. Her former one was but very short, being undertaken at the express request of the friends who promoted her journey. She remained there, however, sufficiently long to observe the wants and to form plans for the improvement of the poor Africans; and, since her return, she has been actively employed in acquiring a knowledge of the

different dialects spoken among the black in the colony of Sierra Leone. In the attainment of this knowledge she has availed herself of every means in her power, such as visiting the different merchant ships, from that coast, conversing with the captains and individuals that may have been living there for any length of time, and collecting what information she could from the most intelligent of the natives who have visited this country. In this way she has been able to form two vocabularies of two different dialects much spoken among the negroes; and it is her intention on her arrival in Africa to form schools, and catechise the children in their own language, as far as she is able, and also to acquaint herself with the different dialects spoken by the captured negroes, of various tribes, collected in Sierra Leone. We heartily wish her success, believing with her, that to Christianize the African, we must educate him, and that the abolition of slavery to be effectual, must commence amongst the blacks themselves; and this may be accomplished by raising the moral standard in their own hearts, by teaching them to know themselves—their duty to God, and their neighbour.

A curious but melancholy fact is mentioned respecting the conduct of the Turks, to the persons who, from choice, remained in Athens. Those who left the garrison were honourably protected, and seven Beys of consequence accompanied them as hostages; but of the Greeks, who preferred to remain in their ancient city, three were killed, *as a sacrifice*. It almost surpasses belief that such barbarous superstition can exist in Europe, and among a people engaged in constant intercourse with the most civilized nations in the world.

For the Friend.

SKETCHES OF EARLY PENNSYLVANIA HISTORY.—No. 1.

The early annals of Pennsylvania are possessed of a high and peculiar interest; they exhibit the rare example of a government founded without force, supported without wars, and extended without martial conquests. Her illustrious founder was deeply sensible that the doctrines and precepts of the Christian religion are designed to have a practical influence, not only on the private conduct of individuals, but also to regulate and control the character and actions of communities and nations. Hence we find the early government of Pennsylvania founded upon the deep and broad bases of justice and truth, and for many years, her practice illustrated by, and made conformable to so auspicious a theory.

In her mild and just policy towards the Indians, in her Christian endeavours in favour of the much injured Africans,

in her enlightened amendments of the penal code, in her labours for the promotion of general education,—Pennsylvania has a high and well deserved title to the veneration of the friends of humanity.

To the members of our religious society, the early annals of our state possess a deep and peculiar interest.—They show us what our forefathers were, what they professed, and what they practised; they illustrate, by a positive application to human affairs, the excellency and beauty of our mild and benevolent profession, and they furnish a powerful incentive to emulate the example and to follow in the footsteps of our dignified predecessors.

I have often feared that the society at the present day, was but little acquainted with the history of the only government in which they have ever exercised exclusive or permanent influence,* and that too many were ignorant of the actual advances made by our ancestors in the science of government and in the practice of philanthropy. In order, therefore, to exemplify in some degree the history of primitive Pennsylvania, we propose, in a series of short essays, to present such facts as we have in possession, or may acquire in the course of our reading. Notices of distinguished men, of prominent features of policy, and of the exertions of benevolence and philanthropy, will be given without strict attention to arrangement or order of time, and we may also occasionally bring into view distinguished men and interesting measures of more recent date. The extracts in the present number, are taken from "Notes on the Provincial Literature of Pennsylvania, by Thomas I. Wharton, Esq. printed in vol. 1, part 1, of the Memoirs of the Historical Society of Pennsylvania."

NOTES, &c.

The first settlers of Pennsylvania were, chiefly, members of a religious society which has been supposed to decry and undervalue human learning, and to place literature, as well as painting and music, on its *index expurgatorius*. However truly this may have been said of some of the early teachers of this sect, certainly the colonial history of Pennsylvania affords no materials for the support of the theory. It is believed that no one of the states of this

* If New Jersey may be supposed to present an exception to the above remark, it will be recollected that the government so soon passed into other hands, that the influence of the society in legislation, must have been at least of comparatively small account.

Union can exhibit so early, so continued, and so successful a cultivation of letters, as Pennsylvania. Hardly had the emigrants sheltered themselves in their huts—the forest trees were still standing at their doors, when they established schools and a printing press—to teach and to be enlightened: literally *inter silvas querere verum*. Within four years from the time that our ancestors landed in the wilderness, a printing press was at work in Philadelphia, sowing broadcast the seeds of knowledge and morality; and only a few months after the arrival of William Penn, public education was attainable at a small expense. It appears from the journals of the provincial council, that in December 1683, Enoch Flower undertook to teach school "in the town," as it was then called, "of Philadelphia." His charges, a record of which is still preserved, indicate the simplicity of the period. "To learn to read English, four shillings a quarter; to write, six shillings, &c. boarding a scholar—to wit, diet, lodging, washing, and schooling, 10 pounds for the whole year"—little more than what is now paid for a single quarter's schooling alone, in some of our institutions.

Six years afterwards, a public school, or as it would now be called, a seminary or college, was founded by the society of Friends in this city. The preamble of the charter granted in 1701, proves how deeply the true principles of morals and philosophy were anchored in the minds of the founders and rulers of Pennsylvania. "Whereas," it recites, "the prosperity and welfare of any people depend, in a great measure, upon the good education of their youth, &c. and qualifying them to serve their country and themselves, by breeding them in reading, writing, and learning of languages, and useful arts and sciences, suitable to their sex, age, and degree; which cannot be effected in any manner so well as by erecting *public schools* for the purpose aforesaid, &c." Proud says that the poor were taught *gratis* in this institution.* It is curious and instructive to compare the doctrines of this instrument, with those which had been promulgated thirty years before, and were at that time acted upon in a neighbouring province. "I thank God," said the governor of Virginia, "we have not free schools nor printing; and I hope we shall not have these hundred years. For learning has brought disobedience, and heresy, and sects into the world; and printing has divulged them libels upon the government—God keep us from both." The first preceptor in the Friend's public school, was George Keith, afterwards sufficiently famous. His income from this office

* Some further account of this institution, which is still amongst the most respectable seminaries in Pennsylvania, will be given in a future number.

seems to me considerable for the times. He was allowed a salary of 50*l.* per annum, with a house for his family, a school-house, and the profits of the school besides, for one year. For two years more his school was to be made worth 120*l.* per annum. One year, however, appears to have been quite enough for the restless spirit of George Keith. Vol. I, part I, p. 104, Hist. Soc. Mem.

Printing, which the governor of Virginia had also deprecated with so much holy horror, was introduced into Pennsylvania so early as 1686. It is worthy of remark and remembrance, that this province was, comparatively speaking, far earlier than her sister colonies in the use of the press, and, consequently, in the general dissemination of literature. I have already stated, that a printing press was in operation in Philadelphia only four years after the landing of William Penn. In Massachusetts, where learning and the arts have been cultivated with great success, printing was not introduced until eighteen years after its settlement. In New York, not until *seventy-three* years after the settlement; in the other colonies, not for a much longer period. Page 105.

The first printer that settled in Pennsylvania, was William Bradford, a native of Leicester, in England, and a member of the society of Friends, who emigrated in 1682-3, and landed on the spot where Philadelphia was soon afterwards laid out, before a house was built. It is believed that he set up his first printing press at Kensington, in the neighbourhood of the treaty tree. Page 105.

Literature and science received ample encouragement both by words and deeds, from the provincial government of Pennsylvania. Before one English foot had been placed on the soil of the colony, the venerable and illustrious founder issued a manifesto, containing the soundest doctrines of political philosophy, and the most convincing reasons in support of them. The following passages deserve to be constantly borne in mind, in every district of this country. "Governments, like clocks, go from the motion men give them, and as governments are made and move by men, so by them they are ruined too. Wherefore governments rather depend upon men than men upon governments. Let men be good, and the government cannot be bad: if it be ill, they will cure it. But if men be bad, let the government be ever so good, they will endeavour to warp and spoil it to their turn. That, therefore, which makes a good constitution, must keep it: viz. men of wisdom and virtue, — qualities, that because they descend not with worldly inheritances, must be carefully propagated by a virtuous education of youth; for which after ages will owe more to the care and prudence of founders,

and the successive magistracy, than to their parents for their private patrimonies." Page 151, 152.

The 12th article of the frame of government provides in express terms, "That the governor and provincial council shall erect and order public schools, and encourage and reward the authors of useful sciences and laudable inventions in the provinces." Among the committees into which the provincial council was to be divided, was "a committee of manners, education, and arts, that all wicked and scandalous living may be prevented, and that youth may be successively trained up in virtue, and useful knowledge and arts." Such were the sentiments entertained at the outset of the government, and the provisions for enforcing them. The same principles appear to have been cherished at every stage of the colonial history, of which one example has already been given in the extract from the character of Friends' school. B.

The Governor of Pennsylvania has given his consent according to law, that a part of the line of canal along the Delaware, beginning at Bristol and extending eighteen miles, shall be put under contract. This will be done on Saturday next, and the excavation will be actively commenced as soon as possible.

We have taken pains to ascertain the present situation of the several canal lines which have been provided for by law. In the summer of 1826, contracts were made for a canal from the mouth of Swatara to the mouth of Juniata, 24 miles, and from Pittsburgh to the mouth of Kiskiminitas, 50 miles. These sections will be open for navigation in the spring of 1828. During the present season contracts have been entered into for extending these lines, from the mouth of Juniata to Northumberland, 49 miles; from the same point to Lewistown or Juniata, 48 miles; and from the mouth of Kiskiminitas to Blairsville, 45 miles; of these, one section beginning at the mouth of Kiskiminitas and extending about 20 miles to the Salt-works, will be navigable next spring, and the remainder in the spring of 1829. A part of the French Creek feeder has also been commenced, and will nearly be completed this season. When operations on the Delaware have commenced, there will be about 220 miles of canal in a train of rapid completion.

During the present season, the following surveys have been commenced, and will be finished in time for the next session of the legislature.

1. A survey on both sides of the North Branch of the Susquehanna, from the south line of the state to Northumberland.

2. A survey for a canal between the mouth of the Swatara and the Schuylkill or Delaware, through Lancaster and Chester counties.

3. A survey for a railroad on the same route.

4. A survey for a canal along the Susque-

hanna, from the mouth of Swatara, to the point at which the rail road line leaves that river. This point, it is believed, will prove to be in the neighbourhood of Columbia.

5. A survey from Carpenter's point on the Delaware, to the city of Philadelphia.

6. A further examination of the several summits between the west branch of Susquehanna and the Alleghany rivers, with a view to determine whether a continued water communication be practicable. Levels have been taken in all the proposed points of connexion by Messrs. Wilson and Mitchel, and the waters have been measured. An engineer will be despatched in a few days to re-examine the two summits which appear most favourable, and report upon this interesting subject.

7. A Survey from Pittsburgh to Lake Erie, by the Beaver and Chenango route.

8. A survey between the same points by way of French creek, across the Waterford and Conneaut summits.

It is intended, if possible, during the present season, to explore the routes between the Delaware and North Branch of Susquehanna, by way of the Lehigh and Nescopeck, and by Broadhead creek and the Lockowanna, a communication which the commencement of the Lehigh and Delaware canals have rendered exceedingly interesting to a large section of the state.—*Pennsylvania Gazette*.

From Princeton, N. J. we learn that the deliberations of the Convention for Internal Improvement, which sat in that city last week, resulted in a recommendation to pursue the old plan of cutting a canal from the Delaware to Washington, N. J. at the same time to petition the legislature of the state to authorize a survey of the same route, with reference to its applicability to a railroad, of the probable cost of such a conveyance, as well as to the amount of receipts that would arise from transportation.—*U. S. Gaz.*

TO CORRESPONDENTS.

We feel grateful to the numerous friends and correspondents who have already pledged themselves to support us; many of their communications which could not be inserted in the present number, shall receive early attention. The very interesting narrative, in particular, of the exclusion of Friends in various parts of the country, from their own meeting houses, will be inserted in our next number. As the second number will not be published for two weeks, we request those who wish to become subscribers to forward to our publisher their names, with TWO DOLLARS, the price of a year's subscription.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. I.

SEVENTH DAY, TENTH MONTH, 27, 1827.

NO. 2.

PUBLISHED WEEKLY,

BY JOHN RICHARDSON,

Corner of Carpenter and Seventh Street,

PHILADELPHIA.

Price Two Dollars per annum, payable in advance.

Cursory Observations on a late publication, entitled an Essay on the Simplicity of Truth, signed Catholicus, by J. Phipps. London. 1779, pp. 40.

(Continued from page 3.)

"The society proceeds no further in any case, than it believes itself necessarily obliged to do as a Christian body; and it is warranted also by the laws of the land, in showing its disunity with such of its members as break its rules and orders. This I have understood hath been publicly declared by one of the Judges in the Court of King's Bench to be the common privilege of all societies of tolerated Dissenters.

"As offences against the rules and tenets of a society, though not in themselves deemed immoral, when overlooked or indulged, are liable to make way for, and lead into things more pernicious, it is incumbent on the society to deal with the *disorderly*, as well as *immoral* members, for the prevention of evil consequences both to themselves and the body; and if such refuse the advice of the church, they justly incur the sentence of our Saviour, who directs it as a duty, in particulars, to *hear the church*, and that he who *shall neglect to hear it*, be accounted as a *heathen man, or a publican*: (Matt. 18. 19.) that is, as one not in membership with it. This must be done by an exclusive act of the church; for we esteem this to be preceptive and obligatory to the body, as well as to its particular members.

"In this direction of our Lord, here is something besides acts of immorality to be censured; i. e. the *neglect of a member to hear the church*. Can this intend no more than to afford it a *bare hearing*, without any further observance! To what purpose would the former be without the latter? There is certainly a *medium* between *due observance*, and *absolute slavery*; and I should think this *medium* can hardly admit either of an *open opposition* to the rules of the church, or an *endeavour to expose it to publick censure and derision*.

"The Apostle Paul, sensible of the necessity of unity and harmony in the church, was zealously concerned that the brethren might not walk disorderly, but in all things consistently with the truth, and in unity one with another. 'I beseech you, brethren,' saith he, 'by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.' (1 Cor. 1. 10.)

"Besides God's exterior dispensation of his written law, he still condescends, according to his ancient promise, to teach *his people immediately* by his spirit in their hearts. This is the true basis of the *right of private judgment*: and as this is a privilege sacred to every man, so it is to every religious society; no one of which is entitled to impose upon others in matters of doctrine or order; neither hath any member of a church a right to impose himself upon it contrary to its established rules.

"The respectable *John Locke* saith, 'No man by nature is bound unto any particular church or sect, but every one joins himself voluntarily to that society, in which he believes he has found that profession and worship which is truly acceptable to God.'—'As no man is bound to any church against his particular conscience, neither is any church bound to any man against that rule and order established therein, according to its collective conscience.'—'I hold, that no church is bound, by the duty of toleration, to retain any such person in her bosom, as, after admonition, continues obstinately to offend against the laws of the society. For these being the condition of communion, and the bond of the society, if the breach of them were permitted without any animadversion, the society would immediately be thereby dissolved.' Letter on Toleration, 4th edition, page 10 and 13.

"Liberty of conscience is every *man's* right, and no less the right of every *society*; and as no man ought to be forcibly imposed upon in that respect, neither should any society suffer itself to be imposed upon against its judgment by any man, whatever his pretence may be. Nor is that man who attempts it, doing as he would be done by, in such attempt, nor showing that regard to the conscience of the body which he challenges to his own. The liberty of individuals Catholicus pleads for, would prove the slavery of society.

"The religious liberty of a person consists not in a power to impose himself upon any religious society, against the rules of its communion; but in a freedom to join himself to one, whose rules, doctrine, and worship, are conformable to his conscience; or to disjoin himself from one, where all, or any of them, are not so.

"Every one, who hath espoused opinions different from those of the people called Quakers, is at liberty to leave them, and join

himself to any other people. This cannot with propriety be stiled hard or unjust measure. Freedom of inquiry is allowed, and liberty of action is allowed, so far as can be consistent with the nature of society; which cannot be properly supported, if its members are suffered to live in the breach of its rules and orders without animadversion.

The intention of our discipline is not a dominion over the faith, or an abridgment of the just liberty, of any; it is not to *persecute*, for that is to *pursue with malignity*, and to *punish for religion*; which the society is firmly principled against. It seeks not the hurt of any, but the good of all, and that purity of manners, love, peace, and harmony, may, as much as possible, be preserved throughout the whole body, on the basis of truth.

"It is allowed, that 'every one *must judge for himself*;' but not that every one *must judge for the church too*. For, what strange confusion would this introduce! One member would demand this to be the rule, another the contrary; how should both be satisfied, and the church subsist in unity and harmony? Is the liberty of individuals to destroy the liberty of churches? Is every church to be subjected to an anarchy of jarring consciences, or to be determined by the united suffrage of its own? How shall it steer safely amidst such multifarious and clashing currents, without danger of making shipwreck of faith, and of a good conscience?

"Some things which the society esteems of moment, Catholicus deems of *little or no concern*, and blames it for exercising its discipline at all about them; and when any professing themselves in membership with it, show a dissent, and appear in opposition to its rules, he would have us to understand, *it is the society* that differs from them, *not they* from the society, and that all the contention and discord that ensues is to be charged to its account: for they, *peaceable creatures*, seek nothing but the *full, just, and absolute liberty*, of framing rules for the body, so as may best suit with their own fancies, opinions, and practices. By the same *easy* principles, such a perfect conformity with the whole world may be cultivated, as shall produce that kind of universal love and harmony, which would render the church, like *Babylon*, 'the hold of every foul spirit, and a cage of every unclean and hateful bird' (Rev. 18. 2.)

The anguish of the sympathetic heart is keen, but no less exalted are its gratifications.

Knox's Essays.

PICTURE OF THE ATHEISM AND REVOLUTION-
ARY SPIRIT OF THE FRENCH.

Continued from page 4.

In regard to Voltaire, I must observe that he seems to have been actuated by motives of a personal nature, which render the spirit of his history still more narrow and unjust. It is evidently his purpose to make us believe that all the ages before that of Lewis XIV. were ages of darkness, and that even then, all nations except his were mere hordes of barbarians. This much exalted monarch plays this important part in the historical and intellectual drama of Voltaire, because he, it seems, while the whole earth was wrapped in chaos and barbarism, was the first who pronounced a creative *FIAT LUX*. Yet the great writers of the time of Lewis, and even Newton and Locke, were, after all, only the first faint rays of the coming splendour. The mid-day sun of entire illumination and freethinking, did not, according to Voltaire's opinion, manifest himself till somewhat later. But however inclined he was in the general to flatter the foolish vanity of his nation; yet, in many moments of mirth or displeasure, he spoke either from levity or bitterness, in a very different tone, as, for example, in that well known saying of his, that "the character of a Frenchman is made up of the tiger and the ape." In other more moderate but not less caustic expressions, it is easy to see how thoroughly Voltaire had studied and comprehended his countrymen. But this was a piece of knowledge which he never displayed except by accident.

Even Montesquieu contributed to the formation of this philosophy of the eighteenth century; principally, as I apprehend, because he neglected to give any rule or standard of unity to that immense collection of admirable political remarks and opinions which he laid before the world. This was exactly in compliance with what was then the usual fashion in every department of thought and action. The erudition, the genius and powerful reflections of this great and remarkable writer, contributed only to increase the general relaxation of all principle; for the spirit of the age, being furnished with no guiding rule, floated hither and thither amidst that vast sea of political facts and precepts, like a ship without anchor or compass, upon the waves of the ocean.

The tendency to sublime and elevating thoughts, even to religious feelings and views, is so strong in our nature, and occasions to call these forth are so profusely scattered over the world around us, that we cannot be at all surprised to find that many of the great French naturalists remained entirely, or at least in a great measure, free, from the prevalent spirit of irreligion, and have even here and there risen to a style of reflection much higher than that of their age. Although many of his opinions do not harmonize with revealed religion, and many others cannot stand the test of philosophy,—although he himself was by no means free from the material fetters of the entire physical system of philosophy which was then in fashion; yet I can never help considering the great Buffon as one, who is entitled to be classed, at least in the way of comparison, with the better thinkers of the eighteenth century. Among the latter authors, I may just allude to the zealous and intellectual Bonnet.

The social manners and constitution of modern Europe, and more particularly of France, had become, in very many respects, so remote from nature, that we can scarcely wonder that a restless and inquiring spirit should have gone entirely to the opposite extreme. But how little fitted admiration and respect for nature alone are to supply human life with a proper rule of conduct, the example of Rousseau affords a sufficient proof. In regard to the feeling and zeal which animated him, Rousseau, as a reasoner, is not only superior to Voltaire, and all other French philosophers of the last century, but of a class entirely different from them. The influence which he exerted over his age and nation was perhaps only on that account the more hurtful. It is only when a strong mind, striving passionately in quest of truth, pursues its researches in a wrong direction, and embraces error in room of it, that error assumes a form of real danger, and becomes capable of seizing pos-

session of generous natures, whose general principles are in an unsettled state. The wit of Voltaire contributed very much to unsettle and relax principle, and thereby paved the way for Rousseau. But this man's impetuous and overwhelming eloquence drew into the whirlpool of error, many whom the mere sophistry of wit and pleasantry could never have led astray. It is true that at first Rousseau's pictures of savage life, and his theory of a pure democracy of reason, gave rise to more wonder than conviction. But as it was this man's fortune to become the founder of a new system and method of education, wherein the development of the individual man is supposed to be best conducted upon the isolated principle of seclusion, and entirely without regard to his situation as a citizen, we need not be astonished to find that at a somewhat later period even the wildest of his dreams about natural politics found both admirers and defenders. After having seen that the extension of physical science contributed very much, in its misapplied condition, to immorality, irreligion, and even atheism, it is no wonder that a direction equally culpable and dangerous was given by the philosophers of the eighteenth century to the improved knowledge of men and nations. But however much men might refine and adorn their descriptions of American savages, in order to promote the idea of the possibility of natural perfection, there remained always a few points in the testimony of every traveller which presented unsurmountable difficulties to the admirers of barbarity. In Voltaire, on the other hand, and in many other French writers of his time, we may observe an equally absurd predilection, another extreme—one as far removed as can well be from the wild freedom of savages. I mean a passion for the Chinese, a people polished into perfect tameness and uniformity, and exhibiting the best specimen of what has since been called "the Despotism of Reason." An age which was perpetually endeavouring to substitute a complete system of police in the room of the antiquated influences of religion and morality, which regarded the perfection of a few manufactures as the sole and highest object of human society, and what they called "the doctrine of pure ethics," as the *ne plus ultra* of illumination—an age such as this could scarcely indeed fail to contemplate, with mighty admiration, the spectacle of a nation which has, according to its own account, possessed for some thousand years laws without religion, which has had newspapers some centuries longer than ourselves, which can imprint upon porcelain colours more brilliant than we are acquainted with, and make paper thinner and finer than any European manufactory. It is lamentable to see into what contemptible perversities, the misdirected ingenuity of a few rational men can conduct both themselves and their contemporaries.

Voltaire and Rousseau were the first who gave its form and shape to the spirit of the eighteenth century; but they had many coadjutors in their attempts, many who were indefatigable in rendering the moral philosophy of Locke more decided in its principles as well as bolder in its consequences, and in rendering it, so improved, the manual of the age. What results this produced in regard to human life, may be learned from the single example of Helvetius. This man proved to the satisfaction of his readers, that selfishness, vanity, and sensual enjoyment are the true and certain guides, the only rational ends of enlightened men, the only realities in human life—and his readers soon began to suspect that the same principles ought to be extended to the whole universe. Mind, according to this doctrine, there is none, for matter is every thing, and man is distinguished from the brutes not by intellect, but by hands and fingers—advantages which, in some degree at least, he appears to share with the monkey. The difference between the man and the monkey was indeed diminished very much in the opinion of many philosophers of this time, and it was a very favourite speculation to discover the existence of intermediate and connecting species between them. It is much to be regretted that Rousseau did not fulfil the intention he once expressed, of openly combating the dogmas of Helvetius. He must, in the course of such a controversy, have at least been compelled to settle and explain somewhat more fully

his own principles—and these, however erroneous, possess, when compared with those of the other, much that is both good and noble, and capable of being improved.

The last step in the progress of the French anti-revolutionary philosophy, is that marked by the congenial spirit of Diderot. I may, without question, assume the fact, that this man was the centre-point and animating principle, not only of the *Encyclopædia*, but also of the *Système de la Nature*, and of many other works connected in the same spirit of audacious atheism. He wrought indeed much more in secret than in public; he was different from Voltaire and Rousseau in this, that he had less vanity of authorship than they, and was perfectly satisfied when he could gain the victory, without wishing to be personally held up as the victor. He was peculiarly distinguished by a most fanatical hatred, not only of all Christianity, but of all kinds of religion. He maintained that these are all alike founded in the superstitious terrors left on the minds of a half destroyed race, by those terrible revolutions in the natural world, the traces of which are still so apparent around us. In many of the writings of this school, even the name of Atheism is not concealed, but it is openly stated that man can never be happy till he learns to throw aside the whole doctrine of a deity—an opinion, the absurdity of which has been but too fatally demonstrated by the experience of a few subsequent years. Of all the forms in which this atheistical system was brought before the world, perhaps the most singularly extravagant was the theory which represented Christ as a mere astronomical symbol—a being never possessed of historical existence—and the twelve apostles as so many old signs of the zodiac. The whole spirit of this system, and the whole of the practical purposes which it was intended to serve, may be learned from the single well known wish, of which the fathers of the revolution made no secret—"that the last king might be burned on a funeral pile, composed of the body of the last priest."—*Schlegel's Lectures*.

FROM THE QUARTERLY REVIEW.

One or two gossiping paragraphs on the subject of Adam Smith, whose distinguished name may render the most trifling notices concerning him matter of some interest, and we will then release our courteous reader from our recollections, on the subject of these old Northern Lights. Dr. Smith is well known to have been one of the most absent men living. It was, indeed, an attribute which, if any where, might have been matched in the society we speak of, of whom several, particularly John Home and General Fletcher Campbell, were extremely addicted to fits of absence. But those of the great Economist were abstraction itself. Mr. Mackenzie placed in his hand the beautiful tale of *La Roche*, in which he introduces Mr. David Hume, for the express purpose of knowing whether there was any thing in it which Mr. Hume's surviving friends could think hurtful to his memory. Dr. Smith read and highly approved of the MS.; but, on returning it to Mr. Mackenzie, only expressed his surprise that Mr. Hume should never have mentioned the *anecdote* to him. When walking in the street, Adam had a manner of talking and laughing to himself, which often attracted the notice and excited the surprise of the passengers. He used himself to mention the ejaculation of an old market woman, "Heigh Sirs!" shaking her head as she uttered it; to which her companion answered, having heaved a compassionate sigh, "and he is well put on, too!" expressing their surprise that a decided lunatic, who, from his dress, appeared to be a gentleman, should be permitted to walk abroad. In a private room his demeanour was equally remarkable; and we shall never forget one particular evening, when he put an elderly maiden lady, who presided at the tea-table, to sore confusion, by neglecting utterly her invitations to be seated, and walking round and round the circle, stopping ever and anon to steal a lump from the sugar-basin; which the venerable spinster was at length constrained to place on her own knee, as the only method of securing it from his most uneconomical de-

predations. His appearance, mumping the eternal sugar, was something indescribable.

We had the following anecdote from a colleague of Dr. Smith, who, as is well known, was a commissioner of the board of customs. The board had in their service, as porter, a stately person, who, dressed in a huge scarlet gown or cloak, covered with frogs of worsted lace, and holding in his hand a staff about seven feet high, as an emblem of his office, used to mount guard before the custom-house when a board was to be held. It was the etiquette that, as each commissioner entered, the porter should go through a sort of salute with his staff of office, resembling that which officers used formerly to perform with their spontoons, and then marshal the dignitary to the hall of meeting. This ceremony had been performed before the great Economist perhaps five hundred times. Nevertheless one day, as he was about to enter the custom-house, the motions of his janitor seem to have attracted his eye without their character or purpose reaching his apprehension, and on a sudden he began to imitate his gestures, as a recruit does those of his drill-sergeant. The porter, having drawn up in front of the door, presented his staff as a soldier does his musket: the commissioner, raising his cane, and holding it with both hands by the middle, returned the salute with the utmost gravity. The inferior officer, much amazed, recovered his weapon, wheeled to the right, stepped a pace back to give the commissioner room to pass, lowering his staff at the same time, in token of obeisance. Dr. Smith, instead of passing on, drew up on the opposite side, and lowered his cane at the same angle. The functionary, much out of countenance, next moved up stairs with his staff advanced, while the author of the 'Wealth of Nations' followed with his bamboo in precisely the same posture, and his whole soul apparently wrapped up in the purpose of placing his foot exactly on the same spot of each step which had been occupied by the officer who preceded him. At the door of the hall, the porter again drew off, saluted with his staff, and bowed reverentially. The philosopher again imitated his motions, and returned his bow with most profound gravity. When the Doctor entered the apartment, the spell under which he seemed to act was entirely broken, and our informant, who very much amused, had followed him the whole way, had some difficulty to convince him that he had been doing any thing extraordinary. Upon another occasion, having to sign an official minute or mandate, Adam Smith was observed to be unusually tedious, when the same person, peeping over his shoulder, discovered that he was engaged, not in writing his own name, but in imitating, as nearly as possible, the signature of his brother in office, who had held the pen before him. These instances of absence equal the abstractions of the celebrated Dr. Harvey; but whoever has read the deep theories and abstruse calculations contained in the 'Wealth of Nations,' must readily allow that a mind habitually employed in such themes, must necessarily be often rapt far above the sublunary occurrences of every-day life.

African Cascade on the Orange River.—

Having passed the southern branch, which at this season is but an inconsiderable creek, we continued to follow the Foramas, for several miles, through the dense Acacia forests, while the thundering sound of the cataract increased at every step. At length we approached a ridge of rocks, and found it necessary to dismount, and follow our guides on foot.

It seemed as if we were now entering the untrodden vestibule of one of nature's most sublime temples, and the untutored savages who guided us, evinced by the awe and circumspection with which they trod, that they were not altogether influenced by the ge-

nious loci. They repeatedly requested me to keep behind, and follow them softly, as the precipices were dangerous for the feet of men; and the sight and sound of the cataract were so fearful, that they themselves regarded the place with awe, and ventured but seldom to visit it.

At length the whole of them halted, and desired me to do the same. One of them stepped forward to the brink of the precipice, and having looked cautiously over, beckoned to me to advance. I did so, and witnessed a curious and striking scene; but it was not yet the waterfall. It was a rapid, formed by almost the whole volume of the river, compressed into a narrow channel of not more than fifty yards in breadth, whence it descended at an angle of nearly 45°, and rushing tumultuously through a black and crooked chasm among the rocks, of frightful depth, escaped in a torrent of foam. My swarthy guides, although this was unquestionably the first time that they had ever led a traveller to view the remarkable scenery of their country, evinced a degree of tact, as *ciceroni* as well as natural feeling of the picturesque, that equally pleased and surprised me. Having forewarned me that this was not yet the waterfall, they now pioneered the way for about a mile farther along the rocks, some of them keeping near, and continually cautioning me to look at my feet, as a single false step might precipitate me into the raging abyss of waters; the tumult of which seemed to shake even the solid rocks around us.

At length we halted, as before, and the next morning I was led to a projecting rock, where a scene burst upon me, far surpassing my most sanguine expectations. The whole water of the river (except what escapes by the subsidiary channel we had crossed, and by a similar one on the north side,) being previously confined to a bed of scarcely one hundred feet in breadth, descends at once in a magnificent cascade of full four hundred feet in height. I stood upon a cliff nearly level with the top of the fall, and directly in front of it. The beams of the evening sun fell upon the cascade, and occasioned a most splendid rainbow; while the vapoury mists arising from the broken roar of the waterfall, and the tumultuous boiling and whirling of the steam below, striving to escape along its deep, dark, and narrow path, formed altogether, a combination of beauty and grandeur, such as I never before witnessed. As I gazed on this stupendous scene, I felt as if in a dream. The sublimity of nature drowned all apprehensions of danger; and, after a short pause, I hastily left the spot where I stood to gain a nearer view from a cliff that impended over the foaming gulf. I had just reached this station, when I felt myself grasped all at once by four korannus, who simultaneously seized hold of me by the arms and legs. My first impression was, that they were going to hurl me over the precipice; but it was a momentary thought, and it wronged the friendly savages. They are themselves a timid race; and they were alarmed, lest my temerity should lead me

into danger. They hurried me back from the brink, and then explained their motive, and asked my forgiveness. I was not ungrateful for their care, though somewhat annoyed by their officiousness.—*Thompson's Southern Africa.*

The following concise and beautiful description of the excellency of the plan of Christian redemption, forms the conclusion of the Memoirs of Lindley Murray. It is the testimony of one who had practically felt and experienced the powerful support, the holy consolation, and the final promise of eternal joy and glory, which the religion of Christ, and that alone, can disclose and impart.

"I cannot finish these memoirs of my life, without expressing, still more particularly, my sense of the greatest blessing which was ever conferred on mankind. I mean the redemption from sin, and the attainment of a happy immortality, by the atonement and intercession of our Lord and Saviour Jesus Christ. I contemplate this wonderful proof of the love of God to man, as an act of mercy and benignity, which will stimulate the gratitude and love, the obedience, praise, and adoration of the redeemed, through ages that will never end. This high dispensation is, in every respect, adapted to our condition, as frail and sinful creatures. In surveying our offences and imperfections it prevents despondence; directs us where to look for relief; and freely offers us, if we are truly penitent, and believe in Christ, pardon and peace: in reflecting on our religious attainments, it checks presumption and keeps us humble; and amidst all the trials and troubles of life, it cheers us with the prospect of a merciful deliverance, and of being soon received into those blissful regions, where we shall be secured, eternally secured, from sin and sorrow; where we shall be admitted into the Divine presence, and unceasingly celebrate in joyful anthems, the praises of the Father, the Son, and the Holy Spirit, one God blessed for ever. To them who obtain this glorious and happy state, all the afflictions of the longest and most painful life, will then appear to have been, indeed light and momentary: as a drop of the ocean, as a grain of sand on the sea shore, compared with the greatness of their felicity, and the endless ages of its continuance."

FOR THE FRIEND.

CLAUDE GAY AND VOLTAIRE.

Claude Gay was a native of Lyons, in France, and was educated by his parents in the Catholic Faith. He became dissatisfied early in life with the Romish tenets, forsook that communion, and settled in the island of Jersey, in order to live among Protestants. He here met with a copy of Barclay's Apology, the perusal of which convinced him of the truth of Friends' principles, and determined him to embrace their profession. For this change in his views he suffered some persecution, and was at length

banished from the island and forbidden to return, under pain of corporal punishment. He removed to England in 1745, and lived chiefly in London, and died at a very advanced age at Barking, in Essex, in the year 1786. His private character was amiable, inoffensive and unassuming. He became an approved minister in the Society, and paid several religious visits to various parts of England, the islands in the British Channel, Holland, France, Germany and Switzerland. He was remarkable for his industry and humility, and often travelled on foot, in the performance of his religious duties. His public ministry was sound, fervent and tender; he was frequently engaged in prayer, and his petitions were usually preferred in the appropriate terms "for the merits of Christ." He was the author of several works; he translated the first part of Penn's "No Cross no Crown," and a selection from the memorials of deceased Friends into French. His translations possess no great literary merits, and are written with a strong English idiom. But although Claude Gay was no scholar, he was an upright, simple hearted Christian. He lived an unblemished life, endured a lingering disease with great patience, and declared to those who conversed with him in his last illness, that all fear of death was removed. How great is the contrast between the useful life—the humble labours—the triumphant death of Claude Gay, and the splendid, though mischievous career—the false glory and the real demerit of his celebrated countryman, whose name we have coupled with his. Two characters more opposite in all points cannot well be imagined—and the interview which is recorded to have taken place between them, is curious and interesting. It was in one of the visits to Switzerland which has been alluded to, that Claude remained for some time at Geneva. He was noted there for his good sense, moderation and simplicity. The arch infidel heard of him—his curiosity was excited, and he desired to see him. I give the remainder of the narrative in the language of Simond.* "The Quaker felt great reluctance, but suffered himself at last to be carried to Ferney, Voltaire having promised beforehand to his friends, that he would say nothing that could give offence. At first he was delighted with the tall, straight, handsome Quaker, his broad-brimmed hat, and plain drab suit of clothes, and the mild and serene expression of his countenance, and the dinner promised to go off very well; yet he soon took notice of the great sobriety of his guest and made jokes, to which he received grave and modest answers. The patriarchs and the first inhabitants of the earth were next alluded to; by and by, he began to sneer at the historical proofs of revelation; but Claude was not to be driven away from his grounds, and while examining these proofs, and arguing upon them rationally, he overlooked the light attacks of his adversary when not to the point, appeared insensible to his sarcasms and his wit, and remained always cool and always

serious. Voltaire's vivacity at last turned to downright anger; his eyes flashed fire whenever they met the benign and placid countenance of the Quaker, and the dispute at last went so far that the latter, getting up, said, '*Friend Voltaire, perhaps thou mayst come to understand these matters rightly; in the mean time, finding I can do thee no good, I leave thee, and so fare thee well!*' So saying he went away on foot back again to Geneva, leaving the whole company in consternation. Voltaire retired immediately to his own room. Huber (the father of the celebrated author on Bees) was present at this scene, and made a drawing of it, in which the two principal actors are most happily characterized. †

SKETCHES OF EARLY PENNSYLVANIA HISTORY.—No. 2.

Among the many claims which the illustrious founder of Pennsylvania and his associates present, for the gratitude and admiration of posterity, none are more powerful or engaging, than those derived from their honourable, just, and Christian treatment of the Aborigines of our soil. It is a consoling reflection, that of the unnumbered woes and wrongs which have been perpetrated on this noble and high-minded, but deeply injured race of men, not a single act of oppression or cruelty is found chargeable to our forefathers. The kindness which they received from these poor sons of the forest, was generously recompensed and reciprocated. Whilst in many other parts of America, bloody wars were waged, and fearful outrages committed by the European settlers, with the mercenary view of robbing the Indians of their lands,—our ancestors paid a fair and satisfactory equivalent for every inch of ground which they inhabited or acquired.—Whilst between the first settlers, in many of the States of our Union and the Aborigines, constant jealousies, heart burnings, mutual encroachments, and bloody murders, were constantly occurring, in Pennsylvania peace, concord, and the mutual interchange of good offices, were ennobling the intercourse of our fathers with their rude, but faithful and honourable friends; and it is well worthy of remark, that so long as our religious Society exercised control in the government, or influence in its councils, so long was the soil of Pennsylvania free from the stain of Indian blood. In the present and succeeding number of our sketches, we shall present a concise view of the early Indian History of our State, taken from a discourse by T. I. Wharton, Esq. delivered in 1826, before the Society for the commemoration of the landing of Wm. Penn; and a discourse delivered by Roberts Vaux, before the Historical Society of Pennsylvania, on New Year's Day, 1827. It appears that in the very inception of his plans for settling his colony, Wm. Penn had prescribed for himself, a course of conduct towards the Indians, founded in the strictest justice, and adorned by the brightest benevolence. In his petition to Charles the 2d, for a grant of land on the American Continent, he de-

clares one object to be, "The glory of God, by the civilization of the poor Indians, and the conversion of the Gentiles by just and lenient measures to the Kingdom of Christ."*

In order to show the relative merits of Wm. Penn, I cannot do better than to quote at some length, the following very just and apposite remarks from Wharton's Discourse.

"No one circumstance, in the annals of Pennsylvania, has made a deeper impression upon history, than the treaty, or more correctly speaking, the conference under the Elm, which took place shortly after the landing of Wm. Penn."

"Whether we consider the honesty of the motive, the fairness of the whole proceeding, or the faith which preserved it, we are entitled to look upon it as an event by itself, one of those unique and striking occurrences, which redeem and dignify the character of our species, and gladden the dark pages of the diplomatic dealings of civilized men with savages."

After noticing the fact, that the merit of treating with the Indians for their lands, has been claimed by others antecedent to Wm. Penn, Wharton proceeds—

"That prior to the landing of Wm. Penn, deeds of cession were made in several cases by the Indians to their European visitants, collectively or individually, is a fact too well established to be denied, if there was a disposition any where to dispute it. Such was the case in New Hampshire, Rhode Island, New York, Maryland, and the Carolinas, according to their several historians. But, what appears to me to constitute the great and distinguishing merit of the treaty under the elm, is the perfect fairness of the transaction towards the Indians; the equality of advantages with which they met the whites; and the sincerity and good faith with which the negotiations were commenced and concluded. In that ancient fable which describes the progress and consummation of the diplomatic alliance between the lion and the other beasts, we may find a type of the treaties between Christians and the Indians of this continent. In most instances of negotiation with the natives for the purchase of their land—I believe I may say in all—prior to the time of Penn, the colonists backed their suit with that powerful argument, that last reason of kings, whose persuasiveness the defenceless natives were unable to resist. They perceived on the part of the Europeans, a determination to keep hold of their lands, for possession they had already taken without license; and they could not but be sensible that the means were at hand, to enforce that determination which they had no power to resist; and that peaceably or forcibly their territory was to be obtained. WILLIAM PENN, however, approached them with naked hands, with no other armour than honesty of intention; no weapons but reason and justice; no band of armed men was ready as make weights

* Travels in Switzerland, vol. i. p. 396.

* See Vaux's Reports, page 7.

to fill up the deficiencies of argument; no fortresses frowned defiance upon the Aborigines, and admonished them to submit to inevitable necessity."

Wharton then mentions some other usual accompaniments of treaties which were wanting on this occasion, and proceeds—

"But all was openness and peace; the dealings of men whom the common Father created equal in rights; and who, in the language which Penn himself addressed to the Indians, 'were equally accountable to him for all the deeds done in the flesh.' It was the unfeigned desire of our progenitors, I again use the language of the Founder, 'to enjoy the province with the love and consent' of those whom they found in the partial occupation of it, and that love they hoped to gain 'by a kind, just, and peaceable life;' and to preserve by the most exact and even justice. Herein, then, consists one of the points (and a sufficiently remarkable one,) of distinction, between the negotiations of Penn with the Indians, and those of other provinces; that whereas I repeat, in most other cases, the Indians were overawed by a military array or other irresistible force, and yielded their claims to what the emigrants were already in possession of; in the instance of our own State, the founder, a year before his arrival, made known to them his determination not to occupy an inch of the soil, without their full and free consent; and, in the never to be forgotten interview under the elm, consummated that intention, by a compact in which he met them as brethren of common lineage, and treated with them as the rightful proprietors of the soil. Another remarkable circumstance about the treaties of Penn, and which would itself be sufficient to distinguish them from others made during that century, was their durability. Unlike some other articles of the same name, which have been manufactured in different parts of this continent, in recent as well as in the olden time, which scarcely survived the cooling of the wax with which they were sealed, the treaties of Penn were made for posterity, as well as for the existing generation. They were calculated, in honest good faith, for use, and not merely for show, and to serve some present purpose. From a small and unarmed band with which the settlement was commenced, the colonists had increased to a powerful and populous nation; while on the other hand, by that facility which seems every where to attend them, the Indians had wasted to the very skeleton of their former strength. Of their rapid advances in strength, however, no advantage was taken by the government or people of Pennsylvania. Their compacts were preserved inviolate, the rights of these children of a common humanity were scrupulously respected, and thus a prouder title and a higher glory was gained for Pennsylvania, than the most brilliant triumphs that military tactics could obtain over this defenceless race. I allude to the appellation justly bestowed upon the land of 'unbroken faith.'

"That a similar degree of harmony existed between the colonists of other provinces and the Indians of their vicinity, will not be asserted by those who have looked into their histories with any attention. If we were to admit that their treaties were made in good faith and without military control, it must still be conceded, on the other hand, that they were not maintained in the same spirit. The history of many of these States is, in fact, little more than a monotonous detail of minute warfare with the original proprietors of the soil, a lamentable record of desolated fields and smoking wigwams, of ambushes, surprises, captivity or bloodshed. Let these annals be consulted, in no unfriendly spirit, and then let us turn to the virgin page of Pennsylvania, pure as the character of her Founder, and find renewed occasion for reverencing the magnanimous but humble-minded men to whom we owe so great a trophy."

I have quoted the whole of these very just and striking observations, even at the risk of incurring the charge of tedious diffusiveness, for never was a tribute more justly due, than that which is here paid to the honesty, integrity, and high honour of our benevolent ancestors. B.

Extraordinary Preservation at Sea.

The ship *Mary Ann*, of about 100 tons, loaded about three weeks since near Bangor, a full cargo of slates, with which she put to sea. The crew were surprised, after getting to sea, to find her very leaky, and that the leak gained very fast upon them. Considering the nature of the cargo, and the rate at which she made water, they deemed it impossible to save her. They finally took to the boat, and rowed from her, and lay at a distance to watch her sinking. They continued to watch her till far beyond the time in which they had calculated she would disappear. Surprised that she still continued afloat they returned to her, and found that the leak ceased to increase, but they were perfectly at a loss to account for the circumstance. They set the sails, and finally got into Milford Haven; and, to their astonishment, found the leak had been stopped by the body of a fish, which had been forced in with some sea weed, by which means the ship and cargo were saved.

ORIGINAL POETRY.

FOR THE FRIENDS.

PARTED FRIENDS.

By C. W. Thomeon.

Parted friends may meet again,
When the storms of life are past;
And the spirit freed from pain,
Basks in friendship that will last.

Worldly cares may sever wide—
Distant far their path may be—
But, the bond by Death untied,
They shall once again be free.

Death—the end of care and pain—
Death—the wretch's happiest meed—
Death can break the strongest chain—
Death is liberty indeed.

Parted friends again may meet,
From the toils of nature free;
Crown'd with mercy, O how sweet
Will eternal friendship be!

FOR THE FRIEND.

STANZAS WRITTEN AT SEA.

Eternal Power! whose word divine
Call'd into Life this pensile ball—
I bow before thy mystic shrine,
And hail thee—Sov'reign Lord of all!

I've known the 'mid the rural scene,
Where solemn quiet holds her reign,
And, soaring through the blue serene,
The skylark hymns his matin strain.

Sweet is that scene to eye and soul,
Of vocal groves and laughing skies,
And streams whose crystal waters roll
Enamell'd with the landscape's dyes.

Nor less upon the billow deep
Thy all controlling power I feel—
Where storms their anarch empire keep,
Before thy awful presence kneel.

For tost upon the raging tide,
Like leaf before autumnal gale,
Our trembling bark flies fast and wide,
Scarce conscious of helm or sail.

Waves after waves our course o'ertake,
Howling as for their destin'd prey—
Upon our deck resistless break,
Or dash in angry foam away.

And still the storm's o'erhanging plume
Shrouds us in darkness, mist, and rain;
Still, as he flies, some wretch's doom
Seems howl'd in thunders to the main.

Amidst this elemental strife—
Thou Sovereign of the skies and sea!
I feel how brief how frail is life,
And trust, and trust alone in thee!

Vain is the pilot's boasted skill,
If thine averted presence frown;
And thou canst guide through every ill—
Though ten-fold tempests thunder down.

Then take, Supreme! into thy hand
The life thy matchless mercy gave—
Whether before thy bar to stand
This night, or waft me o'er the wave.

And should thy goodness still prolong
That life—O condescend to be
Its morning and its evening song—
The Tower to which my soul can flee.

The following pious effusion, in reply to the four lines in our last number, beginning

"Yet who, upon thy mountain waves,"

in the third stanza of "Ocean," is from a female hand.

Hope the Anchor.

Though billows swell at midnight hour,
Beneath the feeble bark,
And threat'ning clouds with darkness low'r,
T' appal the human heart.

Yet he whose mind is staid on Him,
Who spake and it stood fast;
Can rest in peace 'mid ocean's din,
Nor fear the tempest-blast.

Let helpless man, condemn'd to make
The stormy voyage of time,
When meteors glare, and mountains quake,
Regard the hand divine.

Who holds on high supreme control,
This nether world to sway;
Nor leaves the humble, faithful soul,
To perish by the way.

When whirlwinds agitate the pole,
And seas tempestuous rise,
In holy faith repose, my soul,
On him beyond the skies.

10th mo. 17th, 1827.

X.

THE FRIEND.

TENTH MONTH, 27, 1827.

YEARLY MEETING AT GREEN STREET.

"The Friends.—Yesterday morning the first yearly meeting of that part of the society of Friends adopting the opinions of Elias Hicks, was held in the meeting house near Green street. The females occupied the brick house, and the men a large temporary frame building, erected for that purpose, in the court. A vast crowd assembled, including many friends from the country. During the meeting, which will last the whole week, it is said some of their celebrated preachers will visit them." *Democratic Press.*

As is stated in the preceding extract from the *Democratic Press*, the first yearly meeting of the followers of Elias Hicks, commenced on the 15th of the present month, and was concluded on the 19th. The separation of this body of persons from the religious society of Friends, and their formation into a new sect, may therefore be considered as completely effected.

The women's meeting was held in the brick meeting house at the corner of Green and Fourth street. The men convened in a temporary building erected for the purpose, in the lumber yard at the opposite corner of the same streets. It may be well, in order to correct some misrepresentations which are already in circulation, to say, that by computation, the dimensions of the house and the number of benches being ascertained, the males attending on the first day it is believed could not have exceeded 1180. At some of the sittings the number was much less; and at the meeting on fifth day morning, it is apprehended there could not have been present more than about 700.

The principal transactions were the appointment of a large committee of men and women to represent, and attend to the concerns of, the yearly meeting in its recess—the issuing of an epistle addressed to Baltimore yearly meeting, and one to their own members—the appointment of a treasurer, and a conclusion to raise fifteen hundred dollars for the current expenses of the year.

We are further informed, that a committee to whom was referred the subject of transferring rights of membership without certificates, (a mode not sanctioned by the discipline of Friends,) reported, that under existing circumstances, neither the individuals who had thus transgressed the long established usage of Friends, nor the monthly meetings who had countenanced this disorderly procedure, by receiving them, were censurable,—but that it was inexpedient at present to make any rule of discipline sanctioning the proceeding.

THE SOCIETY OF FRIENDS IN ENGLAND.

Considerable pains have been taken to disseminate the idea that the society of Friends in England is rapidly declining, and that many of its meetings have been discontinued within a few years. We have been at some trouble in order to ascertain the truth of these assertions, and are gratified in being able to state that they are unfounded. Letters received during the present year from persons now in England, who have the best opportunities of correct information, assure us, that for several years past the number of meetings set up exceeds those which have been laid down; and that there is an actual increase in the members of the society in that country. It is a fact that several meetings in different parts of the country have been dropped, in consequence of their members having generally removed into the towns, on account of difficulties connected with agricultural employments—particularly the great exposure of the youth to various temptations, in attending the corn markets. But it is obvious that the mere change of residence does not lessen the aggregate number of Friends, other meetings being increased, or new ones established, in consequence of the accession.

The last printed account of the meetings in Great Britain which is in our possession, was published in 1822, by direction of the yearly meeting of London. At that time this meeting consisted of twenty-six quarterly meetings, the half year's meeting of Wales, and the general meeting of Scotland. These include one hundred and one monthly meetings, and four hundred and four meetings for divine worship—exclusive of Ireland, and the meetings on the continent of Europe. Since 1822, the number of meetings has increased; and the total amount at that time will be found to be quite equal, we believe, to what it has been at any period during the last twenty or thirty years. As regards the condition of the society in Great Britain, numerous accounts, official as well as private, represent Friends as being preserved in great harmony and unity; and it is hoped that there is an increase of true spiritual religion among them. The youth especially, in many parts, appear to have been favoured with a renewed visitation of divine grace, through submission to which a consoling prospect is afforded, that a succession of faithful Friends will come up in support of the doctrines and testimonies committed to the society. There has also been a considerable increase in the ministry among them—that although our accounts speak of many deficiencies still existing among them, yet there is cause of thankfulness that, as a body they are, through mercy, preserved from the evils which have devastated some of the fairest portions of the society in this land. B.

The following passage from Esapiella's letters should make a deep impression upon the mind of every lover of his country. Whatever may be the external splendour of a nation—if it is created by a moral degradation such as is here pictured—if, in order to excel the rest of the world in the manufacture of cloths and muslins, and pins and needles, the great body of the people is to be transformed into machines, of no more value, and scarcely more intelligent, than the spinning jennies and steam engines, to which they seem almost subordinate and inferior—let us keep to the plough, and to the frugal simplicity of our forefathers. The lamentation of the poet over the degradation of the peasantry, is as just as it is touching:

"Ill fares the land, to hast'ning ills a prey,
Where wealth accumulates, and men decay,
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made.
But a bold peasantry, their country's pride,
When once destroy'd, can never be supplied."

"Mr. — remarked, that nothing could be so beneficial to a country as manufactures. 'You see these children, sir,' said he. 'In most parts of England poor children are a burden to their parents and the parish; here the parish, which would else have to support them, is rid of all expense; they get their bread almost as soon as they can run about, and by the time they are seven or eight years old, bring in money. There is no idleness among us;—they come at five in the morning; we allow them half an hour for breakfast, and an hour for dinner; they leave work at six, and another set relieves them for the night; the wheels never stand still.'

"These children, then, said I, have no time to receive instruction. 'That, sir,' he replied, 'is the evil which we have found. Girls are employed here from the age you see them till they marry, and then they know nothing about domestic work, not even how to mend a stocking or boil a potato. But we are remedying this now, and send the children to school for an hour after they have done work.' I asked if so much confinement did not injure their health. 'No,' he replied, 'they are as healthy as any children in the world could be. To be sure, many of them, as they grew up, went off in consumptions; but consumption was the disease of the English.' I ventured to inquire afterwards concerning the morals of the people who were trained up in this monstrous manner, and found what was to be expected, that in consequence of herding together such numbers of both sexes, who are utterly uninstructed in the commonest principles of religion and morality, they were as debauched and profligate as human beings under the influence of such circumstances must inevitably be; the men drunken, the women dissolute; that however high the wages they earned, they were too improvident ever to lay by for a time of need; and that though the parish was not at the expense of maintaining them when children, it had to provide for them in diseases induced by their mode of life, and in premature debility and old age."

COMMUNICATION.

TEXT.

"We feel an ardent desire, that in all our proceedings tending to this end, our conduct towards all our brethren may, on every occasion, be marked with forbearance and love.—Green street Address of the 4th month.

COMMENTARY.

At Abington Quarterly Meeting held in the 8th month last, the adherents of Elias Hicks declared themselves independent of the Yearly Meeting held in Philadelphia, and formally dissolved the tie which had hitherto bound them to its communion. This conclusion was unquestionably a separation from the Religious Society of Friends, and the commencement of the organization of the Society, which has just closed its first general assembly. Those members of Abington Quarterly Meeting, who remained faithful to our principles and discipline—when they found that their efforts to prevent this secession was unavailing, and that the large majority of those present, had fully determined upon their course, interfered no longer with what they had considered the transactions of a new Society. After it had adjourned, Friends remained behind, in order to transact the proper business of the Quarterly Meeting. Instead of allowing them quietly to proceed in it, a number of the followers of Elias Hicks intruded themselves into the meeting, and behaved with great rudeness and disorder. They ridiculed those who attempted to speak, and addressed the company in taunting and contemptuous language. Several of them stood around the doors and windows of the women's apartment, laughing and talking aloud. For the truth of this statement, we can appeal to hundreds of witnesses who were present on the occasion.

The clamour and confusion thus created was so great, that Friends could not proceed with the business, and were obliged to adjourn the meeting till the following morning. At the hour to which they had adjourned, Friends assembled at the Meeting House, and found the doors locked and barred against them. Application was made to the person appointed to the care of the house, with a respectful request that he would open it for the use of the Quarterly Meeting; but he informed Friends that he had been forbidden to do so, and exhibited a written authority to that effect, signed by three of the Trustees, all Hicksites. Charles Shoemaker, one of the Trustees for the property, and a worthy and respected member of Abington Meeting, endeavoured to persuade them to permit Friends peaceably to occupy their own property, which they had unquestionably a right to do; but, persuasion and argument were alike unavailing.

It should be observed that the number of persons who were thus refused admittance into the meeting house, was about three hundred—that none of them had been disowned, and consequently were fully entitled to all the rights as members of that society, to whom only the property belonged. But, though the followers of Elias Hicks had it in

their power to exclude Friends from their own meeting house, they could not prevent them from the performance of Divine Worship. The friends who were assembled, collected under the shade of some neighbouring trees, where a solemn meeting was held; and HE who has graciously promised to be with the "two or three that were gathered in his name," condescended to appear "in the midst of them," and overshadow the company with his heavenly presence. Under a grateful sense of the unmerited favour, prayer and praises were reverently offered to his worthy name. The followers of E. H. were not satisfied with debarring Friends from the use of the meeting house, several of them stood around the circle of worshippers, demeaning themselves in a light and unbecoming manner, irreverently keeping on their hats, while a female minister was engaged in supplication.

After the meeting for worship was over, Friends removed to a neighbouring mill, in order that they might transact their business unmolested; where the meeting for discipline was satisfactorily held.

Such are the facts relative to the *first instance* of the expulsion of Friends from their meeting houses on a religious account, during a period of at least *one hundred and thirty years*.

(To be continued.)

DR. DARWIN.

The following fine criticism and just estimate of the poetical character of Darwin, is from the pen of an accomplished judge of poetry himself—the finest lyrical poet of the age.

"Darwin was a materialist in poetry, no less than in philosophy. In the latter he attempts to build systems of vital sensibility on mere mechanical principles, and in the former, he paints every thing to the mind's eye, as if the soul had no pleasure beyond the vivid conception of form, colour, and motion. Nothing makes poetry more lifeless than description by abstract terms, and general qualities; but Darwin runs into the opposite extreme of prominently glaring circumstantiality, without shade, relief, or perspective.

"His celebrity rose and fell with unexampled rapidity. His poetry appeared at a time peculiarly favourable to innovation, and his attempt to wed poetry and science was a bold experiment, which had some apparent sanction from the triumphs of modern discovery. When Lucretius wrote, science was in her cradle; but modern philosophy had revealed truths in nature more sublime than the marvels of fiction. The Rosicrucian machinery of his poem, had at the first glance an imposing appearance, and the variety of his allusion was surprising. On a closer view, it was observable that the Botanic Goddess and her Sylphs, and Gnomes, were useless, from their having no employment; and tiresome, from being the mere pretexts for declamation. The variety of allusion is very whimsical. Dr. Franklin

is compared to Cupid; whilst Hercules, Lady Melbourne, Emma Crewe, Brindley's canals and sleeping cherubs, sweep on like images in a dream. Tribes and grasses are likened to angels, and the truffle is rehearsed as a subterranean Empress. His laborious ingenuity in finding comparisons, is frequently like that of Hervey in his "meditations," or of Flavel in his "Gardening Spiritualized."

"If Darwin, however, was not a good poet, it may be owned that he is frequently a bold personifier, and that some of his insulated passages are musical and picturesque. His Botanic Garden once pleased many better judges than his affected biographer Anna Seward; it fascinated even the taste of Cowper, who says in conjunction with Hayley—

We therefore pleas'd extol thy song,
Though various yet complete;
Rich in embellishment, as strong
And learn'd as it is sweet;
And deem the Bard whoe'er he be
And howsoever known,
That will not weave a wreath for thee,
Unworthy of his own."

Campbell's Poets.

"THE ISLES OF GREECE."

It is not possible for any power of language, adequately to describe the appearance presented at the rising or setting of the sun in the *Ægean Sea*. Whether in dim perspective, through gray and silvery mists, or amidst hues of liveliest purple, the isles and continents of Greece present their varied features, nor pen nor pencil can portray the scenery. Whatever, in the warmest fancies of my youth, imagination had represented of this gifted country, was afterwards not only realized but surpassed. Let the reader picture to his conception, an evening sun behind the towering cliffs of Patmos, gilding the battlements of the monastery of the Apocalypse with its departing rays; the consecrated island surrounded by inexpressible brightness seeming to float upon an abyss of fire; while the moon in milder splendour is rising full over the opposite expanse. Such a scene I actually witnessed with feelings naturally excited by all the circumstances of local solemnity; for such indeed might have been the face of nature, when the inspiration of an Apostle, kindling in its contemplation, uttered the alleluias of that mighty voice, telling of Salvation, and Glory, and Power.

DR. CLARKE.

Mousing Rat.—On the farm of Lyonthem near Falkirk, there is a remarkable instance, not only of docility, but usefulness in a rat. It first devoured the mice caught in traps, and was afterwards seen to catch them as they ventured from their holes, till at length the whole house was cleared of these vermin, except it is believed a single one. It has frequently been seen in pursuit of this solitary mouse, and the little fugitive, which takes refuge behind the ingle, has a part of its fur singed off. From the service it renders, the family kindly protects the rat, and it runs about and gambols among them on the floor without the least uneasiness. It sometimes disappears for a week or ten days, and it is supposed that in these intervals it visits the stackyard in its professional capacity.

SELECTED POETRY.

ON THE DEATH OF — — —.

Thou art gone to the grave, but we will not deplore thee,

Though sorrows and darkness encompass the tomb;

Thy Saviour has passed through the portal before thee,

And the lamp of his love is thy guide through the gloom!

Thou art gone to the grave!—we no longer behold thee,

Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may die, for the sinless have died!

Thou art gone to the grave!—and, its mansion forsaking,

Perchance thy weak spirit in fear lingered long;
But the mild rays of Paradise beam'd on thy waking,
And the sound that thou heardest was the Seraphim's song!

Thou art gone to the grave!—but we will not deplore thee,

Whose God was thy ransom, thy guardian and guide;

He gave thee—He took thee—and He will restore thee,

And death has no sting—for the Saviour has died!
HARRIS.

From the Gentleman's Magazine, August, 1827.

CELESTIAL ROSES.

They who celestial roses cull,
Of deathless scent and fadeless bloom,
First travell'd through the briars of earth,
And enter'd Heaven by the tomb.

Rejoice, then, pilgrim of the skies,
Your lot can ne'er be worse than theirs;
Soon will the pearly gates unfold,
Receive your souls—exclude your cares.

Within their precincts blooms the rose,
And blooms without a single thorn;
Smooth is the path they now pursue,
Who've pass'd through night to endless morn.

From a Delaware Newspaper.

In the year 1761, the society of Friends in the borough of Wilmington adopted the plan of burying their dead in rows, regardless of family distinction. The first person buried afterwards was Nicholas Meers, whose remains lie at the north corner of the grave-yard, near the intersection of Pasture-street and Queen-street. He was born in the year 1650, under the government of Cromwell, about the time the society of which he became a member first appeared. He lived through eventful periods—he was the subject of ten successive sovereigns, including the two Cromwells. He saw Pennsylvania and Delaware one great forest—a range for the deer, buffalo, and the panther; and he lived to see them a fruitful field, “a garden enclosed,” a refuge and an asylum for the persecuted. He left this scene at the advanced age of 111 years. B. F.

Mode of stopping Epistaxis (bleeding at the nose.)

A young man, nineteen years of age, bled from the nose two days, so profusely that he fainted several times. Mineral acids, ice to the nape of the neck, &c. were tried, but without stopping the flow of blood. Dr. Brunner was called in on the third day, and he blew up powdered gum Arabic through a quill—the hemorrhage ceased directly.—*Philadelphia Journal of Med. and Phys. Sciences.*

The Springfield Journal states, that a Shaker village in its vicinity receives between 12,000 and \$13,000 annually for garden seeds!

An After Thought.—A young man of fashion lately threw himself, in a love fit, into the Seine; he was rescued from his perilous situation by a waterman, who heard him roar out most unmercifully, that he had forgot to add a postscript to his farewell letter to his mistress.

The *Augusta (Geo.) Constitutionalist* contains an account of an attack made by an alligator upon a female negro, who was going into a swamp with a basket of corn upon her head, to feed hogs. She was struck suddenly and severely on the breast and arms, by this ferocious creature, who attempted to devour her, tearing her flesh and clothes with his claws. She extricated herself with difficulty, and fled, pursued by the alligator; she sought shelter upon a log, one end of which rested upon a stump; her cries brought to her assistance several slaves from an adjacent field, who killed the alligator, and relieved the woman from her perilous situation.

A Grand Speculation.—“Ma foi!” said a little Frenchman to his friend, as they walked behind young Strut, who assumed a vast consequence on the strength of being worth thirty thousand dollars—“Ma foi!” I should like to make one grand speculation.” And in what would you speculate, Monsieur?” asked his companion. I should like to buy that young man for what others think him worth, and sell him for what he thinks himself worth: ma foi! it would make me one grand fortune.”

Cheap enough.—Good beef steak may be bought in our market at a cent and a half per pound. Six and a fourth cents at this rate would get enough to serve two families for a breakfast.—*Western Monitor.*

FROM THE ALBANY ARGUS, OCT. 22.

A rare instance of honourable conduct.—About ten years ago, a gentleman engaged in mercantile pursuits in the interior of this state, met with reverses, gave up all his property, compounded with his creditors, and was fully and unconditionally discharged by them. A few days since, he called upon them respectively, several of whom reside in this city, and paid every farthing of the original debts, with interest to this time, amounting to near \$20,000. We are happy to add that his creditors here presented him a service of silver plate, as a testimony of their high regard for him personally, and their admiration of the exalted principles by which he had been governed.

“Have I come to this?”—How painful must be the reflections of a young man who has enjoyed the privilege of society, moral instructions, and faithful admonition, to find himself arrested in his wicked career by the arm of justice, and about to repay the penalty of the law for his crimes, while comparing his advantages with his present circumstances. Indeed he may well say, “have I come to this?”

This is not altogether an imaginary case. It so happened that the writer of this was present when several convicts arrived at one of our State Penitentiaries. Among the number was a young man of about the age of 24, of good appearance and well dressed. On going into the prison he involuntarily exclaimed, “Have I come to this?”—Alas, too late to avoid the punishment justly due him for his crimes. What instructions such a scene, and such language are calculated to afford to youth. It should teach them to obey the first command with promise to honour their parents; to avoid vain company; and in a word to remember their Creator in the days of their youth. And to a parent who possesses a deep interest in the welfare of a son just entering upon the scenes of active life; who knows the evil propensities of the natural

heart, and the exposedness of youth to the snares of the world, a scene like this must occasion a degree of anxious solicitude, lest on some future day he may have occasion to hear from that son the melancholy reflection, “have I come to this?”

N. H. Republican.

Voyage of Columbus.—The public will be happy to learn that Messrs. Wait & Son have published and English translation of the Personal Narrative of the First Voyage of Columbus to America. This Narrative has been recently, for the first time, published in Spain, by Mr. Navarrette, from the original manuscript lately discovered.—*Boston paper.*

In a note in the statute book of Connecticut, published since the late change of the state government, it is said—“The people of Connecticut have always considered the education of children to be a subject of primary importance, and have attended to it with peculiar solicitude. At an early period they made provision for common schools, for the purpose of disseminating the most necessary and useful knowledge to every part of the community.—Prior to the revision in 1672, a regulation was made, that in every town where there were more than fifty householders, a school should be kept, to teach the children to read and write; that a grammar school should be kept in each county town, and that the master should be paid by the parents, or inhabitants in general.” The early regulations of the colonists on this subject, have been faithfully and zealously pursued by their descendants down to the present time. The towns were divided into small school districts, the inhabitants taxed, at least in some of the states, and we do not know but in all, for the support of schools; and the result has been, that with very few exceptions, every person born and educated there is able to read and write, and generally understands arithmetic.

From this course has proceeded that spirit which now operates with such astonishing success throughout our vast republic, and particularly in this state, on the subject of education. The advantages which a community derive from this universal diffusion of knowledge, cannot be measured nor perhaps fully appreciated. In no part of the globe about which we have any knowledge, are they enjoyed to such an extent as in this country.—*N. Y. Daily Adv.*

MARRIED,

At Friends' Meeting-house in Mulberry-street, on the 18th inst. Thomas C. Garrett to Frances Biddle, daughter of the late John Biddle, all of this city.

DIED,

On third day morning, Martha Powell, in the 86th year of her age. The deceased was a member of the society of Friends, and, with the exception of about six weeks, resided in the same house during the whole period of her long and useful life.

Departed this life on the 20th inst. Hannah Elton, in the 65th year of her age.

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FOR THE FRIEND.

THE GYPSIES.

The eleventh number of the Boston edition of Malte-Bran's Geography, just published, contains a curious and interesting account of that wandering tribe of people, who are found under different appellations dispersed through every country in Europe, and to whom in England, some imperfect traditions of their History have assigned the name of Egyptians, or Gypsies. From that work and other authentic sources, we have compiled the following sketch of this singular race.

During the early part of the fifteenth century, the attention of various nations in Europe was first attracted by a tribe of people, different in appearance and manners from the established inhabitants, and speaking a language peculiar to themselves. None could account for their origin; nor could the route by which they had been introduced be traced. Without a home, without a country, and without religion, "They have wandered through the world, and in every religion, and among every people, they have continued equally unchanged by the lapse of time, the variation of climate, and the force of example. Their singular physiognomy and manners are the same in every country. Their complexion receives no darker shade from the burning sun of Africa, or any fairer tint from the milder climates of Europe. They contract no additional laziness in Spain; they acquire no habits of industry in England. In Turkey, they behold the mosque and the crescent with the same indifference that they look on a catholic or protestant church in Europe. In the neighbourhood of civilized life, they continue barbarous, and near cities and settled inhabitants, they live in tents and holes in the earth, or wander from place to place like fugitives and vagabonds." These people are lively, fickle and faithless to every one, even to their own cast, addicted to sensuality, and, like savages, indifferent about the choice of their food. If an ox die of disease, and they can obtain its carcass, men, women and children hasten to the feast, and after their brandy or strong drink is exhausted, they pursue their journey, or take up their quarters for the night. The women may be distinguished by their dark and sparkling eyes, tanned complexion, oval visage, white teeth and jet-black hair. They deal in wanton dances and fortune telling. The mother trains her daughter in vice, and the daughter is scarcely grown before she follows the example of her mother. Although their clothes hardly hang together, a stranger perceives sometimes part of a military coat, the fragment of a lace cap, a torn handkerchief or paltry trinket; their gait and deportment, when thus adorned, evince a more than ordinary share of vanity.

"The wandering tribe of Zigeunes find occupation in some countries as smiths and tinkers; they mend broken plates, and sell wooden ware; a class of them in Moldavia and Wallachia lead a settled

life, and gain a livelihood by washing or searching for gold in the beds of rivers; those in the Bannat of Hungary are horse dealers, and are gradually obeying the enactments of Joseph II., by which they are compelled to cultivate the land; but the great majority in Europe abhor a permanent residence and stated hours of labour. The women abuse the credulity of the German and Polish peasants, who imagine that they cure their cattle by witchcraft, and predict fortunate events by inspecting the lineaments of the hand. Many individuals of both sexes, particularly throughout Hungary, are passionately fond of music, the only science in which they have as yet attained any degree of perfection; they are the favourite minstrels of the country people; some have arrived at eminence in cathedrals, and in the choirs of princes. Their guitar is heard in the romantic woods of Spain, and many gypsies, less indolent than the indolent Spaniards, exercise in that country the trade of publicans. They follow willingly whatever occupation most men hate or condemn; in Hungary and Transylvania they are flayers of dead beasts, and executioners of criminals—the mass of the nation is composed of thieves and mendicants.

"The total number of these savages in Europe has never been considered less than 300,000, or than 150,000 in Turkey, 70,000 in Wallachia and Moldavia, 40,000 in Hungary and Transylvania, the rest are scattered in Russia, Prussia, Poland, Germany, Jutland, Spain, and other countries. Persia and Egypt are infested with them; they have appeared in Spanish America.

"The historical traditions concerning the tribe, are reduced to the vague recollection of an ancient and happy people under princes of their own race, that inhabited a country which, according to the doubtful assertion of a writer of the fifteenth century, the first Zigeunes called Little Egypt. It is also affirmed that when they first appeared, they were conducted in their migrations by dukes, princes, and even by kings. 'All the knowledge derived from their history is that they have wandered for many ages. No trace of their worship or religious belief, if they have any, can be discovered. They follow the customs of the countries in which they reside.

"The only information which can be obtained concerning them must be founded on the nature of their language; but the dialect of such a tribe, it may be supposed, is made up of the cant terms of beggars and pickpockets, or not unlike the *rothwelsch* of the German banditti, or the jargon of the *Kataphians*, the itinerant physicians in Turkey. Such, however, is not the case, and a people without a country, an asylum, laws or religion, speak a regular language, furnished with grammatical forms." And though it has necessarily undergone many changes, from their successive migrations, it still contains many affinities with a dialect of particular castes in Hindostan. This fact receives the stronger corroboration from having been first recognised by some young men, natives of the coast of Malabar, who were prosecuting their studies at Leyden. Numerous expressions were compared by them, and the same has since been carried to a greater extent by literary men residing in India.

"The Hindoo character of their language, their physical qualities, and the name of Sinte by which they are often called, are strong arguments in favour of the hypothesis, that the Zigeunes are one of the low Indian castes expelled from their country, by some great political revolution, and in consequence of that event, now accustomed and habituated to a wandering life.

"Several writers have attempted to ascertain the period of their migrations, and the region which they formerly inhabited. The devastations committed in India by Tamerlane, about the year 1400, afford a plausible pretext for their flight. It may too be kept in view that their country should be sought in the western part of India, near the banks of the Indus or the Sinde. Pallas infers from their dialect that their ancient country is Moultan, and their origin, the same as that of the Hindoo merchants at present at Astrakhan. Bartolomeo believes they came from *Guzurate*, perhaps from the neighbourhood of Tatta, where a horde of pirates called Tchinganes still reside. Lastly, Richardson boasts of having found them among the Bazigurs, a wandering tribe of minstrels and dancers. If it be necessary to trace their descent from the inferior Hindoo castes, none in our opinion resemble the Zigeunes more than a tribe of the Soudras, or the Correvas, who have no fixed abode, but lodge in tents; they live by selling baskets or mending *ket-tles*, and their women gain money by *fortune-telling*. Such employments are descriptive of the gypsies.

"Few objections of any importance can be raised against the general hypothesis, but the details connected with it are not so easily explained. Thus if the Zigeunes were *Parias*, they might in all probability have been the objects of Tamerlane's persecution, but it is not less likely that they would at once have professed Islamism as they now do in Turkey. If they were Tchinganes, the ingenious supposition may be admitted that they fled by sea and arrived in Egypt; but it is necessary to account for the change in their character: these warlike pirates are now mendicants and poltroons. If the Zigeunes were originally a branch of the Soudras or the Banians from Moultan, how happens it that no trace of their superstition is left? If it be answered that the Carrewas and other low castes were as ignorant and as wretched as the *Parias*, then it must be shown why people so obscure were expelled from a country in which their neighbours and equals were permitted to remain.

"Another objection of a more general kind may be urged against the supposition that the Zigeunes migrated from Indostan about the year 1400. Numerous and thickly scattered hordes inhabited Wallachia, Hungary and Poland, in the year 1433, while only a few detached bands appeared in Persia, Turkey, and Caucasus.

"The celebrated M. Hasse, the author of a different hypothesis, has proved that for the last 3000 years there have been in Europe wandering tribes that bore the names of *Segynes* or Zigeunes, and *Sinties* or Sinti; the same writer considers the modern gypsies, the Zigeunes or Sintis, the descendants of these ancient hordes. A Polish geographer, M. Lelewel, has clearly shown that Hindoo nations have been settled since the dawn of history on the shore of the Cimmerian Bosphorus and in Europe, particularly in Thrace. The merits of both these systems may be shortly examined.

"A tribe, whose name was almost the same as that of the Zigeunes, is mentioned in the most ancient profane history. 'The Sigynes, who resemble the Medes in their dress, live on the north side of the Ister (Danube,) in a country which seems to be desert, at least they are the only inhabitants of whom I have received any information. They have little horses with long hair, which are not strong enough to carry men, but able to draw cars with great rapidity. Their frontiers extend to those of the Hæneti, a people on the Adriatic. They call themselves a colony of Medes, a point concerning which I cannot decide, though it may be true, if

we make allowance for the lapse of ages. The Ligurians give the name of Sigynes to travelling merchants, the Cyprians to javelins or spears. Such is the testimony of the father of profane history. Strabo describes a people bearing the name of Siginii, and inhabiting the Hyrcanian mountains on the south side of the Caspian Sea. "They resembled the Persians in their manners, and had little horses with long hair, not fit for riding, but useful in drawing chariots." In the Argonautics of Apollonius the Sigynnæ are placed at the mouth of the Danube, and in the poems ascribed to Orpheus, in Pontus.

"Sufficient evidence of their ancient migrations is afforded by their settlements in these three distant countries. The description of their horses corresponds with that of the same animal in Baskiria and on the plains of Scythia. We cannot determine whether the Caucasian *Zingi* of Pliny, or the Indian *Singa* of the same author, were not different as to their origin from the Zigeunes or Zinganes; or if any traces of these ancient and errant tribes existed in Cappadocia, and in the town of *Zingana*.

"Different hordes of the same people are probably descended from the Sindi or Sinti, the former inhabitants of Sindica, a country near the Cimmerian Bosphorus. It is supposed from the ancient manuscripts that the name of that region is Indica; the words *Sind*, *Hind* and *Ind* are almost synonymous, and generally confounded by orientalists. Hesychius reconciles at all events the opinions of the ancients, and calls the Sindi an Indian people. The traditions concerning the commercial industry of these tribes, their cowardice, their submitting to the lash of Scythian masters, the prostitution of their women, whose name became a term of reproach, are so many proofs of their common origin with the Zigeunes or Sinties of the present day. Different branches of the same people were scattered throughout Macedonia, a country in which we observe a Sinti district, and in Lemnos, where the Sinties were the *workmen of Vulcan*; such employment is still the chief occupation of the Zigeunes.

"The *Sinties* and *Sigynnii* are not the only Asiatic people dispersed in Europe, or on its confines. The Scythians of the royal tribe were Medes by birth; a knowledge of their language may enable us to explain the ancient geographical names of Scythia. The opinion of D'Anville concerning the Tartar origin of the Getæ is now generally rejected; it is expected that ere long additional information may be obtained from the researches of M. de Saint Martin on the *European India* of the Armenian writers. It is known that the lower Danube was anciently called *Matous*; a name supposed to have been derived from the Indian hero, *Madhu*, the antagonist of *Krishna*, or from the word *madhur*, which signifies fresh water. Scylax mentions the town of Aigypsos, Ovid calls it Agyptos, and adds that it was founded by a Caspian on the delta of the Danube; from that place, in all probability, the Zigeunes obtained the title of Egyptians or Gypsies. The existence of the Indi in Asia Minor is attested in the history of the Machabees, and completely proved in a different work.

"It may be concluded from these detached facts, that tribes of the Hindoo race have been wandering or settled in Europe or its confines from the earliest historical age. It is for the historian and orientalist to examine how they came thither, whether they migrated in an age of which no record is left, or were the enemies of Khrisna, a supposition that might explain their singular pretension of having formerly rejected Christ, or if they were a branch of the *Hindowan Berber*, that Sebah Namé places in the *hyperborean* regions, or colonies transported from the Indus by the despots of Persia. The geographer has discovered that there existed at an ancient period in Europe, tribes from which the Zigeunes or Sinties appear to have been descended. It is unnecessary for him to extend his inquiries beyond that remarkable fact, or to explain why these petty hordes remained so long unknown in the midst of so many wanderers and savages during the Roman empire in the east. They might have called themselves *Roma*, from being the sub-

jects of the Romans; they might have wandered near the marshes of Lower Wallachia and Little Egypt, where they are said to have formed a state, situated perhaps in the neighbourhood of *Ægyptos*. The Zigeunes, the Sintes, the Gypsies, Bohemians and Tchinganes, are probably so many tribes distinguished by their dialects and local migration."—*Malte-Brun*.

COMMUNICATION.

"The preaching of the Peace."

In the early part of the 13th century, the Italian republics were involved in a series of civil wars, the immediate causes of which are now lost in obscurity. So frequent, indeed, had been these appeals to arms, and so familiarized were men to violence and bloodshed, that cotemporary historians did not deem it necessary to do more, than indicate their occurrence, without assigning their motives, or informing us of their results. The animosity of the two great parties, which had for centuries divided the Italian states into Guelfs and Gibelines, was at that period, at its height. Two contending claimants of the imperial throne, had recently made that unhappy country the seat of war; while the ambitious priests who filled successively, for short periods, the pontifical chair, unmindful of the paternal character which they had assumed, incited to new contests, a people addicted to strife, and ungovernable in their resentment. Added to these exciting causes, was the jealousy which existed between the nobles and citizens, producing in many instances bloody commotions, which, whether resulting in the exclusion of the nobles from participation in the government, or in their usurpation of supreme authority, left the seeds of suspicion and hatred, to engender new dissensions, violent and interminable. In Lombardy, all these causes existed in their most aggravated form, and operated, perhaps, with not the less effect, that the famous Lombardy League, formed at a juncture when they were menaced by the Imperial Arms, had restrained for a time, the violence of passions which it could not suppress. At this period, a number of Dominican monks, whose unhappy office it had been to arouse the populace to the persecution of the unfortunate Albigenses, bethought themselves of an employment more worthy of their religion, and commenced those exercises, which were long known in Italy, as "The preaching of the peace." Severe in their morals, and practised in austerities, they had acquired a reputation for sanctity, well fitted to promote their laudable designs. Among those engaged in this noble undertaking, no one was more distinguished than John, of Vicencia. He commenced his preaching, at Bologna, in 1233, with eminent success. The citizens, the neighbouring peasants, and especially the soldiers, attracted by his eloquence, assembled in crowds around him, and displaying their crosses and their banners, seemed equally prepared to receive the precepts and obey the orders of the preacher. Among this multitude, moved by his discourse, all those in Bologna, who had entertained any enmities, were seen coming to lay them at his

feet, and swear perpetual peace with their former foes. The magistrates themselves, actuated by the same impulse, submitted their laws to his revision, entreating that those statutes might be annulled which could give rise to future dissensions. Proceeding to Padua, the municipal authorities came out to meet him at many leagues' distance, and conducted him in triumph into the city, seated on the sacred car. The assembled populace heard with transport, "the preaching of the peace," and applauded those reconciliations, which effaced on the instant, the animosities of years. Thus he visited, with uniform success, the principal cities of Lombardy, every where reconciling enemies, and every where hailed as the "healer of breaches." Nor was it in the republican towns only, that he was received in this character: The nobles submitted their differences with equal confidence to his arbitration, and the whole population of Lombardy, prepared to assist at a solemn assembly, which he had convoked in the plain of Paquarra, on the banks of the Adige. Never had a nobler enterprise been undertaken, (such is the remark of M. Sismondi, whose relation of this extraordinary passage we follow,) than that of reconciling twenty inimical states, by the mere inspiration of religious sentiments, by the simple influence of Christianity—by the unaided power of language. Never had a grander spectacle been presented to the eyes of men. The entire populations of Verona and Mantua, of Brescia and Padua, and of eight other of the principal cities of Lombardy, surrounded their respective magistrates, assembled under their national standards, while a numerous company of bishops and of nobles appeared at the head of their vassals. From a lofty seat, elevated in the midst of the plain, the voice of the preacher, assisted, it was said, by supernatural interposition, was distinctly heard by every individual of that vast assemblage, and might well seem to their heated imaginations to descend from heaven. His text was the affecting language of the Redeemer, "My peace I give unto you—my peace I leave with you." With an eloquence till then unknown, he drew a frightful picture of the miseries of war; he described the spirit of Christianity, as a spirit of peace, proclaimed the authority of the Holy See, with which he was invested, and in the name of God, and of the church, he commanded the Lombards to renounce their enmities. He dictated to them a treaty of universal pacification, which was to be cemented by the union of families once inimical, and devoted to everlasting malediction, those who should violate this peace, calling down mortal disease upon their flocks, and dooming to hopeless sterility, their vineyards and their cornfields. Such was the success which attended the preaching of this apostle of peace, that for a time a universal cessation of war, rewarded his labours; and one of the treaties formed under his auspices, still extant, and which contains scarcely any other condition than that of mutual forgiveness of injuries, has handed down to posterity, the name of

John, of Vicencia, with an eclat as singular as it is enviable.

FOR THE FRIEND.

THE REVOLUTIONS OF EMPIRE.

The following passage, from Plowden's History of Ireland, is fitted to excite melancholy reflections on the mutability of human grandeur. The Roman, Constantinopolitan, Irish and Spanish empires—where are they?—The Roman—stripped of its territories and its terrors—the Constantinopolitan, struggling for its very existence—the Irish—with its neck under the foot of its enemy—the Spanish, to use the eloquent figure of Edmund Burke, “a whale stranded on the coast of Europe.”

The sceptre has passed to “regions Cæsar never knew”—to pass in turn from these—and leave them like Assyria, and Egypt—a desolation and a waste.

“There happened, about the year of our Lord 1418, a very notable transaction, which proved the high estimation in which the kingdom of Ireland then was, and ever had been holden by the learned of Europe. At the council of Constance, the ambassadors from England were refused the rank and precedence which they claimed over some others; they were not even allowed to rank or take any place as the ambassadors of a nation: the advocates for France insisted, that the English, having been conquered by the Romans, and again subdued by the Saxons, who were tributaries to the German empire, and never governed by native sovereigns, they should take place as a branch only of the German empire, and not as a free nation; ‘for,’ added they, ‘it is evident from Albertus Magnus and Bartholomew Glanville, that the world is divided into three parts, Europe, Asia and Africa: Europe was divided into four empires, the Roman, the Constantinopolitan, the Irish, and the Spanish.’ The English advocates, admitting the force of these allegations, claimed their precedence and rank from Henry’s being monarch of Ireland only, and it was accordingly granted.”

COMMUNICATION.

The following excellent observations are contained in Butler’s Reminiscences, and are interesting not only on account of their intrinsic worth, but for the high authority from which they proceed. To those of our fair friends who are disposed to profit by the recommendation of the Reminiscent, we may take the present occasion to say that there is no more invigorating exercise of the understanding than the practice of composition. We mean of drawing up, clear and succinct statements in one’s own language, of an historical narrative, of a philosophical argument, of the relations of intelligent travellers, or of whatever may have been an object of study. It is a practice which may be considered as essential towards the formation of a clear masculine understanding—of fixed principles in morals and philosophy—of an easy and correct mode of expression. It may be found to be irksome in the beginning; yet it will soon become not only pleasant in itself, and in a high degree useful in the further pursuit of knowledge—but will furnish some of the most delightful recollections of the advances which the mind has made from time to time, in knowledge, wisdom, and virtue.

“Mr. Burke once mentioned to the Reminiscent,

that, at one time, for want of a distinct object, to which he might direct his studies, his mind became perfectly inactive, and reading was an unpleasant exertion to him. He accounted for it by supposing, that after the first years of youth are past, the mind requires more substantial food than mere reading; so that to call forth literary application, it is necessary to superadd the stimulus of an ardent wish to attain a particular object, to the attainment of which, literary exertion will conduce, and therefore pleases. He observed, that for the want of such an object the generality of those who have distinguished themselves in their youthful studies, fall into an idle desultory reading, which ends in nothing.

“Mr. Gibbon applies this remark to female readers:—‘Except some professed scholars’ (he says, in a letter to Lord Sheffield) ‘I have often observed that women in general read much more than men; but for want of a plan, a method, a fixed object, their reading is of little use to themselves or others.’ Merely keeping a literary journal directs the attention, and finds a succession of objects for it: should it not therefore be recommended to studious ladies?”

From the above quotation to the following the transition is natural. The counsel it contains should be deeply impressed on the minds of all our young readers. The error to which Looke refers is very incident to the eagerness and presumptuousness of youth, and has dissipated the promise held forth in early life by many a bright and talented mind.

READING.

“This is that which I think great readers are apt to be mistaken in. Those who have read of every thing, are thought to understand every thing too; but it is not always so. Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment. There are, indeed, in some writers, visible instances of deep thought, close and acute reasoning, and ideas well pursued. The light these would give would be of great use, if their readers would observe and imitate them: all the rest at best are but particulars fit to be turned into knowledge; but that can be done only by our own meditation, and examining the reach, force, and coherence of what is said; and then, as far as we apprehend and see the connexion of ideas, so far is it ours; without that, it is but so much loose matter floating in our brain. The memory may be stored, but the judgment is little better, and the stock of knowledge not increased by being able to repeat what others have said, or produce the arguments we have found in them. Such a knowledge as this is but knowledge by hearsay, and the ostentation of it is at best but talking by rote, and very often upon weak and wrong principles: for all that is to be found in books is not built upon true foundations, nor always rightly reduced from the principles it is pretended to be built on. Such an examen as is requisite to discover that, every reader’s mind is not forward to make; especially in those who have given themselves up to a party, and only hunt for what they can scrape together that may favour and support the tenets of it. Such men wilfully exclude themselves from truth, and from all true benefit to be received by reading. Others of more indifferency often want attention and industry. The mind is backward in itself to be at the pains to trace every argument to its original, and to see upon what basis it stands, and how firmly; but yet it is this that gives so much the advantage to one man more than another in reading. The mind should, by severe rules, be tied down to this, at first, uneasy task; use and exercise will give it facility; so that those who are accustomed to it, readily, as it were with one cast of the eye, take a view of the argument, and presently, in

most cases, see where it bottoms. Those who have got this faculty, one may say, have got the true key of books, and the clue to lead them through the maze of variety of opinions and authors, to truth and certainty. This young beginners should be entered in, and showed the use of, that they may profit by their reading. Those who are strangers to it will be apt to think it too great a clog in the way of men’s studies; and they will suspect they shall make but small progress, if, in the books they read, they must stand to examine and unravel every argument, and follow it step by step, up to its original.

“I answer, this is a good objection, and ought to weigh with those whose reading is designed for much talk and little knowledge, and I have nothing to say to it. But I am here inquiring into the conduct of the understanding in its progress towards knowledge; and to those who aim at that, I may say, that he who goes steadily forward in a course that points right, will sooner be at his journey’s end, than he that runs after every one he meets, though he gallop all day full speed.

“To which let me add, that this way of thinking on and profiting by what we read, will be a clog and rub to any one only in the beginning; when custom and exercise have made it familiar, it will be despatched, in most occasions, without resting or interruption in the course of our reading. The motions and views of a mind exercised that way are wonderfully quick; and a man used to such sort of reflections sees as much at one glimpse, as would require a long discourse to lay before another, and make out in an entire and gradual deduction. Besides that when the first difficulties are over, the delight and sensible advantage it brings, mightily encourage and enliven the mind in reading, which, without this, is very improperly called study.”

Some expressions of William Savery, at a meeting in London.

There is now gone over to the country of my nativity, (alluding to Dr. Priestly,) one, who with the New Testament in his hands, is laying the axe, by his arguments, as much as is in his power to the very root of the christian religion. This is my faith that he is endeavouring to destroy the foundation whereon it is built, and yet pretending to bring his doctrines from scripture. But what will not sophistry do? What has it not done? Oh! the evils it has produced in the world. But I trust neither this man, learned and wise as he may be in the world’s estimation, nor any other, will ever be able to sap that foundation which God hath laid in Zion; nor to rob you or my own soul, of that glorious hope, and blessed consolation in the redemption and mediation of our dear Lord and Saviour, Jesus Christ. God forbid it should, and I trust it will not. The Lord will, by his own light and power, dispel every cloud and darkness that shall arise to cast up a mist before the eyes of the professors of christianity.

COMMUNICATION.

GEORGE FOX.

There are many circumstances connected with the life of this great and good man, which show him to have been not only a sincere Christian, but a sound Philanthropist. Our attention has lately been forcibly arrested in perusing some of his epistles, and observing the anxious and pious concern which he evinced for the spiritual welfare and temporal happiness of the Indians and

blacks, on this continent. At the time when he visited America, most of the settlements of Friends were newly formed and located in the midst of Indian tribes. George Fox appears to have been ardently desirous that his brethren might not only give them proper instruction in the great doctrines of the christian religion, but that in their intercourse with the natives, they might practically enforce the sacred truths which they inculcated, and we believe none of the early settlers pursued a course of conduct toward them, more uniformly mild, pacific and equitable, than the Society of Friends.

He had witnessed, experimentally, the blessed effects of the gospel of Christ—he knew what it was to *feel* those rich consolations which gladden the soul of the awakened and converted sinner, when permitted to feel the evidence, that his iniquities are washed away in the atoning blood of the meek and lowly and crucified Lamb. He was convinced by his own experience, that no part of the great plan of christian redemption, was more eminently calculated to awaken humble gratitude and sincere love to God, than the precious truth, “that while we were yet sinners, and without strength, in due time Christ died for the ungodly, and that being now justified by his precious blood, much more shall we be saved from wrath through him.” He, therefore, earnestly enjoined it on his American brethren, as a duty which they owed to these poor benighted children of the wilds, to preach unto them Christ Jesus, and him crucified, as their Redeemer and Saviour. The following extracts from his Epistles, will confirm our assertions, and evince the benevolent and catholic temper of his mind, viz:

“For Friends in the ministry, scattered abroad in Virginia, Maryland, New England, Barbadoes, and other plantations beyond sea.”—“And some of you should take some of the eminent, true, good, and upright Friends, and go and discourse with some of the heathen kings, desiring them to gather their council and people together, that you may declare God’s everlasting truth, and his everlasting way of life and salvation to them, knowing that Christ is the promise of God to them, a covenant of light to the Gentiles, who is also the new covenant to the Jews.” &c. 1667.

“To Friends in Barbadoes.”

“And do not neglect your family meetings among your whites and negroes, but do your diligence and duty to God and them; which you will not neglect if you keep in the faith of Abraham, and of the blessed Seed which inheriteth the crown. And be at peace among yourselves, that you may show that you are in Christ, the Prince of peace; and that doth show, that you are the disciples of Christ, and learners and followers of Him, So possess Him who is life eternal.—Amen.” 1672.

“To Friends in America, concerning their negroes and Indians.”

“And also, you must preach the grace of God, to all blacks and Indians, which grace brings salvation, that hath appeared unto all men, to teach and instruct them to live godly, righteously and soberly, which grace of God is sufficient to teach and establish all true Christians, that they may appear before the throne of grace.”

“And also you must instruct and teach your Indians and negroes, and all others, how that Christ, by the grace of God, *tasted death for every man, and gave himself a ransom for all men*, to be testified in due time, and is the propitiation, not for the sins of christians only, but for the sins of the whole world, and how that He doth enlighten every man that

cometh into the world; with his true light, which is the life in Christ, by whom the world was made.” 1679.

“To Friends in West Jersey and Pennsylvania.”

“And if sometimes you should have some meetings with the Indian kings and their councils, to let them know the principles of Truth; so that they may know the way of salvation, and the nature of true christianity, and how *that Christ hath died for them*, ‘who tasted death for every man,’ (and so the gospel of salvation must be preached to every creature under heaven,) and how that Christ hath enlightened them, who enlightens all that come into the world. And God hath poured out his spirit upon all flesh, and so the Indians must receive God’s spirit; for ‘the grace of God which brings salvation, hath appeared unto all men.’—And so let them know, that they have a day of salvation, grace and favour of God offered unto them; if they will receive it, it will be their blessing.” 1687. E. T.

Mr. Burke’s “*Essay on the Sublime and Beautiful*,” raised him in the world, and introduced him to the acquaintance of several persons distinguished by rank or talents. That his conversation was eminently interesting, entertaining and instructive, is universally admitted. It was very discursive: if the person with whom he conversed, had full leisure to listen, and only wished for general information, nothing can be conceived more delightful: it abounded with eloquence, elegance, learning, novelty and pleasantry: it was the basket of Pomona, full of every choice and every common fruit. But, if a person wished for information upon any particular point, and his time for listening was limited, Mr. Burke’s eloquent rambles were sometimes very provoking. Sir Philip Francis once waited upon him, by appointment, to read over to him some papers respecting Mr. Hastings’ delinquencies. He called on Mr. Burke, in his way to the house of a friend, with whom he was engaged to dine. He found him in his garden, holding a grasshopper: “What a beautiful animal is this!” said Mr. Burke: “observe its structure; its legs, its wings, its eyes.” “How can you,” said Sir Philip, “lose your time in admiring such an animal, when you have so many objects of moment to attend to?” “Yet Socrates,” said Mr. Burke, “according to the exhibition of him in Aristophanes, attended to a much less animal; he actually measured the proportion which its size bore to the space it passed over in its skip. I think the skip of a grasshopper does not exceed its length: let us see.” “My dear friend,” said Sir Philip, “I am in a great hurry; let us walk in, and let me read my papers to you.” Into the house they walked; Sir Philip began to read, and Mr. Burke appeared to listen. At length, Sir Philip having misplaced a paper, a pause ensued.—“I think,” said Mr. Burke, “that naturalists are now agreed, that *locusta*, not *cicada*, is the Latin word for grasshopper. What’s your opinion, Sir Philip?”—“My opinion,” answered Sir Philip, packing up his papers, and preparing to move off, “is, that till the grasshopper is out of your head, it will be idle to talk to you of the concerns of India.”—*Butler’s Reminiscences*.

FOR THE FRIEND.

THE POOR SYSTEM OF PHILADELPHIA.

From the accounts of the Guardians of the Poor, for the year ending with the 25th of the 5th month last, which have been recently published, I abstract the following statement. Although the subject more immediately concerns our own citizens, it will, I think, interest the distant subscribers of the Friend.

The poor laws of Pennsylvania, as applied to Philadelphia, are perhaps the very worst in the Union. They are administered by a body of mere than 60 men, that generally

changes its majorities and its measures, every six months, and whose duties are so irksome, that it is difficult to find suitable persons willing to remain in the office long enough to become master of its details.

A committee, appointed by the Overseers last summer to visit the principal towns on the seaboard of the middle and northern states, for the purpose of examining their mode of relieving the poor—stated on their return, that they were compelled “to admit the mortifying fact, that every system they have examined, is superior to our own.” The committee further state, “that of all modes of providing for the poor, the most wasteful, the most expensive, and the most injurious to their morals, and destructive of their industrious habits, is that of supply in their own families.” This able and interesting report, attracted the public attention so strongly, that a meeting of the citizens was called soon after its publication to consider the subject. That meeting appointed a committee to examine it in all its details, and report a digested plan for relieving the poor. I am glad in being able to state, that this committee has completed its labours, and that a project of a law, free from the gross imperfections of the present one, and striking at the very root of many existing evils, will be submitted to the legislature, early in the ensuing winter.

The poor tax for 1827, was assessed as follows:

		per cent.
City,	\$61,295.06	= 68.2
Southwark,	6,029.18	6.6
Northern Liberties,	16,050.22	18.
Penn Township,	6,586.81	7.2
	89,961.27	100

At the commencement of the year, there was in the treasury, \$33,721.96, the amount received from taxes, was \$87,490.38, from medical students attending the hospital practice in the alms house, \$3,036.35; from the sale of manufactures, \$1,137.97, from sundry fees, pay-patients, &c. \$7,013.10; payments on account of the board of illegitimate children, and married women deserted by their husbands, \$6,663.22, and various other sources, \$5,644.76.

Orders were drawn in favour of the managers of the alms house, for \$72,035.21, and in favour of the out-door guardians, for \$74,874.21; making the whole expenditure, \$146,910.42, and leaving a balance in the treasury, of \$4,228.42.

The expenses actually incurred within the year, for the support of the alms house, amounted to \$48,794.92, being for the support of an average of 1056 paupers, at a cost of 79½ cents each, per week.*

The number of paupers in the house at the commencement of the year, was 1027. During the year, 4860 were admitted, of whom 2477 were from the city, 575 from the Northern Liberties, and 781 from Southwark. The number discharged, eloped and deceased, was 3930, leaving in the house at the date of the report, 930 paupers. The

* The cost of maintaining the poor in the alms house, in 1826, was 72 cents per week.

alms house contained the greatest number of poor in the 1st month, when the average of its inmates was 1378, viz. 614 men, 619 women, and 145 children.

A considerable number of the paupers are employed in manufacturing the coarse clothes worn in the house, and in gardening, and other occupations. The amount of goods manufactured last year, is reported to have been \$6,851.50, and the nett profits, \$2,104.91, including the labour of the paupers employed, whose support is not charged.

The sums paid by the guardians, exclusive of the cost of medicines for the relief of the out-door poor, as they are termed, was \$38,281.84, viz. in the city, \$12,619.58; in the Northern Liberties, \$13,858.76; in Southwark, \$8,709.67, and in Penn Township, \$3,093.83. For the support of the Children's Asylum (the most unexceptionable and interesting part of the present system,) \$9,843.59 was paid, and \$96.71 for the board of negro children in "the Shelter," an excellent and praiseworthy institution—that deserves more patronage and encouragement than it has yet enjoyed. \$10,226.84 was paid for the board of an average of 30 married women, deserted by their husbands, and 249 illegitimate children.

\$807.28 was expended in bread and wood given publicly to the poor, agreeably to the wills of several humane persons, who have left funds in the hands of the guardians for that purpose. The expences of the medical department of the alms house, were \$8,904.81, and for medicines and physicians salaries for out-door poor, \$4,050.95. The amount paid during the year, in salaries, to the steward, matron, physicians, nurses, assistants, agents, &c. of this cumbersome machine, amounted nearly to \$10,000.

Such are the enormous expences under the Poor System of Philadelphia—a system which costs the city, in proportion to its population, nearly one half more than the tax paid for the same purpose in Boston, nearly double that levied in New York, and nearly three times the amount paid in Baltimore. S.

COMMUNICATION.

(Continuation from page 15.)

TEXT.

"We feel an ardent desire, that in all our proceedings tending to this end, our conduct towards all our brethren, may, on every occasion, be marked with forbearance and love.

Green street Address of the 4th month.

COMMENTARY.

The events which occurred at Abington, were only the prelude to scenes of equal or greater oppression. The resolution to expel Friends from their meeting houses, and take exclusive possession of them, appeared now to be fully come to, and the followers of E. H. in different parts of the country, proceeded to act upon it.

Three of the monthly meetings of Abington Quarter, were denied the use of their meeting houses in the 8th month, viz. Gwynned, Horsham, and Byberry; and in the 9th month, Abington was added to the number.

In consequence of this unchristian treatment, Friends were obliged to hold their meetings in private houses. At Byberry, the violence of the separatists was truly affecting. One of them styled the Quarterly meeting's committee, which was in attendance, and other Friends, "*The Infernal host*," and another in the same spirit of "love and forbearance," declared that sooner than allow Friends to occupy the house, he would sit there until he died and the flesh rotted off his bones!!

In Bucks county, the same hostile feelings appeared to predominate. At the Quarterly Meeting, held at Falsington, in the 8th month, a distinguished minister among the new sect, denominated the Committee of the Yearly Meeting, who were present, "the blood-hounds of persecution!!" Many of the hearers appeared to catch the influence of his "*forbearing*" spirit, and two of the Monthly Meetings which immediately ensued, were necessarily held in the yard, attached to the meeting house, the followers of E. H. charitably keeping possession of the houses for themselves, while aged and infirm Friends, of both sexes, were under the necessity of standing for hours, in the open air, exposed to the burning rays of a summer sun. A third Monthly Meeting was held in a dwelling house.

The Monthly Meeting of Middletown, concluded to meet at the usual time, in the 10th month, at Bristol, leaving the house at Middletown, to the occupancy of the separatists. At the appointed time, they assembled at the meeting house, and found it locked against them. So careful had the followers of E. H. been that Friends should not find a meeting place on the premises, that a school kept on the property of the Society, had been dismissed, and the house locked up, lest they should use it as a meeting room. In this dilemma, the inhabitants of Bristol, evinced a spirit at once christian and brotherly—the houses of two religious societies, were promptly and generously offered for the accommodation of the Friends, who had assembled—but a neighbouring dwelling house having been concluded upon for holding the meeting, the kind offer was declined, though not without feelings of sincere gratitude to those who had given so gratifying a proof of their sympathy with Friends, under the trying circumstances in which they were placed.

At Solebury, the adherents of E. H. evinced a disposition not only to debar Friends from the use of the house for the accommodation of the Monthly Meeting, but also to coerce them into a compliance with their views. Without any apparent reason, they changed the day of holding the mid week meeting, and directed the person who had charge of the house, not to open it at the usual time. Thus circumstanced, Friends must either submit to their authority and jurisdiction, or hold their meeting at some other place. They concluded, however, to make one trial to obtain the use of the house, and accordingly went there on the established day of the meeting. The house was locked, and the person who kept the

key, refused to open it for them—they were consequently obliged to meet under the sheds erected for the accommodation of the horses; but the inclemency of the weather, rendered it imprudent to continue there, and they removed to a private house.

The scenes which have repeatedly occurred at Darby, and the unkind treatment which the women Friends of that place have several times received, are of a painful character, and certainly ought to excite shame in all those who engaged in them—several of whom are leading characters among the new sect.

The women Friends attempted to hold their Monthly Meeting, *after* the separatists had gone through with the business of theirs. In their peaceable and quiet endeavours to accomplish this object, they not only experienced interruption from their own sex; but the men, forgetting that tenderness and respect which, under all circumstances, is due to the female character, rudely entered their apartment, and in an arbitrary and angry manner, ordered them to leave the house—and threatened them with calling in the civil authority. When they attempted to speak in their own defence, and to vindicate their just rights, some peremptorily and sternly commanded them to be quiet, and "hold their tongues," while others raised a loud clamour and outcry, purposely to drown their voices—and several were assailed by unkind and harsh epithets. The partitions separating the men's and women's apartments, were thrown open with great violence, and a large number of men encouraged to enter the women's room, who were obliged to endure the jeers and the taunts of the unfeeling spectators. The principal actors in these scenes, were men of mature years; several of them holding the high and responsible station of Elders in the new Society; while the objects of their rude attack were a few weak and defenceless women, some of them bending under a load of years and infirmity, who were peaceably endeavouring to discharge what they believed to be a religious duty, by quietly setting together to hold their Monthly Meeting.

Some of the Elders we allude to, not only joined themselves in these scenes of violence, but endeavoured to incite the youth to similar acts of incivility; one of whom acknowledged that they would not have engaged in them, if they had not been encouraged by their older Friends.

The women were finally driven from the meeting house, and obliged to resort to the dwelling of a Friend in the neighbourhood, where they were permitted to hold their meeting in safety.

It is really humiliating and painful to us to have occasion to recur to such transactions—the reflections which they necessarily excite on the frailty of human nature, are at once humbling and mortifying.

We were glad to find, however, that some of the more moderate adherents to the new sect, expressed their entire disapprobation of such unchristian conduct, and indignantly disclaimed all participation in it.

(To be continued.)

THE FRIEND.

ELEVENTH MONTH, 3, 1827.

By accounts recently received in this city, we have been gratified to learn, that the Yearly Meeting of Ohio, which convened on the 3d of the 9th month, and that of Indiana, which commenced on the 8th of the 10th month, have both been satisfactorily held: several important conclusions, calculated to promote the welfare of the Society at large, have been adopted. The Yearly Meeting of Indiana, has issued an Epistle to its members, warning them against imbibing the pernicious sentiments which are at present afloat. In this Epistle, the doctrines of the Berean, of Elias Hicks' Sermons, and his Letter to Doctor Shoemaker, are quoted, and extracts given from the Holy Scriptures, and the writings of our ancient Friends; so as to show the contrast in a striking point of view. The Sermons and Letters of E. H. have already been examined, and their inconsistency with the tenor of sacred writ, clearly shown. As regards the principles inculcated in the Berean, the following extracts will be sufficient to illustrate their anti-christian tendency.

"Neither are the Scriptures a divine revelation to us, but a history only of what was revealed to others."

"In vain does any man quote the Scriptures, as authority for his opinions; for if they have not been immediately revealed to his own mind by the Holy Spirit, they deserve no better name, as it respects him, than speculations." Vol. II. P. 211.

"The author refers to the Scriptures, as to a divine revelation. There cannot, perhaps, be a greater abuse of terms than this; never was counsel more darkened by words without knowledge." P. 212.

No. 17. February 21st, 1826, p. 258. "In what manner, then, or by what means was He [Jesus Christ] made more than man?"

I answer, by the same means, and in the same manner, that every OTHER righteous, undefiled man, is raised above the mere human character; that is to say, by the power and spirit of God the Father."

Page 259. "Will it be presumed, that God, whom the heaven of heavens cannot contain, whose presence fills the whole universe, abide in his fulness, literally, in the man Jesus? Can it be supposed that He, of whom it is declared that he was limited in knowledge, power and action, possessed, absolutely, the spirit of God without measure? I believe not."

"The doctrine, therefore, contained in the chapter under review, ascribing a proper divinity to Jesus Christ, making him the

foundation of every christian doctrine, asserting that the Divine nature essentially belonged to him, and constituting him a distinct object of faith and worship, is not only anti-scriptural, but opposed to the simplest principles of reason; and is, in short, among the darkest doctrines that has ever been introduced into the Christian church."

This work, it is well known, was edited and supported by the followers of Elias Hicks, and a noted preacher of this sect, declared it to be "one of the best works of the present day," and that "it would be a standard work for ages to come." This is decisive proof of the wide difference which exists between the doctrines of Elias Hicks, and his adherents, and those of the religious society of Friends—and it is a satisfactory circumstance, that the Yearly Meeting of Indiana, in its official capacity, has publicly declared this difference. We are in daily expectation of receiving a copy of the Epistle, and shall avail ourselves of an early opportunity to present it to the readers of the Friend.

We gratefully make our acknowledgments to our friends, for several articles of peculiar interest which enrich the columns of this day's paper;—to the communication from Baltimore, we would particularly call the attention of our readers, as containing deeply instructive matter, worthy the serious regard of all, at the present affecting crisis, and couched in a style and language, adapted to every capacity. We should be glad of a further acquaintance with the author.

"Sketches of Early Pennsylvania, No. 3," and "Falls of Kakabikka," have been received, which, with several other communications, prose and poetical, will be attended to in due course.

From the rapid manner in which our list of subscribers is filling up, and in a great many instances without an effort on our part, we are induced to hope that the enterprise meets with pretty general approbation. As we do not propose to print a large number of surplus copies, it may be well for those who intend becoming subscribers, not to delay forwarding their names, and it is requested very respectfully, of persons holding subscription papers, to return them, or a list of the names, as early as practicable.

A letter Box is attached to the door of the publisher's office, for the reception of communications for "The Friend."

It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.—Ed. Burke.

Deep humility is a strong bulwark; and as we enter into it, we find safety and true exaltation.—Jno. Woolman.

FOR THE FRIEND.

"Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you."

Christian forbearance is an essential qualification to happiness, but it is one, with which the mass of the professed followers of Christ, to judge from their actions, are very ignorant. How few of us are there who, when we consider ourselves oppressed, or injured, can adopt the language of Jesus of Nazareth, and say: "Father forgive them, they know not what they do." And yet true christianity must and will lead to this temper of mind; nor can we without this heavenly disposition ever enjoy, even in this life, that state of happiness which of right belongs to Christian resignation.

These remarks grow out of the state of feeling manifested and expressed by many of our brethren, who have become restless, and who say their views on religious opinions are not changed; that they do not believe the doctrines which have unhappily been introduced into our society; that they still believe, with our forefathers, that Jesus Christ was the Son of God, that he was, as to the flesh, miraculously, and consequently, divinely begotten, and that he laid down his life for the sins of the whole world, and that, "as by one man came death, so also by one man came the resurrection from the dead." But these dear friends object, that some of our members in authority have acted arbitrarily; have been oppressive. When in my moments of retirement, I have examined this question with all the intelligence in my possession, I have been jealous, lest an insubordinate disposition has been the mighty enemy, that has found his way into our enclosure, and has, like aameleon, put on every shade of colour, that will show him to most advantage. Now he calls in question the divine doctrines of the scriptures; then he admits a part of them, and denies others: now he contends that every man, in the same religious community ought, as a minister, be permitted to promulgate what doctrines he thinks proper, without any barrier or restraint; then he contends that the general usage of the society is intolerant. And thus, all who are dissatisfied—all who are opposed to order and subordination, cry out "oppression." If these things be so, so they ought not to be; nor will they ever make one of the comers thereunto happy. They who fall into this current may be flushed for a moment; they may fancy a state of happiness, but when they attempt to repose in the shades of the willows which grow on its banks, they will find they have been mistaken, and that they will not be screened from the tempest; but will be like the Israelites of old, and have to say, "we wept when we remembered Zion."

In all communities, subordination is necessary, but in none so much so, as in religious communities. And although "he is the freeman whom the truth sets free, and all are slaves beside," yet this blessed state of freedom does not lead to insubordination. When Saul was directed by the Lord's prophet, Samuel, what course to pursue in re-

lation to the Amalekites; and when, after violating these instructions, he offered sacrifice unto the Lord; he was told that obedience was better than sacrifice, and to hearken than the fat of rams. All religious societies have adopted certain principles in doctrine, and in discipline; and to obey these principles is the duty of every member of each Christian community. Those who violate them are unmindful of the injunction of the apostle: "Let all things be done decently and in order."

The first offence recorded in scripture history, originated in this unhappy temper: but the melancholy case of Cain, then of Esau, but more especially of the children of Israel during their pilgrimage to the promised land, and subsequently, should teach us obedience. I entreat our brethren, who have unhappily suffered their minds to become soured with their fellow members, to revert to those important items of scripture history, and see what sad disasters—what awful chastisements God's chosen people again and again brought upon themselves, by their insubordination. The offence of this people was not against Moses, but against the great disposer of all events, and of all things. When the Lord again and again determined to destroy them off of the face of the earth, Moses entreated for them; he interceded with the Most High, as one man intercedeth with another, and He who "is love," in his adorable goodness, heard his servant Moses, and granted his request. Thus did this people continue their state of insubordination from journey to journey, though punished time after time; and though miracle after miracle was wrought by Him, "who is wonderful in counsel, and mighty in working," to show them Moses was his instrument of righteousness, and the work unto which he had been called of Him. This people finally went to so great an excess, as to determine to make them a captain, and to return into Egypt, when not far distant from the land of promise. And when Joshua and Caleb attempted to encourage them to obedience, and to dissuade them from their wicked purpose, "all the people bade stone them with stones." Thus a spirit of insubordination had led them on from one excess to another, until they not only bade stone those instruments of righteousness with stones, but were ready, in the language of the "law-giver," to stone him. And, if we are not, as were the children of Israel, deceiving ourselves, and as they, viewing our sincere friends as our enemies; there is nothing—no act, that can be committed by a brother in communion with us, which can in any manner justify the insubordination, which has unhappily been introduced into our society, by those whose cry is "toleration." We know our own temper of mind, as well as the acts to which it leads; we think we know our brethren—in the former case we ought not to be mistaken, in the latter we may. To censure our brethren for presumed feelings, and acts, of which we know ourselves guilty, is unchristian. And had we even as positive proof of our brethren's errors, as we have of our own, our duty, as

Christians, would be to forgive them, for we are bound to "love our enemies," and not to fear those who can, at the worst, do us but a temporary injury, but *Him* whose favours we abuse. To abandon a duty required of us, and one whose fruits, if complied with, would be peace and happiness, because we have taken a dislike to some of our brethren, is a worse reason for an error, than that given in the parable, by the man who received the one talent. This man knew, as he said, that his Lord was an austere man reaping where he had not sown, and gathering where he had not strawn, and he wrapped the talent in a napkin, and hid it in the earth. But we, because we have taken it into our heads, that some of our brethren are oppressive, not only refrain from doing our duty, but withdraw from religious communion with those, with whom our fathers went heart in hand, and unite with those who deny, as we think, the fundamental principles of Christianity! Where is our love to our brother? Where is our love to God? When we, like Esau, thus barter our birthright for a momentary comfort, and that but imaginary? When we sell that which would make us happy both in time and eternity, for the gratification of those feelings which should be crucified; feelings which Paul, the learned apostle, had to contend against; for, says he, "when I should do good, evil is present." And he, therefore, learnt to subject himself, lest, while he preached to others, he should become a cast away. And this is a duty all have to perform, who wish to walk in the paths of peace, and dwell in a quiet habitation. All jealousy and bickering—all animosity and strife, are to the soul, what rust is to iron. And, as this is not only tarnished, but even destroyed by the rust, so is the soul by those unholy dispositions of mind. While living, they are as a continual canker to it, and when dead—dead? it never dies; and yet, its eternal misery is called its destruction. Those who carry these unhappy feelings with them to the confines of eternity, may be mistaken if they think, there to shake them off, as they would an old garment. If happiness is our pursuit, the sooner we get rid of these feelings, the better. Those who have experienced them when freed therefrom, feel as if "a cart pressed down with sheaves" had been taken from off them; and their "souls can rejoice in the Lord, and joy in the God of their salvation."

PHILOTHEUS.

Baltimore, 10th mo. 24th 1827.

ORIGINAL POETRY.

The following stanzas were written in commemoration of the exclusion of Friends from their Meeting House, at Abington. By a young woman.

The gathering around the Oak Tree.

Why should the "little remnant mourn?"
Tho' closed the house of prayer:
An aged oak its shelter gave,
And surely *He* was there—
Who dwells in house not built with hands,
Eternal in the skies,
Incense nor costly altar craves,
Nor Lamb for sacrifice.
But who the purest offering still
Finds in a willing mind:

And oft, "tho' paths they know not of,"

In safety leads the blind—

Yes—*He* was there—the faithful band

"O'ershadowed by his love,"

Saw in each bow that gently waved

A peace-branch from above.

Jesus was in the awful pause—

The prayer *He* prompted too;

And softly sighed—"Father forgive,

"They know not what they do.

"While thus they crucify afresh

"The Lamb of Calvary;

"Oh, Lord, be merciful to *them*,

"Tho' they are false to *Thee*."—

And many a voiceless prayer was borne

Up to the throne of God,

That none might question heaven's decree,

But bless the chastening rod—

That tho' our pathway thorny be,

We fearless might pursue

The track our fathers mark'd with blood—

Unmurmuring mark'd it too.

Then freely may the little band

Accept the chalice given,

'Till by the Saviour call'd to swell

The symphonies of heaven.

And when their weary pilgrimage—

Their day on earth is done,

God hath a coronal for those

Who trusted in the *Son*.

The one hundred and forty-fifth anniversary of the landing of William Penn, was commemorated in this city the 24th ult., by the Society instituted for the purpose. The following Ode was composed for the occasion, by B. H. COATES, M. D.

I.

When Britain's torn and bleeding band
Before the furious Saxon flew,
From field to field, around the land,
Each hour the madd'ning slaughter grew;
In flames, before their wasteful foes,
Temple, and tow'r, and city glow;
And priest and infant fed the soil;
And Wealth and Learning sunk before the sons of
spoil.

II.

For this, adown the wane of years,
Long warfare wasted England's shore;
And tides of slaughter and of tears
Avenge'd the Briton's lavish'd gore.
The pirate Dane and Norman foe,
The rival monarchs' mutual blow,
Ev'n Faith and Freedom's cause sublime,
Consign'd the fated soil to misery and crime.

III.

Not such the realm by Heav'n design'd
To crown with peace the mingled race:
Ages and oceans past, they find,
At length, a quiet dwelling place.
Fix'd and sedate, the band of *Penn*,
Forsook the cheerful haunts of men:
Through seas unknown they plough'd their road
To found, in forests shades, fair Freedom's blest
abode.

IV.

For their's was stubborn fortitude,
And their's th' indomitable mind.
For savage haunts and deserts rude
They left the cities of their kind.
Nor courts nor wealth their chief detain,
And royal favour tempts in vain.
Dearer to seek a woodland zone
Than stand, in idle pomp, around a monarch's
throne.

V.

On free and crimeless empire bent,
The philosophic Founder stood:
Whose sire, by sterner Cromwell sent,
Had thunder'd round Jamaica's flood,
And made the warlike Spaniard yield:
The son, within a peaceful field,
Would fain, by long, laborious days,
Erect the Christian's hope, the Statesman's useful
praise.

And God has bless'd the ardent vow:
And wealth, and peace, and wide renown,
And science, calmly flourish now
O'er many a peopled field and town.
Forget not, 'midst the plenty giv'n,
That human virtue springs from heav'n.
Your fathers were the wise and good,
And let their sons maintain an undegen'rate blood.

FOREIGN AND DOMESTIC INTELLIGENCE.

London dates to the 29th of 9th month have been received. The intelligence from Spain increases in interest. Ferdinand has suddenly left his capital to visit the revolted districts in Catalonia, and the Paris editors anticipate that he will have sufficient influence to restore tranquillity. No information is yet received of the final resolves of the Ottoman Porte, concerning the Greek war. But the object of the Allied Powers being to avert and not to precipitate a war, it is probable that they will not hastily adopt hostile measures, unless the Ottoman Government directs the departure of their ambassador, or commits some act of avowed hostility.

It appears to be determined that Don Miguel shall return to Portugal. If he shall be animated by an honest and sincere desire to restore peace and confidence, his task, though not an easy, will probably be a practicable one. On the other hand, if he permits himself to become the instrument of that party which is always exulting in the anticipation of his arrival, he will only prepare for his subjects a series of calamities. From the tenor of the account received for some time past from this kingdom, it is rather to be expected that England will not interfere in the contentions of the two parties, to prevent their plunging their country into the same dreadful state of anarchy that prevails in Spain, unless some other power should attempt to exercise an influence in her counsel.

A. Gallatin, the American Minister, and his family, were to embark for New York, in the Packet Ship of the 8th October, the *Silvanus*, Jenkins.

An interesting incident has occurred in London, from which it would seem that a change is taking place in the sentiments of military men, on the subject of duelling. General Barry and Captain Smith, being fellow passengers in a steam-boat from Ireland—the latter took offence at the General's refusing to drink wine with him, and required an explanation, threatening that if it was not given he must send a friend to him, and "they must meet." The general therefore made application to the police magistrate for a warrant, and on the appearance of the parties before this officer, after some conversation between them, the matter was settled by Capt. Smith giving his *word of honour*, to take no further notice of it. The tone and temper and general deportment of the superior Irish officer are worthy of high praise.

From the following account of Captain Parry's unsuccessful attempt to advance on the ice towards the Pole, we fear some philosophers will think that he has been "within the verge of the great opening."

FROM THE INVERNESS COURIER.

Return of Captain Parry.—On Wednesday morning, Captain Parry, and his surgeon, Dr. Beverly, arrived at the Caledonia Hotel here, after another arduous but unsuccessful attempt to accomplish the Polar voyage. Captain Parry came to Inverness by the *Chichester* revenue cutter, commanded by Captain John Steward, having fortunately fallen in with Captain S. in the *Orkneys*, on being driven in there on the 22d ult. The history of the present enterprise is brief; and while we have to communicate the agreeable news of the safe return of Captain Parry to his country and friends, we are able, at the same time, to vouch for the accuracy of the following particulars. Captain Parry, on leaving the discovery ship at the appointed place, off the Spitzbergen coast, betook himself to the sledge

boats prepared for his conveyance over the ice, in pursuance of his original intentions and instructions, and was out for the space of sixty-one days: one of the boats being under his own charge, and the other under that of Lieutenant Ross. These two boats were hauled over the ice by the crew of the ship, twelve men to each, and after undergoing incredible fatigue, they felt, that for a great part of the time, they were on floating icebergs, which carried them southward, while they were stretching every nerve to proceed northward; and thus, of necessity, they were compelled to abandon the enterprise. To establish this important fact in the clearest point of view, we have to mention that during the last three days of the expedition, and on taking his observations by the chronometer, Captain Parry found that his boats had gained two miles only.—The expedition arrived at latitude 82, 45; and had it proceeded but fifteen miles farther, Captain Parry and his men would have obtained the pecuniary remuneration to which they were entitled on reaching 83; but even this short distance was found to be unattainable by any physical effort. Nearly in the same line proceeded, to the *Hecla*. Immediately on reaching the ship, the expedition proceeded homeward. We are happy to add, that Captain Parry, his officers and men, are all in good health.

Monrovia.—This infant settlement appears to flourish beyond the expectations of its most sanguine friends. The population exceeds one thousand, and is rapidly increasing. Schools, trade, and industry appear to flourish, and the colonists have ingratiated themselves with the native tribes. Accounts of its situation have been received, dated in the latter of the eighth month.

The African Repository for October, contains a letter from Francis Devany, formerly of Philadelphia. He remits to his correspondent the money for a year's subscription to the *National Intelligencer*, and adds—"We are all going on with some *elegant improvements* on our farms, and with no less than six *elegant mansions*, principally stone buildings, which no one would have thought could be erected here in so short a time as since your departure from Liberia. Monrovia now looks like many little towns in America, with nice stone or frame buildings, well painted or whitewashed, and can be seen to a considerable distance from sea, and I must say, is as happy a little community as any town you will find of its size in America or Europe."

The Pennsylvania Canal.—The celebration of the breaking of ground on the Delaware division of the Pennsylvania Canal, took place at Bristol on the 27th ult. The assemblage, composed of persons from the neighbouring parts of the state, from the city and New Jersey, was exceedingly large and respectable. At twelve o'clock the procession was formed and moved to the spot for breaking the ground, outside of the borough, and at about a quarter of a mile distant. On arriving at the place an address was delivered by Peter A. Browne, of this city, into which was introduced an interesting review of the former situation and history of Pennsylvania, and which concluded with an eloquent appeal to the present generation. It embodied much accurate information on the resources of Pennsylvania, together with a judicious account of her internal improvements. The address is to be published. A portion of the ground was levelled, measured, and staked off. We were glad to see the name of Thomas Eddy pre-eminently mentioned in relation to the projection of the Erie Canal; he and Simon Dewitt were announced at the dinner which succeeded the labours of the day as the projectors of that great work. The name of Dewitt Clinton was mentioned simply without comment. The following interesting fact was mentioned by the orator of the day.

"The superior mildness of the climate of this route, over that of the New York Erie Canal, will give it a decided preference in the early part of the season. A gentleman who lived in New York

State, north of the line of the Erie Canal, last season transported a quantity of wheat to Newton on the Tioga; he there put it in arks, and sent it through the Susquehanna to Baltimore. Thence he shipped it to Charleston and sold it. He returned to New York; and at Albany he met the first boat which had navigated the New York Erie Canal that spring."

The Legislature of New Jersey, it appears, assembled at Trenton, the 23d ult. both Houses forming quorums. In the Assembly, the work of incipient legislation has begun, with an application for a canal to connect Newark Bay with New York Bay, by a cut across a neck of land that forms an interposing barrier—by another for a turnpike road in Bergen county—by an inquiry into the propriety and expediency of amending the militia laws of the state—and by an application for the incorporation of a company to prosecute a search for mineral coal, appearances of which, by a partial search already made, have been discovered beneath the surface of the earth, on the margin of the Raritan river, within a short distance of New York, and specimens of which, of an excellent quality, are in possession of the applicants. A committee of seven has also been appointed, to inquire into the expediency of making a canal to unite the waters of the Delaware and Raritan at the expense of the state, thereby making it a state concern. From the well known talents of the committee, an able report may be expected on the subject. A joint meeting took place yesterday, when Isaac H. Williamson, Esq. was re-elected Governor, Gabriel H. Ford, Judge of the Supreme Court, Theodore Freelinghuysen, Attorney General, Zachariah Rossell, Clerk of the Supreme Court, and Charles Parker, State Librarian, all without opposition.

MARRIED.

At Friends' Meeting-house, Mulberry-street, on fifth day last, Isaac Lloyd, Jr. to Hannah S. Bolton.

OBITUARY.

Died, on seventh day, the 27th ult., at 6 o'clock in the morning, at Peel Hall, in the county of Philadelphia, in the seventieth year of his age, JESSE PARKER, late of this city, merchant.

On the 13th ult., at her son's residence in Blockley, REBECCA GEORGE, widow of the late Amos George, of the same Township, in the 76th year of her age. An exemplary life, marked by many and severe afflictions, terminated in a peaceful death—the happy prelude to a joyful immortality.

At his farm near Burlington, (N. J.) on the 11th ult., DANIEL SMITH, in the 62d year of his age, proprietor and conductor of one of the most extensive and best selected Nurseries of Fruit Trees in the United States. With abilities above the ordinary standard, and religiously inclined from his youth, his latter moments were in accordance with the meekness, gentleness, humility and integrity which characterized him through life, leaving the consoling impression that he is now realizing the joys of that salvation which came by Jesus Christ, in the efficacy of whose atoning sacrifice he most surely believed.

The following tribute to the memory of Hannah Elton, a notice of whose death was given in our last number, came too late for insertion then.

Of this truly amiable woman it may perhaps safely be said, that she was one of the few who neglected none of the talents committed to her charge. A native of Burlington, but for many years a resident in this city, she was an exemplary and useful member of the Society of Friends, and though peculiarly modest and unassuming in her deportment, she was, from an early period of her life, scrupulously faithful in the discharge of all her religious and social duties, and from the unshaken confidence which she uniformly maintained to the latest hour of her life, in the atoning merits of her blessed Redeemer as the only means of salvation, and the tranquillity in which she was favoured to retire from this scene of tribulation, there is ground to hope she has been permitted to enter the mansions prepared for the righteous.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. I.

SEVENTH DAY, ELEVENTH MONTH, 10, 1827.

NO. 4.

PUBLISHED WEEKLY,

BY JOHN RICHARDSON,

Corner of Carpenter and Seventh Street,

PHILADELPHIA.

Price Two Dollars per annum, payable in advance.

CHIEF JUSTICE TILGHMAN.

An Eulogium, upon the Hon. William Tilghman, late Chief Justice of Pennsylvania. By HORACE BERRY.

The admirable qualities of the late Chief Justice of Pennsylvania, so happily tempered each other—his modesty threw so beautiful a drapery over his virtues—his judgment so controlled his faculties—his exquisite sense of propriety so kept him from every unbecoming action; that his cotemporaries, excepting those to whom he was intimately known, were inclined perhaps to undervalue his powers.

It required an acquaintance with the dignity and purity of his domestic life, and with the impartiality and wisdom of his judicial career, to appreciate the rare virtues which adorned him. In the discourse before us, his character is delineated in a masterly and inimitable portrait—equally worthy, as has been justly remarked of the profession, the subject, and the author.

The Eulogium is a performance of exquisite beauty—chaste, terse, appropriate, dignified,—placing in the happiest lights, the public and private character of the deceased, and glowing with a warmth of moral and religious feeling, without which no eulogium upon such a man, could adequately impress the mind.

WILLIAM TILGHMAN, was born in Talbot county, Maryland, in the year 1756, and removed with his father, when about 6 years old, to Philadelphia, where he received his education and studied the law. From 1776, to 1793, he resided chiefly in Maryland, and was for several years a member of the legislature of that state. In the latter year, he returned to Philadelphia, and made this city his residence during the remainder of his life. He was appointed Chief Justice of Pennsylvania, in 1806, and held the office until his death, which occurred in the early part of the present year, in the 71st year of his age.

The extracts which follow, will charm all who can relish the sublime and the beautiful

in the human character; and will prove that we have not overrated the literary excellence of this admirable discourse.

But its literary merits are the least praise of the Eulogium. It will perpetuate the memory of a great and good man, whose character, as here delineated, will become “an imperishable example of virtue.” The purified and exalted fame of Judge Tilghman, will be shared by his biographer; for the noble enthusiasm—the comprehensive views—the sincere piety which pervade the discourse, bespeak a kindred spirit.

We are the more inclined to dwell upon these characteristics, as indicating, in some measure, the state of morals and sentiment in a large and influential class of our community. It is well for a people, when the men whose station and intellectual endowments enable them to guide the public taste, and mould in a great degree the public opinions, when such men are not ashamed to proclaim to their fellow citizens, and to the world, “the reason of the hope that is in them,” when they give the whole weight of their persuasion and example to the cause of sound principles and pure morality—when they are willing to hold up to the rising and to every future generation, “the sublime principles which ought to be infused into persons of exalted situations.”

For, it is indeed true, in the language of the great master spirit of the last age, “that all who administer in the government of men, in which they stand in the person of God himself, should have high and worthy notions of their function and destination; that their hope should be full of immortality; that they should not look to the paltry pelf of the moment, nor to the temporary and transient praise of the vulgar, but to a solid, permanent existence, in the permanent part of their nature, and to a permanent fame and glory, in the example they leave, as a rich inheritance to the world.”

Gentlemen of the Bar of Philadelphia:

If the reputation of the living were the only source from which the honour of our race is derived, the death of an eminent man would be a subject of immitigable grief. It is the lot of few to attain great distinction, before death has placed them above the distorting medium, through which men are seen by their cotemporaries. It is the lot of still fewer, to attain it by qualities which exalt the character of our species. Envy denies the capacity of some, slander stigmatizes the principles of others, fashion gives an occasional currency to false pretensions, and the men by whom the age

is hereafter to be known, are often too much in advance of it to be discernible by the common eye. All these causes combine to reduce the stock of living reputation, as much below the real merits of the age, as it is below the proper dignity of man; and he who should wish to elevate his spirit by great examples of wisdom, of genius, and of patriotism, if he could not derive them from the illustrious dead, would have better reason than the son of Philip, to weep at the limits which confined him. To part with the great and good from a world which thus wants them, and not to receive thereafter the refreshing influence of their purified and exalted fame, would be to make death almost the master of our virtue, as he appears to be of our perishable bodies.

The living and the dead are, however, but one family, and the moral and intellectual affluence of those who have gone before, remains to enrich their posterity. The great fountain of human character lies beyond the confines of life, where the passions cannot invade it. It is in that region, that among innumerable proofs of man's nothingness, are preserved the records of his immortal descent and destiny. It is there that the spirits of all ages, after their sun is set, are gathered into one firmament, to shed their unquenchable lights upon us. It is in the great assembly of the dead, that the philosopher and the patriot, who have passed from life, complete their benefaction to mankind, by becoming imperishable examples of virtue.

Beyond the circle of these private affections which cannot choose but shrink from the inroads of death, there is no grief then for the departure of the eminently good and wise. No tears but those of gratitude should fall into the graves of such as are gathered in honour to their forefathers. By their own unenvied virtues and talents, they have become a new possession to their posterity, and when we commemorate them, and pay the debt which is there due, we increase and confirm our own inheritance.

We are assembled, my brethren, to pay a part of this debt to one, to whom we shall be greatly in arrear, after we have exhausted all our terms of respect and endearment. We come to honour one who, during a long life, was an honour to his profession and his country. We come to lay claim to his reputation as part of our own, and as an accession to that invaluable estate, which is to pass from generation to generation of this commonwealth, to all future time. It is in obedience to your call, that I shall endeavour to show the value of this claim, by a sketch of the life and character of the late Chief Justice Tilghman.

From the moment of the late Chief Justice's appointment, to that of his death, most of us, my brethren, have stood around him, and have witnessed the great work upon which his reputation rests. His life has been on the bench,—his family has been the bar,—his children are now before me. So obvious have been his walks to all,—so radiant with that light which is reflected from the path of the just, that no part of them is unknown to you; and I shall but revive the impressions and assist the recollections of each, while I endeavour to sketch the extent of his labours, the character of his judgment and of his mind, his temper and disposition, social, moral, and religious.

The higher judicial offices in our country, are posts of great distinction, and they owe it to their attendant exertion and responsibility. They put in requisition the noblest faculties of the mind, the finest properties of the temper, and not unfre-

quently they task to the utmost the vigour of an unbroken constitution. Very few, if any, of their duties are mechanical. There is no routine by which their business is performed without the expenditure of thought. The cases which come before the judges are new either in principle or in circumstance; and not seldom the facts which ask for the application of different principles, are in the same cause, nearly in equipoise. There is consequently an interminable call upon the judge to compare, discriminate, weigh, adopt, reject, in fine to bring into intense exercise his whole understanding. Where the profession is candid and well instructed, nothing that is obvious, and little that can be made so without deep consideration, is referred to the decision of the judges. For them the universal intelligence of the world is at work to complicate the contracts and the duties of men. For them are reserved those Gordian knots, which, although others may cut, they must at least appear to untie. Every judgment is made under great responsibility to the science;—it must be a rule for the future, as well as for the past. It is made under an equal responsibility to the parties;—the judge is the defaulter, when through his means the defaulter escapes. It is under a higher responsibility to heaven;—the malediction of an unjust sentence is heavier upon him that gives, than upon him that receives it.

He who, through a large portion of the short life of man, properly sustains such an office, studying all his causes with the intenseness of personal interest,—improving the science by adding daily confirmation to the defences of liberty, reputation and property,—and at the last standing clear in his great account of justice impartially administered to the poor and the rich, the guilty and the innocent,—he that does this is entitled to all the homage which man ought to render to man, and may claim, but not till then, to stand by the side of our venerated Tilghman.

(To be continued.)

SELECTED FOR THE FRIEND.

FALLS OF KAKABIKKA.

The following account of the Falls of Kakabikka, is extracted from "Major Long's Second Expedition." These falls are on Dog River, one of the most considerable tributaries of Lake Superior; and are highly interesting, not only in themselves, but as belonging to that great chain of waters, which is already so remarkable for the variety, beauty, and grandeur of its numerous cascades and cataracts. Montmorenci and Niagara are more celebrated than any in America; and to the latter only, which is altogether unrivalled, would the Falls of Kakabikka seem to be inferior.

"The splendid waterfalls which we observed we did not attempt to describe. On of them, however, we cannot pass over without particular mention, as it may, probably, rank among the finest that are known; from the Indians it has received the beautiful appellation of Falls of Kakabikka, and as no attempt has yet been made to give it an European name, we hope that its original appellation will be retained, as that of Niagara has been. In the Chippewa language, Kakabikka signifies the 'cleft rock.' This fall is remarkable on account of the volume of water which it presents, the great height from which it falls, the picturesque appearance of the rocks which surround it, the wildness of the vegetation that accompanies it, and finally, on account of the very great noise which it produces, and which we believe to be far greater than that of Niagara. It yields to the latter in one respect, however, which is in point of breadth, but in this perhaps it acquires an additional beauty; for the immense breadth of Niagara certainly takes away from the effect which its great height would otherwise produce; while the falls of Kakabikka, restricted by the rocks to a breadth of fifty yards, present a height apparently more imposing. The rock was measured by Lieutenants Scott and Denny, who found the perpendicular pitch to be about one hundred and thirty feet. The edge of the rock is placed obliquely to the bed of the river;

its surface is entirely covered, but is probably rough, so that the water is broken before it leaves the rock, and forms an uniformly white and nearly vertical sheet of water descending into the abyss below, where it meets with a rocky bed which produces a considerable spray; the stream continues foaming for a long distance. The hand of art has as yet done nothing to modify the appearance of this beautiful spot, so that we saw it in all its wild beauties; no ladders have been erected to facilitate the descent; no trees felled to clear the prospect; we were therefore obliged to satisfy ourselves with that view of it which the rock naturally presents. The finest prospect is one taken at a short distance below, but nearly on the same level with the upper channel of the river.

"The chasm, into which the water falls, is bounded for several miles by bluffs of rocks which rise to a height of upwards of one hundred and fifty feet. They are of a dark colour, that contrasts strongly with the white foam of the waters."

COMMUNICATION.

FRANCKFORT FAIRS.

Two great Fairs are annually held at Franckfort, one in the spring of the year, the other in the autumnal season. The chiming of bells announces the commencement of the Fair, and it generally continues for three weeks. The first, is called the week of acceptance, the second, is the week of payment. The situation of Franckfort on the Mayne, and its proximity to the Rhine, render it the magazine of all the merchandize conveyed by these rivers to different parts of Germany. The quantity and variety of wares exhibited, exceed that of any other market in Europe—but they are especially famous for the immense collections of curious and valuable books, in all languages, and collected from all countries where the art of book-making is known. The literati and booksellers from all parts of Europe resort thither, either to gratify their curiosity or purchase supplies. Catalogues of the books to be sold are printed and distributed abroad, sometime before the fair commences. Besides the number of traders, and purchasers, by whom the fairs are frequented, multitudes are attracted by the love of gaiety and amusement; and during their continuance, the city becomes as much a scene of dissipation, as a mart of business. The following description of a recent fair is from the pen of a late traveller.

"A farther drive of fourteen miles, (from Darmstadt,) through a country more sandy than any part of the plain on the upper Rhine, leads to the bank of the Mayne; the well-bred listlessness and courtly demeanour of Darmstadt are exchanged for the noise and bustle of Franckfort. Long before reaching the city, the increasing host of carriages and wagons announced the vicinity of this great emporium. On passing the bridge across the Mayne, the confusion became inextricable, for it was the Michaelmas Fair. The narrow streets, sunk beneath tall old fashioned piles of buildings, seemed too small for the busy crowd that swarmed through them, examining and bargaining about all the productions of Europe, in all its languages. The outside walls of the shops, and in many instances, of the stories above them, were entirely covered with large pieces of cloth, generally of some glaring colour, proclaiming the name and wares of the foreigner who had there pitched his tent, in French and Italian, German, Russian, Polish, and Bohemian; rarely in English, but very often in Hebrew. The last, however, being a language somewhat inconvenient for sign posts, was generally accompanied with a translation in some known tongue. Not only the public squares, but every spot that could be protected against the encroachments of wheels and horses, groined beneath capacious booths, gaudily ornamented, which displayed in the most outré juxtaposition, all that convenience or luxury has ever invented, from wooden platters, Manchester cottons, or Vienna pipe-heads, to the bijouterie of the Palais Royal, or the China of Meissen, silks from Lyons, or chandeliers from the mountains of Bohemia. Every

fair presents on a smaller scale, the same ludicrous variety and confusion, but the assemblage of men from all quarters of the globe, and these too, men of business in search of bargains, not amusement, collected in the streets and crowded in the inns of Franckfort, is to be found no where else, except perhaps at Leipzig on a similar occasion. If the traveller who happens to arrive at the occasion, can rest satisfied with a cellar or a garret, he will find that the hotels are not the least animated part of the scene. Butler and cook have been employed for weeks, in preparing for the campaign—larder and servants are put upon a war establishment—the large hall, reserved in general, for civic feasts or civic balls, is thrown open for the daily 'table d'hôte.' In one hotel above one hundred and fifty persons daily surrounded the table, chattering all languages "from Indus to the pole." The newly decked walls displayed in fresco, all the famed landscapes of the Rhine, from Manheim to Cologne; the stuccoed ceiling and gilt cornices far outshone in splendour the hall on the opposite side of the street, in which the heads of the holy Roman Empire used to be elected and anointed. From a gallery at either end, a full orchestra accompanied each morsel of sausage with a sounding march, or when Hock and Rüdesheimer began to glow in the veins, attuned the company by repeated waltzes to the amusements of the evening. The merchants who flock down from every quarter, are not always allowed to make their journey alone. Their wives and daughters know full well that *business* is not the *sole* occupation of a Franckfort fair—that if there be bills and balances for the gentlemen, there are balls and plays and concerts for the ladies, and that a gentleman, on such occasions, is never so safe as when he has his own good ladies by his side. Though in general, neither well-informed nor elegantly bred, they are pretty, affable, and quite willing to be amused—they give variety and elegance to the promenades, and afford agreeable society and pleasing conversation at the table or in the drawing room." H.

FOR THE FRIEND.

THE STRAITS OF MAGELLAN.

The British government, which is pursuing its geographical researches in every region of the globe, has lately made a survey of these Straits. From an account published in the Literary Gazette, it appears that letters have been received from Monte Video, dated the 12th of 5th month (May) last, which state the return of the Adventure and Beagle to this port, from this duty. The letter states that—

"These vessels sailed from Monte Video about the middle of November, and, after encountering very severe weather, reached the Straits of Magellan on the 23d of December. They anchored in Port Famine early in January, where the Adventure, Captain King, remained until the first week of April, employed in the examination of the eastern side of the strait; while the Beagle, under the orders of Captain Stokes, proceeded to survey the western entrance, from which she returned early in March.

"All the bays and sounds, which are numerous throughout the strait, are in fact merely holes or chasms in the land, and from the great depth of water (50 to 60 fathoms,) afford no anchorage, except in coves, or close to the shore, under the land, which is elevated to the height of from 1000 to 3000 feet, and in some parts of almost perpendicular ascent. For a large ship there is great difficulty in approaching the shore, as it is at one moment a dead calm, and at the next so violent a hurricane that it is impossible to carry any sail. The destructive effects of these sudden gusts were observed in many parts of the strait. Nothing can exceed their violence: trees are torn up by the roots, from the summit to the base of the hills, where they lie piled at the water's edge in the greatest confusion.

"On the shores of these straits were found two

distinct races of men—the famous Patagonians, who inhabit that part of the northern shore which lies to the eastward of Cape Negro, and those wandering tribes called 'Indians' and 'Fuegians,' which are met with in small numbers, and at considerable intervals, throughout the extensive tracts comprehended between the Capes Negro and Victory on the one hand, and the whole range of the coast del Fuego on the other.

"The Patagonians were first seen upon horseback, and consisted of a party of about twenty, among whom were three or four women: the oldest of these women was about forty, and had four or five children; the others were girls of about fifteen. The males were chiefly young men and boys, excepting the husband of the old lady, who was probably about her own age. They were clothed in the skins of animals, principally of the guanaco and morillo, the latter is a species of the pole-cat, of a most offensive smell. In these skins they were completely enveloped."

Captain King accounts in some degree for the vulgar error respecting the extraordinary height of the Patagonians. They appeared to him on landing to be a very large race, yet the tallest man he met measured six feet in height. They are not well proportioned, and when seated, the gigantic size of their bodies and heads rendered them apparently much taller than ordinary men. Those navigators who saw them at a distance, and on horseback, naturally overrated their height, and gave rise to the popular error. We are glad, for the sake of the veracity of man, to have misrepresentations of this nature explained. For the assertion was made by men of character, who had no inducement to falsify, and we should be loath to give up our belief, that the love of truth is inherent in our nature.

"Of the 150 Patagonians who were seen at Gregory Bay, about half were men. Few of these exceeded the height of six feet, and only one was found to measure six feet one inch and three-quarters. The generality were of immense bulk, particularly one of noble and commanding aspect, who, wrapped in his mantle, bore a most dignified appearance. Captain Stokes measured the circumference of the chest, which was of a very large size (four feet one inch and one-eighth;) this measurement confirmed the opinion previously formed of the want of symmetry in their persons, and of the great disproportion of their head and body to their arms and legs. The hands and feet of the Patagonians are remarkably small, but the size of the head and body of the greater number is sufficient for men of seven or eight feet high."

The inhabitants of the Terra del Fuego, a kind of Southern Esquimaux, resembling the northern in their degenerate size—their love of rancid fat, and their implements and army, offer little to interest any but the inquirer into that great problem of the dispersion and varieties of our species.

"The intercourse of Captain Stokes was chiefly with the Fuegians or Indians. Neither male nor female exhibited indications of strength, activity or beauty. Their average height was under five feet and a half, their habit of body generally spare, with limbs badly turned, and they daubed themselves, after no particular mode or pattern, with red earth. The hair of the head is black, straight and coarse, which they comb with the jaw-bone of the porpoise, and anoint with seal, whale, or porpoise blubber. The beard and whiskers, naturally scanty, are carefully plucked out by a very primitive kind of tweezers—namely, two muscle-shells. The eyes dark, and of a moderate size; nose inclining to be prominent, with dilated nostrils; mouth large, the under lip thick, the teeth small and regular, but of a bad colour. Their complexion is a dirty copper

colour, and the whole countenance dull and void of expression.

"Their only covering is the skin of a seal or sea otter thrown over the shoulders, the hairy side outermost, in the mode of a mantle, the two upper corners of which are tied together with a thong, and a girdle of thong secures it round the waist.

"The tracts the Fuegians inhabit are altogether destitute of four footed animals; and they have neither domesticated the geese and ducks which abound, nor do they use them as an article of food in their wild state. Of tillage of any kind they are utterly ignorant; the only vegetable productions they eat are a few wild berries (*arbutus* and *berberis*) and a kind of sea-weed. The staple of their food is the muscle, the limpet, and echinus or sea-egg; but they occasionally regale on the porpoise, the sea-otter, and the seal, and seem to consider any thing of a fat and greasy nature as a delicacy.

"Of their dwellings, which have been called in different books of voyages, huts, wigwams, &c., the term 'arbour,' used by old Sir John Narborough, will convey the best idea. This 'arbour' is formed of a couple of dozen boughs of the birch tree, the large ends of which are pointed and stuck into the ground, around a circular or elliptical space, about ten feet diameter at the most, and these branches are brought together in a point. In the centre is the fire-place, and around it, on the bare earth, the family stow themselves as they may. The only household goods are two or three large shells, which are used as drinking cups; a water-tight bucket, made of the bark of the birch, and a basket or two woven of grass, the work of the women, in which they collect the shell fish along the shore. They kindle their fires by the collision of two pieces of mundic; using as tinder very fine scrapings of the boughs of the *berberis* bush. To cut through or split up a large piece of timber is, with the implements they possess, a very laborious and tedious process—so, when they can find no billets of wood of a convenient size for fuel, they avail themselves of the drift-wood. Over their fires they are constantly cowering, stirring out of their huts as seldom as possible; hence, when they are seen abroad, instead of being, as might be expected from their scanty clothing and inclement climate, a hardy savage, fit to brave every vicissitude of the weather, a miserable creature is seen shivering in every breeze.

"Their dwellings are found sometimes seven or eight together, only a few feet apart; sometimes a solitary one is seen many miles remote from even the trace of another.

"They migrate from point to point, and from one side of the strait to the other, by means of canoes formed of the bark of the birch tree; and the bark used in the construction of those canoes is much broader than any that could be stripped from the trees found near the coast. The usual length of the canoe is from 14 to 16 feet, the pieces of the bark of which it is constructed, (three in number—one forming the bottom, the other two the sides,) are sewed together by thongs of seal skin, or strong shreds of the birch bark; the timbers are the boughs of the pliant birch: along the bottom is a platform of clay, which serves at once for ballast for the vessel and as a hearth for the fire, which, as in their dwellings, is kept constantly burning.

"Their language is, in its pronunciation, exceedingly harsh and guttural. The words most commonly used were 'sheroo' and 'petit.' 'Sheroo' signifies a ship or barque of any kind; and 'petit' a child. Of this last word, (singular enough) not only is the pronunciation strictly French, but (what is still more surprising) that pronunciation varies with every change of gender and number precisely as it does in French. This is one of those philological coincidences for which it were in vain to attempt satisfactorily to account. They have a wonderful facility in imitating the combinations of sounds of strange languages. They will instantly repeat a sentence of many words, if distinctly pronounced, with the greatest precision.

"At Cape Gallant some papers were discovered by Capt. Stokes, at the top of one of the lofty mountains which surrounded the harbour; fragments of a glass bottle, in which they had been originally deposited, were lying on the spot where they were found, which had been most likely burst by the frost. The papers had suffered somewhat from the weather, but were legible, and proved to be two Latin inscriptions, one by Bougainville, in 1767, the other by Cordoba,* in 1789, stating the objects of their respective voyages, and the names of the principal officers of the ships.

"Between St. Jerome's channel and Cape Gallant, the northern shore of the Straits presents a very agreeable landscape. In the distance are lofty peaks and craggy mountains covered with snow; in the foreground are pleasing combinations of mountains, hills, and valleys, with green sloping sides, well grassed plains, woods, and copses, water falls, rivers and little streams. This part affords good anchorage, and seems to be the favourite haunt of the various water-fowl of the Straits. But this description only applies to the northern shore; for the opposite coasts, as well as the islands that lie between, are rocky, and in general devoid of verdure.

"The weather which the *Beagle* experienced was exceedingly tempestuous, with heavy and continued rains. On Captain Stokes' arrival in the Pacific Ocean, vast numbers of the black whale were seen; and the labyrinth of islands and rocks, situated on the western side of the Straits of Magellan, were completely covered with the fur seal and brant goose, apparently in very friendly joint occupancy.

"On the whole, it appears that a westerly wind, strong and squally, reigning throughout the western division of the Straits, with the unvarying constancy of a trade, and the difficulties of the navigation, from the thick and misty weather, as well as the insalubrity of the heavy rains, will cause few vessels to prefer the passage of the Straits of Magellan to rounding Cape Horn."

FOR THE FRIEND.

There are in the present day, empirics in Theology, as well as in Philosophy;—some of whom might, profitably to themselves, and greatly for the benefit of those who look up to them as oracular, take a lesson of humility from the following concise, but just, energetic and beautiful observations;—they are likewise especially worthy the attention of the youthful adventurer in the pursuit of knowledge:—

"With the same view, I cannot help taking notice of a prevailing, but very mistaken idea, that the formation of a hypothetical system is a stronger proof of inventive genius, than the patient investigation of nature in the way of induction. To form a system, appears to the young and inexperienced understanding, a species of creation; to ascend slowly to general conclusions from the observation and comparison of particular facts, is to comment servilely, on the works of another.

"No opinion surely, can be more groundless. To fix a few principles, or even on a single principle as the foundation of a theory, and by an artful statement of supposed facts, to give a plausible explanation, by means of it, to an immense number of phenomena, is within the reach of most men, whose talents have been a little exercised in the subtleties of the schools: whereas, to follow Nature through all her varieties with a quick, yet an exact eye;—to record faithfully, what she exhibits, and to record nothing more;—to trace amidst

* Cordoba commanded two expeditions, at different periods, for the survey of the Straits, in neither of which did he ever reach to the westward of Cape Gallant.

According to Captain Stokes' observations, the easternmost point of Cape Gallant is in latitude 53 deg. 42 min. 11 sec. south, and in longitude 1 deg. 5 min. 5 sec. west of Cape Virgin Mary, the north-easternmost headland of the Straits. Variation of the compass, 23 deg. 32 min. easterly.

the diversities of her operations, the simple and comprehensive laws by which they are regulated, and sometimes to guess at the beneficent purposes to which they are subservient, may be safely pronounced to be the highest effort of a created intelligence. And, accordingly, the number of ingenious theorists has, in every age, been great, that of sound philosophers has been wonderfully small;—or, rather they are only beginning now to have a glimpse of their way, in consequence of the combined light furnished by their predecessors.”—*Stewart's Life of Reid.*

COMMUNICATION.

(Continuation from page 21.)

TEXT.

“Our profession is high and holy, and let us be increasingly concerned to walk consistently therewith. The patient sufferings of our faithful predecessors finally established for them an excellent name, even amongst their persecutors. They held up with practical clearness, a peaceable testimony against wars and fightings, and by a scrupulous adherence to the principles of justice, became proverbial for their integrity.”—Green street Epistle of the 10th month.

“By their fruits shall ye know them.”

COMMENTARY.

In watching the progress of the disturbance in the Society of Friends, which has now nearly eventuated within the limits of the Yearly Meeting of Philadelphia, in a separation of the followers of Elias Hicks from the Society,—the above declaration of our Saviour, has frequently presented itself, and has induced a degree of astonishment that more individuals were not convinced by this *safe test*, that the course pursued by the separatists, is in its immediate operation wrong, and in its tendency, calculated to lay waste all order, and to dissipate those feelings of reverence towards the cause of religion, which are absolutely requisite as a bond and covering for civil and religious society. This can only be accounted for, on the ground, that these individuals, before they have had an opportunity of calmly judging for themselves, have had their feelings worked up to a high pitch of excitement, by statements which have been made by designing persons, and which, (to say the least of them,) have been *highly coloured*. With the view of exhibiting the inconsistency of their actions, with their avowed sentiments, and by this means, if possible, to open the eyes of some, who have not yet adopted directly erroneous religious principles, but who have been induced by artful representations, to feel a partiality towards the disturbers of order as a party, I have thought proper to make the foregoing remarks, and to accompany them by an account of proceedings which took place at Frankford Monthly Meeting, on the 25th of 10th month. The meeting assembled as usual, and after it was pretty much settled, two individuals from Philadelphia, who had been regularly disowned by the Monthly Meeting of the southern district, and who were known to be warm partizans of Elias Hicks, entered and took their seats. After the close of the meeting for worship, (which had proved a time of deep and solemn feeling with many,) the shutters being closed, and the opening minutes of the meeting being prepared and read by the clerk, it was

mentioned by a friend, that “if there were persons present, who had not a right to attend, it would be kind if they would withdraw.” The persons alluded to, took no notice of the request, and some members of the meeting *pretending* ignorance of any persons in the situation mentioned, being present,—a friend from the city, (being one of the Yearly Meeting’s committee,) stated the names of the individuals, and confirmed their being disowned from the society. One of these disqualified persons then said, that he denied having been disowned. When he was under dealing, considering himself harshly treated, he applied to a meeting in the country and was there received. He was now a member of Abington Quarterly Meeting,—had a right to stay in the meeting, and would maintain his rights.

Several of our members supported them in keeping their seats, and used very intemperate language, in reply to those who maintained an adherence to the ancient discipline and order of the society. After setting for between two and three hours, and finding that they would not yield to persuasion, it was decided to adjourn, (on account of the meeting not being select,) to the next day, for the transaction of the business. The first proposition relative to the adjourned meeting, was, that it should be held at the same place, (the meeting-house at Frankford,) but the key being in possession of the advocates of disorder, one of them, *high in profession*, soon gave us to understand, that we should not have admittance, in which he was supported by the person employed to have charge of the house, &c.—It was, therefore, agreed to adjourn to Germantown.

It is here important for a right understanding of the matter, that the attention of the reader should be called to several facts, connected with the occurrence. First, Considerably the larger number of Friends present, were of the class who felt bound to support the good order, and ancient discipline and doctrines of the society, and would have had strength to have transacted the business of the meeting, if these persons had not, by a *preconcerted plan*, (of which there is strong presumptive evidence,) placed us in such a situation, that we could not consistently proceed. Second, The meeting had previously (excepting in one instance, where individuals similarly situated, had imposed themselves on it, occasioning an adjournment,) passed along in a good degree of harmony, and nothing connected with this unhappy division had evidenced itself amongst us. And, thirdly,—a very important circumstance, when we come to judge by “fruits.” Some of the principal movers in this business, and in the threat to exclude us from the meeting-house, were individuals, who have been active in crying out against “persecution,”—claiming a “quiet retreat from the scene of confusion,” and in issuing Epistles, *declaring to the world*, desires for the maintenance of a lamb-like spirit,—discountenancing every thing like contention,—when they were “reviled, revile not again,” &c. &c.

After the meeting had regularly adjourned, the followers of E. H. proceeded to hold, what they assumed to be, a “Monthly Meeting,” in which, amongst other things, (as I have been informed,) they immediately quashed a report that had been prepared in writing, by a committee appointed at a previous Monthly Meeting, to investigate the circumstances connected with the insolvency of a member, and reinstated him, although this report contained such charges, as, according to the uniform practice of the society, would have required close dealing with the individual. *But he was known to be one of their active supporters.*

The writer of this, is a member of said Monthly Meeting, and was an immediate witness to what took place previous to the adjournment of the regular meeting,—he is, therefore, prepared to substantiate the statements made. The notice of the proceedings of the followers of E. H. afterwards, it is believed, can be equally well established.

(To be continued.)

From the (London) Courier, Sep. 19, 1837.

THE EFFECTS OF DISBELIEF.

New Court—Old Bailey.

John Grace was indicted for stealing two books, the property of John Brooks.

Previous to the prosecutor being sworn, Mr. C. Phillips said he wished to put a few questions. The prosecutor then stood up in the witnesses’ box, when the following dialogue ensued:

Mr. Phillips—Are you the secretary of the Christian Evidence Society?

Witness—I am.

Mr. Phillips—Do you believe in the Book on which you are about to be sworn?

Witness—I don’t know what book you allude to—I believe that I am bound to speak the truth.

Mr. Phillips—Do you believe in the Holy Scriptures?

Witness—I believe in some parts of them.

Mr. Phillips—Do you believe in the doctrines of Christianity?

Witness—I think an oath binding on my conscience.

Mr. Phillips—Are you not a Deist?

Witness—I admit that I am—but is a man to escape with impunity, who has been in the constant habit of robbing me for the last twelve months, on account of my belief.

Mr. Phillips—The doctrines inculcated by you are sufficient to inundate the whole country with robbers.

Witness—I am certainly a Deist, but I am entitled to the protection of the laws.

Mr. Sergeant Arabin—Do you believe the Gospels to be true, and confide in the Christian faith? If you do not, what religious hold have we upon you?

Witness—I bear a moral character.

Mr. Phillips—Do you believe Christ to be the Son of God?

Witness—I certainly do not.

Judge—Then I cannot allow you to be sworn.

The prisoner was consequently released.

From the Boston Palladium.

The application of the term JACOBIN, has been complained of. It may be misapplied. People must not be condemned for what they are called. But is there no such thing as Jacobinism? Are there no persons whose labours tend to prostrate our political institutions—to bring all regular civil authority into contempt—to annihilate that confidence with which a common man might do good—and substitute that jealousy under which no man could give satisfaction or render service?

THE FRIEND.

ELEVENTH MONTH, 10, 1827.

As an additional item, relative to the transactions at the late Yearly Meeting of Indiana, our readers will be gratified in learning, that it authorized a subscription to be opened throughout its constituent branches, for the purpose of aiding our Brethren of North Carolina Yearly Meeting, in removing, to free governments, the slaves held by them in guardianship, in consequence of the obstacles imposed by the laws of the state, to manumission. Thus, with the amount already received from other Yearly Meetings, on this continent—from the Yearly Meeting in London, and that raised among themselves, it appears likely that Friends of North Carolina, will be relieved from a burden under which they have long been oppressed, and enjoy the satisfaction of having placed the objects of their benevolent solicitude, in situations where their freedom will be fully secured.

In consideration of the interesting and highly important nature of the Indiana Yearly Meeting Epistle, an extensive circulation of which is in our opinion desirable, we have concluded to print 1000 extra copies of our present No., and for the information of such of our friends who may wish to obtain them for distribution, we mention that they may be had of the publisher, at the rate of 25 for a dollar.

We desire it to be distinctly understood, that in every thing which may be introduced into the columns of this paper, relative to the conduct and proceedings, either of the Society of Friends, or of the New Sect, it is our intention to be governed by the most scrupulous regard to truth,—we therefore deem it right to say, that in the article respecting Abington Quarterly Meeting of our 2d No., an error did occur—the paper produced by the person appointed to the care of the meeting-house, as his authority for refusing Friends admission, it is stated, was signed by three Trustees—whereas, as we have since been told, it had the signature but of one of them, though sanctioned by two others.

It seems also, we were wrong, though certainly under that impression, in stating, that the author of the Stanzas, in our last, headed "The gathering round the Oak Tree," was present on the occasion.

They who suppose, they may have the Spirit of Truth, independently of a Mediator, must also imagine themselves to be so different by nature from common men, that the connexion between them and their Creator was never interrupted.—*Dillwyn's Reflections.*

In our present number will be found, the Epistle from the late Yearly Meeting of Indiana, a notice of which was given in our last. It is an interesting and important document, worthy of the serious perusal of every member of the Society of Friends, as well as those of the New Sect.

It clearly sets forth the wide difference in fundamental points, between the doctrines of the religious Society of Friends, and those of Elias Hicks, and his adherents; and attributes the separation of the latter to its real cause, viz. *a dissent* from the long established discipline and faith of Friends.—The Address of the 4th month last, issued by the new sect, from their separate meeting at Green street, acknowledges fully the correctness of this position.—"Doctrines, say they, held by one part of society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious. From this has resulted a state of things, that has proved destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments even of social intercourse greatly diminished.

In this sentence, the great secret of their separation from Friends, is fully couched. What those doctrines are, which the seceders hold, and "believe to be sound and edifying," the following Epistle will in part show, by the extracts from the Berean, and the Sermons and Letters of Elias Hicks. That the Society of Friends should "pronounce" these doctrines "to be unsound and spurious," is both reasonable and proper, since they are not only repugnant to their established faith, but subversive of the christian religion.

The following short extracts from the late Sermons of E. H., published in the Quaker, will confirm fully, the views we have expressed, and show his unqualified denial of the divinity of our Lord and Saviour Jesus Christ.

Darby Sermon—speaking of Christ, he says.

"The apostle says, that he is our example, that we should follow his steps. But if he had any more power than we have, how could he be an example to us? He had no more power than would enable him to do the will of God, and he had it in its fulness, and of this every rational creature has his proportion. He had more, because he had a much greater work to perform, as he who hath five talents must be faithful, according to the knowledge received, and so must they who have but one talent. And what astonishing ignorance it must be, to suppose, that material blood, made of the dust of the earth, can be considered a satisfactory offering for a spiritual being that is all spirit, and no flesh. I say, what astonishing ignorance." Quaker, vol. I, p. 16, 17.

"And we derive a portion of the same [spirit] which is able to save the soul, if properly obeyed. Here now he [Jesus Christ] was put upon a level—and for this reason, Jesus called the children of God, his brethren." P. 7.

Chester Sermon—speaking of the pilot that could save the soul, he says—

"We read in the few expressions of Jesus of Nazareth, who is the pilot that can do this for us. He told his followers, that *he was not the one that could do it*—that it was expedient for them, that he should go away;—"he could not save them, otherwise than to relieve them from their outward afflictions and perils."—28.

"Did Jesus Christ, the Saviour, ever have any material blood? Not a drop of it, my friends—not a drop of it." P. 41.

"Every christian must come up under the influence of the same light that guided Jesus Christ—that Christ that was His SAVIOUR, and preserver; and that power which enabled him to do his work, will enable us to come on in the same path." *Ib.* p. 44.

"The apostle had allusion to that perfect righteousness, which is the immediate saviour in the soul, 'Christ within the hope of glory,' but it was not that outward Jesus Christ that was the hope of glory." P. 164.

"It is truly God in man; for as he fills all things, he cannot be located in any thing which is capable of being located—because, to suppose that all the fulness of God was in Christ, is to take him out of every other part of the world." P. 166.

We can scarcely conceive any expressions which could convey greater irreverence or impiety toward our blessed Lord and Saviour, than some of these, or which more openly and positively deny his divinity, and degrade him to the level of a mere man. It is cause of thankfulness, that the Society is rising up in different places, to bear their christian testimony against such blasphemy, imposed upon the public in their name.

A TESTIMONY, AND EPISTLE OF ADVICE, ISSUED BY INDIANA YEARLY MEETING.

The meeting, taking into consideration, that certain books and papers of different descriptions have been put in circulation, purporting to set forth the doctrines of our Society, yet containing sentiments wholly repugnant to our religious profession, and subversive of the principles of the Christian religion, and that these views and principles have not only been injurious to the reputation of the Society, but have produced, and are at this time producing, much difficulty and distress among Friends—was introduced into deep exercise. And under the weight of this exercise, we have believed it right to issue a Testimony on the occasion, for the information of the honest-hearted of our own members, and serious inquirers of other denominations; and for the strengthening of the hands of those who feel themselves bound to the defence of the gospel.

Our discipline, in strong and emphatic terms, has recorded the standing testimony of the Society against such as "blaspheme or speak profanely of ALMIGHTY GOD, CHRIST JESUS, or the HOLY SPIRIT, or deny the divinity of our Lord and Saviour Jesus Christ; the immediate revelation of the Holy Spirit, or the authenticity of the scriptures," testifying that it is manifest they are not one in faith with us, and that if they persist in such errors, they ought to be disowned.

This portion of our discipline is clearly founded upon the fundamental doctrines of the Christian Religion, as held by our primitive Friends, and by the substantial part of the Society down to the present day.

Our worthy predecessor George Fox, in a declaration of Faith, which he, with some other Friends presented to the governor and council of Barbadoes, says: "Whereas, many scandalous lies and slanders have been cast upon us to render us odious: as that we deny God, Christ Jesus, and the Scriptures of Truth, &c. This is to inform

you that all our books and declarations which, for these many years have been published to the world, clearly testify the contrary; yet for your satisfaction we now plainly declare,—

"That we own and believe in the only wise, omnipotent, and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that he hath made, who is God over all, blessed for ever; to whom be all honour, glory, dominion, praise, and thanksgiving, both now and for evermore.

"And we own and believe in Jesus Christ his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature, by whom were all things created, that are in heaven and in earth, visible and invisible; whether they be thrones, dominions, principalities, or powers; all things were created by him.

"And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem, and that he was buried and rose again the third day, by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation: and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus: who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of him, when he said, 'Behold the Lamb of God, that taketh away the sins of the world.'—*John i. 29.*

"He is now come in Spirit, 'and hath given us an understanding, that we know him that is true.' He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life, but by him; for he is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended, and us offending, he being the oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith.

"This Lord Jesus Christ, the heavenly Man, the Emanuel, God with us, we all own and believe in; he whom the high-priest raged against, and said he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason, who also gave large money to the soldiers to broach a horrible lie, namely, 'That his disciples came and stole him away by night whilst they slept.' After he was risen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation."

In this declaration of Faith, in our Lord Jesus Christ, we desire it may be observed that he is acknowledged both in his outward and inward appearance, agreeably to the testimony of the Evangelist, "AND THE WORD WAS MADE FLESH AND DWELT AMONG US, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."—*John i. 14.* And again the same Evangelist, after recording many miracles which were wrought by our Lord, said, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."—*John xx. 30, 31.*

William Penn, in speaking of the efficacy and

benefits of the coming, and the sufferings of our Lord Jesus Christ on the cross, declared,

"We do believe that Jesus Christ was our holy sacrifice, atonement and propitiation, that he bore our iniquities, and that by his stripes we are healed of the wounds Adam gave us in his fall, and that God is just in forgiving true penitents, upon the credit of that holy offering Christ made of himself to God for us; and that what he did and suffered, satisfied and pleased God, and was for the sake of fallen man, that had displeased God, and that through the offering up of himself, once for all, through the Eternal Spirit he hath for ever perfected those (in all times) that were sanctified, who walk not after the flesh, but after the spirit.

"In short, Justification consists of two parts, or hath a two-fold consideration. The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ; nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, and wipe out old scores. It is the power and efficacy of that propitiatory offering upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ's Spirit in our hearts, that purifies and makes us acceptable before God."—*Penn's Select Works, 799.*

Robert Barclay presents the subject in the same point of view, viz: "We consider then our redemption in a two-fold respect or state, both which in their own nature are perfect, though in their application to us the one is not, nor cannot be, without respect to the other.

"The first, is the redemption performed and accomplished by Christ for us in his crucified body without us: the other is the redemption wrought by Christ in us, which no less properly is called and accounted a redemption than the former. The first then is that whereby a man, as he stands in the fall, is put into a capacity of salvation, and hath conveyed unto him a measure of that power, virtue, spirit, life, and grace that was in Christ Jesus, which, as the free gift of God, is able to counterbalance, overcome, and root out the evil seed, wherewith we are naturally, as in the fall, leavened.

"The second, is that whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favour and friendship with God. By the first of these two, we that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so far reconciled to God by the death of his Son, while enemies, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us, and God is reconciled unto us in Christ, calls and invites us to himself, in which respect we understand these scriptures; *He slew the enmity in himself. He loved us first; seeing us in our blood he said unto us live; he who did not sin his own self, bare our sins in his own body on the tree; and he died for us, the just for the unjust.*

"By the second, we witness this capacity brought into act, whereby receiving and not resisting the purchase of his death, to wit, the light, spirit, and grace of Christ revealed in us, we witness and possess a real, true, and inward redemption from the power and prevalence of sin, and so come to be truly and really redeemed, justified and made righteous, and to a sensible union and friendship with God. Thus he died for us, that he might redeem us from all iniquity; and thus we know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. This last follows the first in order, and is a consequence of it, proceeding from it, as an effect from its cause; so as none could have enjoyed the last without the first had been, such being the will of God; so also can none now partake of the first, but as he witnesseth the last. Wherefore as to us, they are both causes of our justification: the first

the *procuring efficient*, the other the *formal cause*."—*Barclay's Apol. Phil. ed. pp. 218, 219.*

Such are the clear and forcible testimonies borne by our early Friends to these important doctrines of the Gospel; doctrines which cannot be abandoned without striking at the very foundation of the Christian religion.

And in support of these and other principles of our profession, they did not fail to refer to the Holy Scriptures, as an acknowledged authority. Robert Barclay, in his Apology, says: "In this respect above mentioned, then, we have shown what service and use the Holy Scriptures as managed in and by the Spirit are of to the church of God, wherefore we do account them a secondary rule. Moreover, because they are commonly acknowledged by all, to have been written by the dictates of the Holy Spirit, and that the errors which may be supposed by the injury of time to have slipped in, are not such but that there is sufficient clear testimony left to all the essentials of the Christian faith: we do look upon them as the only fit outward judge of controversies among Christians, and that whatsoever doctrine is contrary unto their testimony, may therefore, justly be rejected as false. And for our parts, we are very willing that all our doctrines and practices be tried by them, which we never refused, nor ever shall in all our controversies with our adversaries, as the judge and test.

We shall also be very willing to admit it as a positive, certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the Devil."—*Barclay's Apol. Phil. ed. pp. 99, 100.*

We have observed with deep regret and concern, that sundry phamphlets, periodical publications, and books of sermons attributed to ministers of the Society, have been latterly put in circulation, and represented as setting forth the principles of our profession, but containing sentiments wholly repugnant to the testimonies of scripture, to the doctrines of our early Friends, and to the discipline: publications which evidently come within the description of "*pernicious books*."

In a periodical paper called "*The Berean*," and which has been much read by the members of our society, it is declared:—"In vain does any man quote the scriptures as authority to maintain his opinions;" "that they were adapted to other times, and other states, and not to us;" and that we have no "right to appeal" even to the words of Jesus Christ "as authority to maintain" our "opinions."

And again: "Will it be presumed that God, whom the heaven of heavens cannot contain—whose presence fills the universe—abode in his fulness *literally* in the man Jesus? Can it be supposed that he, of whom it was declared that he was limited in knowledge, power, and action, possessed *absolutely* the Spirit of God *without measure*. I believe not. The doctrine thereof contained in the chapter under review,* ascribing a proper divinity to Jesus Christ, making him the foundation of every Christian doctrine, asserting that the divine nature essentially belonged to him, and constituting him a *distinct* object of faith and worship, is not only anti-scriptural, but opposed to the simplest principles of reason, and is in short among the darkest doctrines that has ever been introduced into the Christian Church."—*Berean, p. 259.*

In a printed letter bearing the name of Elias Hicks, and addressed to Dr. N. Shoemaker, it is said:—"I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross was an atonement for any sins, but the legal sins of the Jews." And again, in the same letter, in allusion to this subject it is said: "Surely is it possible that any rational being, that has any right sense of justice or mercy, would be willing to accept forgiveness of sins on such terms?"

And in a volume of Sermons attributed to the same individual, in speaking of our Lord Jesus Christ it is said: "He was *only* an outward Saviour,

* Doctrines of Friends, chapter IV.

† This word is not used in this sense by the author against whom the Berean was writing.

that healed their outward diseases, and gave them strength of body to enjoy that outward good land: it was the soul that wanted salvation; but this no outward Saviour could do,—no external Saviour could have any hand in it." In another place it is said: "If we believe that God is equal and righteous in all his ways, that he has made of one blood all the families that dwell upon the earth, it is impossible that he should be partial; and therefore, he has been as willing to reveal his will to every creature as he was to our first parents, to Moses and the prophets, to *Jesus Christ* and his apostles. He never can set *any of these* above us, because if he did he would be partial." Many other quotations of a character equally objectionable, in relation to these and other doctrines of the Christian religion, might be made from the same work, and several other publications, supporting the same views, might be mentioned; but these are sufficient to show the discordance there is between the publications to which we have alluded, and the writings of our early friends.

We believe it right to bear our testimony against all such doctrines, and the publications containing them, as subversive of the Christian Religion, and the Discipline of our Society. We are aware that some have professed a belief in the Divinity of Christ, who nevertheless, confined their application of these terms exclusively to the divine principle, in the hearts of men; which is a virtual denial that "Jesus is the Christ," contrary to the clearest testimony of Scriptures. Or if they make any application to Jesus of Nazareth, they allow him to be no more than a good man, which Pagans and Infidels have done; while our early friends, in accordance with Scripture testimony, positively denied this doctrine, acknowledged his humanity and Eternal Deity,* that he was both true God and true man.† The word made flesh,‡ the Emanuel, God with us.

In the progress of those principles, against which we feel bound to bear testimony, a separation of a number of individuals has taken place within the limits of a neighbouring Yearly Meeting. In this separation, the connexion with the Yearly Meeting to which they have belonged, has been dissolved, and meetings of their own set up, contrary to the ancient and clearly established order of our Religious Society. This state of things, we believe, demands that it should be understood, that we cannot acknowledge a connexion with these separate meetings, nor religious fellowship with the individuals who compose them.

We earnestly recommend to all our members to hold fast the profession of our faith without wavering—for other foundation can no man lay than that is laid, which is Jesus Christ; neither is there salvation in any other—for there is no other name under heaven given among men whereby we may be saved.

Our Lord Jesus Christ, in speaking of the Comforter, the Spirit of Truth, whom the Father would send in his name, told his disciples:—"He shall glorify me, for he shall receive of mine, and shall show it unto you." The prophets, under the influence of the Holy Spirit, were led to testify beforehand of the sufferings of Christ, and the glory that should follow:—those who were under this influence when he came, acknowledged him to be the Christ, the Son of the living God, and paid "great adoration and honour" unto him; and the apostles and primitive believers, after his resurrection, under the powerful influence of the Holy Ghost, bore testimony to his divine character—that "in him dwelt all the fulness of the Godhead bodily"—that he is "the head of all principality and power"—and that unto him "every knee shall bow," and "every tongue confess that Jesus Christ is Lord, to the glory of God the Father." And in relation to the one great offering which he made when he offered up himself, and in which ended all the typical offerings of the legal dispensation;—they tes-

tified that "If when we were enemies, we were reconciled to God by the death of his Son; much more, *being reconciled*, we shall be saved by his life."—"That he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

"Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world,—but now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself." And having spoiled principalities and powers, and led captivity captive, he hath entered into heaven itself, now to appear in the presence of God for us. Thus we have an advocate with the Father, even Jesus Christ the righteous. As the Lord Jesus Christ was prophesied of by all the prophets since the foundation of the world—was pointed to in the law—acknowledged by the righteous when he came in the flesh, and after his resurrection powerfully preached by those who were eye-witnesses of his glory and qualified by the Holy Ghost sent down from heaven; so in all subsequent ages, the influence of the Holy Spirit, has led to a harmonizing accordance with the record which God gave of his Son. We earnestly desire that all would humbly and reverently seek to be clothed with this divine influence—then would they be no more as children, tossed to and fro with every wind of doctrine, nor moved away from the hope of the Gospel.

And we are engaged to revive a concern which has often been felt by the Society, and clearly expressed; to recommend to parents, in an especial manner, to guard with christian solicitude the tender minds of their dear offspring against the dangers of corrupt conversation and pernicious publications; and to encourage them, by precept and example, frequently to read the Holy Scriptures. Great is the influence of parental care under the direction of divine wisdom, and sweet the consolation of having an evidence within ourselves of resembling those of old, who brought little children to Christ. And on the other hand, great is the responsibility of parents, and awful the consequences of turning them aside from the one sure foundation, and instilling into their tender, yet receptive minds, principles which tend to "subvert the Gospel of Christ."

The daily reading of the Holy Scriptures, with minds humbly turned for instruction to that divine Source of Light and Intelligence, from which they proceeded, is a practice recommended by our worthy predecessors, who were confirmed from living experience, in the belief that they were not only adapted to the instruction of those of the respective ages in which they were given forth, but were also "written for our learning, that we through patience and comfort of the Scriptures, might have hope" in that salvation which comes by Jesus Christ.

Read, approved, and signed, in and on behalf of Indiana Yearly Meeting of Friends, held at White-Water, by adjournments, from the 8th of the Tenth month, to the 13th of the same, inclusive; 1827.

ELIJAH COFFIN, } Clerks.
REBEKAH GARRETSON, }

ORIGINAL POETRY.

STANZAS.

A guardian spirit looks abroad,
Upon the ways of erring man;
The all-pervading power of God
Directs and rules in every plan.

Thro' light and darkness, good and ill,
His still ordaining hand I see,
My lot he guides and governs still,
Whate'er that varied lot may be.

Then shall I not, tho' tempests frown,
Take what his hand of love bestows,
And drink the offered chalice down,
E'en tho' its draught be dregg'd with woes!

Lord! grant us, when our souls are tried,
To own and bless thy heavenly way—
Let peace around our footsteps glide,
And resignation light the way.

FROM THE ATLANTIC SOUVENIR FOR 1828.

BIRDS.—By CHARLES W. THOMSON.

Ye birds that fly thro' the fields of air,
What lessons of wisdom and truth ye bear;
Ye would teach our souls from earth to rise,
Ye would bid us its grovelling scenes to despise.
Ye would tell us that all its pursuits are vain,
That pleasure is toil—ambition is pain,
That its bliss is touched with a poisoning leaven,
Ye would teach us to fix our aim on Heaven.

Beautiful birds of the azure wing,
Bright creatures that come with the voice of Spring;
We see you arranged in the hues of the morn,
Yet ye dream not of pride, and ye wist not of scorn!
Tho' rainbow splendour around you glows,
Ye vaunt not the beauty which nature bestows;
Oh! what a lesson for glory are ye,
How ye preach of the grace of humility.

Swift birds that skim o'er the stormy deep,
Who steadily onward your journey keep,
Who neither for rest nor slumber stay,
But press still forward, by night or day—
And in your unwearying course yet fly
Beneath the clear and the clouded sky;
Oh! may we without delay, like you,
The path of duty and right pursue.

Sweet birds, that breathe the spirit of song,
And surround Heaven's gate in melodious throng,
Who rise with the earliest beams of day,
Your morning tribute of thanks to pay.
You remind us that we alike should raise
The voice of devotion and song of praise;
There's something about you that points, on high,
Ye beautiful tenants of earth and sky.

HARVEST HYMN.

Written after the peace—1816.

Again to Nature's bounteous God,
Let Earth her annual tribute bring—
Sound from her mountain tops abroad,
His praise, and through her valleys ring.

For, at his voice the fruitful year,
Has every vernal pledge redeemed,
And joyous plenty triumph'd there,
Where death was rife and falchions gleamed.

Lord of the harvest! from thy throne
What countless blessings hourly part;
These unearn'd gifts are all thy own,
And thine, to give the grateful heart.

Thee, over ocean's farthest shores,
The meanest herb proclaims divine;
Thine are brown autumn's garner'd stores,
And Summer's lavish'd glories thine.

Thy praise exulting nature sings,
In wood-notes wild from every tree,
And the green Earth her incense flings,
From thousand odorous flowers to thee.

Nor less—for plenty's sister band,
White banner'd Peace and toiling health,
Shall grateful man adore the hand,
That crowns him Lord of Nature's wealth.

Then bring the Harp, the timbrel bring,
And pour the thrilling cadence forth,
Ye realms—the Almighty's goodness sing,
Clap thy glad hands, thou teeming Earth.

It is a certain sign men want restraints, when they are impatient under any.—Seed.

* Barclay's Vindication of the Apology.
† George Whitehead's Gospel Salutation.
‡ Penn.

The Legislature of New-Jersey, it appears, was expected to adjourn on the 7th instant, to meet again in the first month next. During its sitting, three applications for canals had been presented, and two for rail roads. The subject of the Delaware and Raritan canal, engrosses much attention, and one of the rail roads talked of, is from Trenton to New Brunswick. The bill to extend the Morris canal to the Hudson, has passed to a third reading.

A daring highway robbery was committed by two men near Belleville, Washington county, in this state, on the 1st instant, upon the person of Mr. William Griffey. Mr. Griffey was on horseback. The villains seized the bridle, drew him from the horse to the ground, and stabbed him several times with a knife. They finally tied his hands, and bound him round the neck to a tree. They then robbed him of 25 dollars, and made off, leaving him bound. He was found about an hour and a half afterwards. One hundred dollars reward is offered for their apprehension.—*Penn. Gazette.*

Boston, Oct. 3.

As an instance of commendable honesty and generosity, we mention that a lad, son of Mr. Benjamin Tilden, of this city, was so fortunate yesterday as to find a wallet, containing \$1100, which had been lost by a young man, son of Mr. Jacob Barstow. As soon as the loss of the latter became known to young Tilden, he repaired directly to Mr. Barstow, and restored the wallet with its contents untouched. In reward for his honesty, Mr. B. presented young Tilden with fifty dollars.—Though we doubt not there are many such sons, yet so excellent an example deserves to be made public, for the influence it may have on others.

Reward of Ingenuity.—Mr. Thornton, of the Patent Office, Washington, relates the following anecdote.

Mr. Gilbert Brewster, a very ingenious artist, from Connecticut, came to the Patent Office about the middle of October, 1823, and requested permission to examine the models. I informed him they were deposited for public inspection, and that he was at liberty to see and examine them as often and as long as he pleased. Instead of spending a few hours, he visited them daily for about six weeks—then thanked me for the gratification he had enjoyed, declaring them worth millions of dollars, or that they were of incalculable value to a real mechanic. He said he saw movements and combinations, of which before he had no idea, and that he was now enabled so to improve the machinery for spinning wool, as to reduce the price of spinning from eight cents to one cent per pound. He went away, and returned in about three months with two models, declaring, on his return, that he had perfected what he had contemplated, and that he could then spin wool at a lower price than the English, who could not effect it for less than four cents per pound. I issued three patents for his machines, and a gentleman who accompanied him from New York, and who engaged to buy those machines for a manufacturing company in Connecticut, laid him down ten thousand dollars in my presence.—*Pawtucket Chronicle.*

Barnwick, Sept. 8.

John Chisholm, apprentice to a butcher in this town, was sent to the Magdalen-fields to bring in a sheep for slaughter. He caught it near the Redoubt, where the beach is very precipitous. The animal feeling a dislike at being deprived of its liberty, began struggling, and being on the verge of the precipice, not less than 40 or 50 feet high, both tumbled over. Fortunately for the lad, the sheep was undermost, and was killed on the spot. The lad was completely stunned by the fall, and received some severe contusions. He was carried

home in a state of insensibility by some soldiers who happened to be near the spot. For the first two or three days little hope was entertained that his life could be preserved, but he is now in a fair way of recovery.—*Edinburgh paper.*

Covering for Roofs.—A new substitute for slates has been adopted in England, and introduced extensively into use. A quantity of lime is slacked in tar, in which sheets of the largest and thickest brown paper are dipped, and then laid on in the manner of slating. This is said to make a durable covering, answering every purpose of shingles or slates, and will effectually resist the weather for a great number of years.

"During my stay at St. Petersburg," says Mr. Holman, "the following singular story was spoken of as having occurred at this place:—Two gentlemen had contracted a bitter and irreconcilable enmity against each other. A servant of one happening to die, was buried within 24 hours, after the Russian custom, when the other determined to gratify his revenge upon his adversary, by accusing him of the murder of this man. To give a colour to this accusation, accompanied by some of his confidential servants, he proceeded to disinter the corpse, with a view of inflicting marks of violence upon it. The body was removed from the coffin, and held erect, that it might undergo a severe flogging; when, to the astonishment and dismay of the party, after a few blows had been inflicted, animation returned, and the affrighted resurrection men ran off with the utmost precipitation. The corpse at length recovering its animation, was able to move off in its shroud, and regain its master's habitation, which it entered, to the great terror of its inhabitants. At length, however, his reality becoming certain, they were re-assured, and the supposed ghost communicated all that he could remember of the state he had been in; which was, that his senses had not left him, notwithstanding he had felt so cold and torpid as to be incapable of speech or motion, till the blows had restored him. This led to the detection of the diabolical plan against his master's life and character."

From a Paris Letter in the Waterford Chronicle.

The finest library, at the present day, in the world, is the Royal Library in Paris (Bibliothèque du Roi.) The building is of immense extent—an oblong square, with a court-yard in the centre. It consists of two floors, divided into suites of spacious apartments, in which the books are classified according to the different branches of Literature or Science to which they belong. The principal divisions are—1st, the Printed books; 2d, the Manuscripts; 3d, Engravings; 4th, the Medals and Antiques of different ages, and from all nations. In this library are to be found the best works that have ever appeared, upon every possible subject, and in every known language, living and dead, ancient and modern. It has been the work of ages—one upon which the French nation justly prides itself, and upon which the kings of France for generations, have spared no expense in procuring the richest and most valuable collections from every part of the world. It was commenced under the reign of King John of France, and, during his life, did not exceed ten volumes—six volumes on profane literature, and four on religion. From this period so rapid has been its increase, that it now ranks, beyond all comparison, the first and greatest library in the world, consisting of the following prodigious number of volumes:

Five thousand volumes of engravings;
Seventy-two thousand volumes of manuscripts; and

Eight hundred thousand volumes of printed books.

Besides the richest collection of Medals and Antiquities in existence.

It has been justly observed, that on looking through this great depot of literature, one cannot

help feeling astonished at the fertility of the human mind, which has been able to produce such a multitude of ideas as are contained in the piles of ponderous volumes which the eye surveys, without being able to reach to the end.

The saloons are in succession, and open wide into each other. In the centre of one of these saloons is a miniature of the classic mount "Parnassus," beautifully executed by the artist Fiton. It represents a round rugged mountain, shaded with the emblematic myrtle and laurel trees. On this mountain are numerous small figures in bronze, of the most celebrated poets and eminent learned men who have adorned France, placed at various heights, according to the estimated literary rank of the individual whom each figure is meant to represent. At another end of the building is seen a representation of the sandy deserts of Africa—the Pyramids—groves of palm trees—and caravans of travellers—all executed in the most exact proportion, according to a scale which is given. Adjoining this is a saloon dedicated to works on geography and astronomy. Here are to be seen the two largest globes in the world—celestial and terrestrial. Their size is so great, that, in order to place them it was necessary to cut two large circular openings in the upper floor; the frame work rests on the ground floor, and the globes are situated in the centre, half in the upper, and half in the lower rooms—so that by merely turning them, they can be seen from either; they are both the same size, measuring (each) twelve feet in diameter, and about thirty five feet in circumference.

In the Cabinet of Antiquities are shown the finest collection in existence, of gold, silver, and bronze medals of all ages and nations; a large silver shield, supposed to be that used by Scipio; the brazen chair of King Dagobert; the armour of Francis I.; a beautiful vase, in the shape of a chalice, made of ivory, formed out of the single tooth of an elephant; various and valuable specimens of Egyptian antiquities; several Egyptian mummies, and an Egyptian bird, called the Ibis, with its plumage fresh, and in the highest state of preservation, supposed to be upwards of 3000 years old.

The Manuscripts occupy five saloons. Thirty thousand volumes of the manuscripts are connected with the history of France; the remaining 42,000 volumes consist of foreign languages, ancient literature, and the correspondence of eminent individuals; amongst them are some letters from Henry VIII. King of England, in his own hand writing (and a very bad hand he wrote); letters from Henry IV. of France; the manuscripts of Telemachus in the hand-writing of Fenelon; an ancient manuscript of Homer, and Petrarch's manuscript of Virgil.

In fact, any description of this splendid institution can give but a very imperfect idea. It would take a week to see it as it ought to be seen; and any person whose taste lies that way, will see it with increased pleasure every time.

Reason cannot show itself more reasonable, than to leave reasoning on things above reason.—*Aphorisms, by Sir Philip Sidney.*

Man's reason is so far from being the measurer of religious faith, which far exceedeth nature, that it is not so much as the measurer of nature, and of the least creatures which lie far beneath man.—*Id.*

Reason! how many eyes thou hast to see evils, and how dim, nay blind, thou art in preventing them!—*Id.*

True politeness is the genuine offspring of true religion. A sullen severity of manners is no where inculcated in the gospel. Meekness, humility, and condescension, are there marked out as fundamental graces.—And where these reign in the heart, they will surely dictate such a sweet and amiable conduct, as is only mimicked by the common forms of what is called good-breeding.—*T. Duchée.*

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BY JOHN RICHARDSON,

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Price Two Dollars per annum, payable in advance.

CHIEF JUSTICE TILGHMAN.

(Continued.)

But the character of his mind as it shines forth in his judgments, is a subject of much livelier interest.

The first great property which they disclose, is his veneration of the law, and above all, of the fundamental Common Law. There is not a line from his pen, that trifles with the sacred deposit in his hands, by claiming to fashion it according to a private opinion of what it ought to be. Judicial legislation he abhorred, I should rather say, *dreaded*, as an implication of his conscience. His first inquiry in every case was of the oracles of the law for their response; and when he obtained it, notwithstanding his clear perception of the justice of the cause, and his intense desire to reach it, if it was not the justice of the law, he dared not to administer it. He acted upon the sentiment of Lord Bacon, that it is the foulest injustice to remove landmarks, and that to corrupt the law, is to poison the very fountain of justice. With a consciousness that to the errors of the science there are some limits, but none to the evils of a licentious invasion of it, he left it to our annual legislatures to correct such defects in the system, as time either created or exposed: and better foundation in the law can no man lay.

Those who study his opinions, while they may remark that he was unusually sparing of references to authority, will find that it was the result of selection and not of penury. He was not, however, what is sometimes termed a great case-lawyer.—His memory did not appear to be tenacious of insulated decisions; nor is it usual for men of philosophical minds, who arrange the learning of their profession by the aid of general principles, to be distinguished by their recollection of particular facts. With the leading cases under every head, those which may be called the *light-houses* of the law, he was familiar, and knew their bearings upon every passage into this deeply indented territory; but for the minor points, the soundings that are marked so profusely upon modern charts of the law, he trusted too much to the length and employment of his own line, to oppress his memory with them. It was not his practice to bring into his judgments, an historical account of the legal doctrine on which they turned, nor to illustrate them by frequent references to other codes, to which, nevertheless, he was perfectly competent by the variety as well as by the extent of his studies. His preference was rather to deduce the sentence he was about to pronounce, as a logical consequence from some proposition of law which he had previously stated and settled with great brevity. No judge was ever more free both in mind and style from every thing like technicality. He never assigned a technical reason for any thing, if another were at command, or if not, without sustaining the artificial reason by an explanation of its grounds. At the same time his knowledge embraced all the refinements of the law, and he took an obvious satisfaction in showing their connexion with substantial justice.

His judgments are further distinguished by perspicuity, precision and singleness.

No careful reader was ever at a loss for the meaning of the Chief Justice, and his whole meaning. His language is transparent; you see through it, instantly, the purpose of the writer. There is no involution, no parenthesis, no complication. Every thing is direct, natural, and explicit. His style without being dry, and possessing upon proper occasions such embellishments even, as a severe and critical taste would permit, is made up, in general, of terms and phrases so entirely ascertained in their meaning, as to defy the extraction of a double sense,—an excellence of the very first order in judicial compositions. This precision, was the result of an accurate adjustment of the argument before he committed it to paper. His opinions, such as they appear in the earliest reports of them, and I presume the same of the whole, were published from the first draught, in which it was rare to find either erasure or interlineation; and I recollect no instance in which he was asked by counsel, or induced by his own review, to give an explanation of them.

All his opinions, are, moreover, remarkable for their admirable common sense, and their adaptation to the common understanding. There is no reaching after what is recondite, or abstruse—no affectation of science. The language of the law, as he uses it, is vernacular, and his arguments are the most simple that the case will bear. They are not an intricate web, in which filaments separately weak obtain strength by their union, but a chain, whose firmness arises from the solidity of its links, and not from the artifice of their connexion.

But that quality which exalts his judgments the most in the estimation of the public, is the ardent love of justice which runs through them all. His appetite for it was keen and constant; and nothing could rouse his kind and courteous temper into resentment, more than a deliberate effort to entangle justice in the meshes of chicanery. The law was his master; he yielded implicit obedience to its behests. Justice was the object of his affections; he defended her with the devotion of a lover. It is the high praise of his administration, and of the profession too, that the occasions were rare in which his efforts did not bring them into harmonious co-operation.

Is it not worthy of remark, that judgments such as these, which enjoyed universal respect, were nevertheless, free from every thing like pretension? Chief Justice Tilghman could have done as much with this Bar, by the force of his authority, as any Judge that ever sat in his seat. His investigations were known to be so faithful, his reasonings so just, and his convictions so impartial, that there would have been a ready acceptance of his conclusions, without a knowledge of the steps which led to them. He asked however, for submission to no authority, so rarely as to his own. You may search his opinions in vain, for any thing like personal assertion. He never threw the weight of his office into the scale, which the weight of his argument did not turn. He spoke and wrote as the minister of reason, claiming obedience to *her*, and selecting with scrupulous modesty such language, as while it sustained the dignity of his office, kept down from the relief, in which he might well have appeared, the individual who filled it. Look over the judgments of more than twenty years, many of them rendered by this excellent magistrate after his title to unlimited deference was established by a right more divine than that of Kings,—there is not to be

found one arrogant, one supercilious expression, turned against the opinions of other judges, one vain glorious regard toward himself. He does not write as if it occurred to him, that his writings would be examined to fix his measure, when compared with the standard of great men, but as if their exclusive use was to assist in fixing a standard of the law.

His own exemption from moral infirmity, might be supposed to have made him severe in his reckonings with the guilty; but it is the quality of minds as pure as his, to look with compassion upon those who have fallen from virtue. He could not but pronounce the sentence of the law upon such as were condemned to hear it; but the calmness, the dignity, the impartiality, with which he ordered their trials, the deep attention which he gave to such as involved life, and the touching manner of his last office to the convicted, demonstrated his sense of the peculiar responsibility, which belonged to this part of his functions. In civil controversies, such excepted, as by some feature of injustice demanded a notice of the parties, he reduced the issue pretty much to an abstract form, and solved it as if it had been an algebraic problem. But in criminal cases, there was a constant reference to the wretched persons whose fate was suspended before him; and in the very celerity with which he endeavoured to dispose of the accusation, he evinced his sympathy. It was his invariable effort, without regard to his own health, to finish a capital case at one sitting, if any portion of the night would suffice for the object; and one of his declared motives was to terminate, as soon as possible, that harrowing solicitude, worse even than the worst certainty, which a protracted trial brings to the unhappy prisoner. He never pronounced the sentence of death without severe pain; in the first instance it was the occasion of anguish. In this, as in many other points, he bore a strong resemblance to Sir Matthew Hale. His awful reverence of the great Judge of all mankind, and the humility with which he habitually walked in that presence, made him uplift the sword of justice, as if it scarcely belonged to man, himself a suppliant, to let it fall on the neck of his fellow man.

Upon the whole, his character as a Judge, was a combination of some of the finest elements that have been united in that office. Among those which may be regarded as primary or fundamental, were a reverential love of the Common Law, and a fervent zeal for justice, as the end and intended fruit of all law. The former was enlightened by laborious study in early life, the latter was purified, like the constitution of his whole mind, by a ceaseless endeavour to ascertain the truth. In the service of these exalted affections, he never faltered. His effort in every cause was to satisfy them both; and by attention to the researches of others, patient inquiry for himself, and a judgment singularly free from disturbance of every kind, he rarely failed to attain his object. Other judges may have had more learning at immediate command,—none have had their learning under better discipline, or in a condition more effective for the duty on which it was employed. His mind did not flow through his opinions in a stream of exuberant richness, but its current was transparently clear, and its depth was never less than the subject required, however profound. He was moreover equal to all the exigencies of his office, and many of them were great; without any such exertion as appeared to disturb the harmony, or even the repose, of his faculties;

and he has finally laid down his great charge, with the praise of being second to none who have preceded him in it, and of leaving his countrymen without the expectation or the desire of seeing him surpassed by those who shall follow him.

The judicial faculties and virtues which I have thus endeavoured to sketch, could never have been the companions of disorder in the mind, the affections, or the life of the individual. My Lord Coke has made to the aspiring student of the Law, this striking appeal, too flattering perhaps, except while the venerable portrait of the late Chief Justice is still before us: "Cast thine eye upon the sages of the law that have been before thee, and never shalt thou find any one that hath excelled in the knowledge of these laws, but hath drawn from that divine knowledge, gravity, and integrity." He pronounces this knowledge to be irreconcilable with a loose and lawless life, and gives the result of his large experience, that he had never seen any man of excellent judgment in the Common Law of England, "but was withal, being taught by such a master, honest, faithful, and virtuous." The Chief Justice was not only thoroughly taught by this master, but he came into the school accomplished in elegant learning; and long before he left it, there was associated the training of another school, worthier far than the Common Law, of the exalted eulogy of Sir Edward Coke.

His early education, it has been remarked, was excellent. He was an accomplished Latin scholar, but to his own regret, had suffered his Greek to fall away by desuetude. The literature of the former language, he kept constantly fresh in his mind. His memory was stored with beautiful Latin, which he has been heard to repeat as it were to himself, when the occasion recalled it, and his modesty did not care to pronounce it aloud. On all his Circuits and journeys into the districts of the Supreme Court, his companions were the *Bras*, a Latin author, and some recent treatise of distinction in the law. Upon the last that he ever made, he refreshed his recollections of the *Pharsalia*. It is perhaps no idle fancy to suppose that he may have then read, with almost a personal application, the prophetic appeal of the Spectre to the race of Pompey:

— veniet quæ misceat omnes
Horo duces. Præparate mori —

Such a name and such an example, are of great efficacy in the inquiry concerning the fittest basis of liberal education. All the faculties of his mind were thoroughly developed,—he accumulated large stores of knowledge,—he brought them into daily use,—he reasoned accurately,—he conversed elegantly,—his taste was refined,—the pleasures which it brought to him were pure,—his imagination was replete with the beautiful forms of ancient poetry,—he was adequate to the functions of one of the most exalted offices,—he knew little of the natural sciences,—and his education was such as has been described. It would be unjust to him, however, to say that he undervalued knowledge of any kind, and least of all that knowledge which is opening every day to the world, and to this part of the world especially, new sources of wealth, and new proofs of the wisdom and beneficence of Deity. On the contrary, with that diffusive liberality, for which he was conspicuous, he gave his counsel and his money to every plan for increasing this species of knowledge; but it cannot be asserted of him, that he recommended it in any of its branches, as an instrument for unfolding the faculties of youth. He regarded these sciences as treasure for accumulation, after education had performed its office. For the great work of training the minds of young men to liberal pursuits, and to the learned professions, his opinion was anchored upon the system, by which he had been reared himself,—the system of the American Colleges.

While the Chief Justice continued his intercourse with the learned ancients, he found leisure in the

intervals of office, for the literature of his own language, in which he was extensively versed, and for which he possessed the keenest relish; and it is to these two sources that he owed the purity of his style, where nothing coarse or vulgar ever appeared, and which, without being affected or elaborate, was remarkable for the absence of all words of questionable authority.

His moral qualities were of the highest order. It has been said, that the panegyrist of great men can rarely direct the eye with safety to their early years, for fear of lighting upon the traces of some irregular passion. But to the subject of this discourse, may with justice be applied, the praise of the Chancellor D'Aguesseau, that he was never known to take a single step out of the narrow path of wisdom, and that although it was sometimes remarked he had been young, it was for the purpose not of palliating a defect, but of doing greater honour to his virtues. Of his early life, few of his contemporaries remain to speak; but those few attest, what the harmony of his whole character in later years would infer, that his youth gave presage by its sobriety and exemplary rectitude, of all that we witnessed and admired in the maturity of his character. It is great praise to say of so excellent a Judge, that there was no contrariety between his judgments and his life,—that there was a perfect consent between his public and his private manners,—that he was an engaging example of all he taught,—and that no reproach which, in his multifarious employment, he was compelled to utter against all the forms of injustice, public and private, social and domestic,—against all violations of law, from crime down to those irregularities at which, from general infirmity, there is a general connivance,—in no instance, did the sting of his reproach wound his own bosom. Yet it was in his life only, and not in his pretensions, that you discerned this his fortunate superiority to others. In his private walks he was the most unpretending of men. He bore constantly about him those characteristics of true greatness, simplicity and modesty. Shall I add, that the memory of all his acquaintance may be challenged to repeat from his most unrestrained conversation, one word or allusion, that might not have fallen with propriety upon the ear of the most fastidious delicacy.

(To be continued.)

LORD CHATHAM.

We recommend to the particular attention of our young readers, the following extract from the letters of this great statesman, to his nephew, Lord Camelford. The correspondence from which it is taken, and of which it is one of the finest passages—"exhibits," to use the words of Lord Grenville, "a great orator, statesman and patriot, in one of the most interesting relations of private society, not, as in the cabinet or the senate, enforcing by a vigorous and commanding eloquence, those counsels to which his country owed her pre-eminence and glory; but implanting with parental kindness into the mind of an ingenious youth, seeds of wisdom and virtue, which ripened into full maturity in the character of a most accomplished man: directing him to the acquisition of knowledge, as the best instrument of action; teaching him by the cultivation of his reason, to strengthen and establish in his heart those principles of moral rectitude which were congenial to it; and, above all, exhorting him to regulate the whole conduct of his life by the predominant influence of gratitude, and obedience to God, as the only sure groundwork of every human duty!"

"What parent, anxious for the character

and success of a son, born to any liberal station in this great and free country, would not, in all that related to his education, gladly have resorted to the advice of such a man? What youthful spirit animated by any desire of future excellence, and looking for the gratification of that desire, in the pursuits of honourable ambition, or in the consciousness of an upright, active, and useful life, would not embrace with transport, any opportunity of listening on such a subject to the lessons of Lord Chatham? They are here before him. Not delivered with the authority of a preceptor, or a parent, but tempered by the affection of a friend towards a disposition and character well entitled to such regard."

"Pythagoras enjoined his scholars an absolute silence for a long noviciate. I am far from approving such a taciturnity: but I highly recommend the end and intent of Pythagoras's injunction; which is to dedicate the first parts of life more to hear and learn, in order to collect materials, out of which to form opinions founded on proper lights, and well examined sound principles, than to be presuming, prompt, and flippant in hazarding one's own slight crude notions of things; and thereby exposing the nakedness and emptiness of the mind, like a house opened to company before it is fitted either with necessities, or any ornaments for their reception and entertainment. And not only will this disgrace follow from such temerity and presumption, but a more serious danger is sure to ensue, that is, the embracing errors for truths, prejudices for principles; and when that is once done, (no matter how vainly and weakly,) the adhering perhaps to false and dangerous notions, only because one has declared for them, and submitting, for life, the understanding and; conscience to a yoke of base and servile prejudices, vainly taken up and obstinately retained. This will never be your danger; but I thought it not amiss to offer these reflections to your thoughts. As to your manner of behaving towards these unhappy young gentlemen you describe, let it be manly and easy; decline their parties with civility; retort their raillery with raillery, always tempered with good breeding: if they banter your regularity, order, decency, and love of study, banter in return their neglect of them; and venture to own frankly, that you came to Cambridge to learn what you can, not to follow what they are pleased to call pleasure. In short, let your external behaviour to them be as full of politeness and ease as your inward estimation of them is full of pity, mixed with contempt. I come now to the part of the advice I have to offer to you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn; I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man: the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise: *Ingratum qui dixerit, omnia dixit*. If a man wants this virtue where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor compared to those he daily receives at the hands of his never-failing Almighty Friend. Remember thy Creator in the days of thy youth, is big with the deepest wisdom: The fear of the Lord is the beginning of wisdom; and, an upright heart, that is understanding. This is eternally true, whether the wits and rakes of Cambridge allow it or not: nay, I must add of this religious wisdom, Her ways are ways of pleasantness, and all her paths are peace, whatever your young gentlemen of pleasure think of a frolic and a bottle, a tainted health and battered constitution. Hold fast therefore by this sheet-

* The hour draws near when all alike must yield,
And death shall mix the fame of every field.
Haste then—&c. *Rome's Pharsalia.*

anchor of happiness, Religion; you will often want it in the times of most danger; the storms and tempests of life. Cherish true religion as preciously as you will fly with abhorrence and contempt superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last the deprivation and disgrace of it. Remember the essence of religion is, a heart void of offence towards God and man; not subtle speculative opinions, but an active vital principle of faith."

The intimate connexion between a healthy state of the brain, and the power of the mind over the body, was probably one of the earliest established facts in the history of man. In a late French journal, an account is given of a person who was otherwise in perfect health, but who had lost his command of language. If you said *tambour*, (*drum*) and asked him to repeat it, he said, *fromage* (*cheese*), but wrote it very well when asked so to do. He could copy very exactly, *feuille medicale*, but could not read it after he had copied it; he would say, *séculaire*, *fénicale*, *fécorage*, and when *sequicale* was written for him, he called it *jardait*. Various objects being presented to him, he designated them in general, with correctness, but if he happened to make one mistake, he would go on and call a pen a cloth, a spitting-box a pen, a hand a cup, a string a hand, &c.

This curious account reminds us of a very touching narrative of a loss of power somewhat similar, although the mind and body do not appear to have been so completely disjointed, as in the above instance. It is contained in Hennen's Military Surgery, and is as follows.

Captain B—, a particular friend of mine, was wounded by a musket ball in the head at Waterloo, on the 18th June. On the 19th, he was brought into the city of Brussels, in charge of a medical officer, who gave me a most melancholy account of this case. On approaching the wagon in which he was conveyed, I was insensibly attracted to that part of it where he was stretched, by a low protracted moan, as of a person in extreme pain, but very weak. On calling him by name, he sat up, caught me by the hand, which he kissed most fervently, pointed to his head, and then to the site of another wound, which he had received at the storming of Badajos, from the effects of which, I had the good fortune to relieve him. He then burst into tears, but without having the power of uttering a distinct word. His countenance was pale and ghastly, and his mouth somewhat distorted; his eye languid and suffused with blood; his skin dry, but cool; his pulse about 90, soft and compressible. As I found that he had been bled on the field, I contented myself with providing him with a billet, and giving him in charge of his medical attendant. The wounded being now pouring in by hundreds, I was unable to see him before the 21st; his case, however, was reported to me daily. Much coagulated blood, and some particles of sand, on which he had fallen, together with a thin scale of lead, obviously a *bit* of a split musket ball, had been removed. On my visit, I found his countenance pale, expressive of great pain, referrible more to mental, than corporeal suffering; mouth still distorted; eye sunk, but its pupil dilatable; the power of articulating any distinct sound lost, but the desire obviously strong. A bullet and a large piece of the skull bone were extracted from the wound,—and, when I next saw him, his whole appearance indicated the most extreme danger. He lay *coiled up* in the bottom of his bed; the right arm stretched out, and occa-

sionally convulsed; no exertion could get a sight of his eyes or his tongue; the mouth was more distorted than usual; the skin was nearly as on the day of the operation, except that the partial sweating over the hepatic region was increased in profuseness, and he seemed to wince more on pressure at that part; indeed, all the sympathies seemed to be entirely merged in those connecting the brain and liver. The stomach participated remarkably little, for he had scarcely any vomiting. His pulse alone gave me some hopes; it was nearly natural. On addressing him, he made an effort to rouse himself, but almost immediately relapsed into his former stupor. I directed a strict watch to be kept over him; and as my duties called me again to that part of the city where he lodged, I visited him about midnight. He made an attempt to articulate, and pronounced audibly, the letter T. once or twice. The next morning, being the fifth from the receipt of his wound, his general appearance was amazingly altered for the better; and his efforts to speak were continual. On the sixth day, he grasped my hand with great fervour, looked piteously in my face, and, to my inquiries as to his feelings, he uttered audibly, though with much labour, the monosyllable "THER," to which, in the course of the day, he added, "O;" and for the three next days, whenever addressed, he slowly, distinctly, and in a most pathetic tone, repeated the words, "O; THER: O; THER;" as if to prove the powers of his pronunciation. His general appearance, during all this time, amended considerably, and my hopes now began to revive. I therefore resolved to write to his family, and before doing so, I printed in large characters on a sheet of paper, the following words: "*Shall I write to your mother?*" that being the wish which it appeared to me he so long and ardently had laboured to utter. It is impossible to describe the illumination of his countenance on reading these talismanic words; he grasped and pressed my hand with warmth, burst into tears, and gave every demonstration of having obtained the boon which he had endeavoured to solicit. From this period, his mental faculties gradually developed themselves; he regained a consciousness of the circumstances immediately preceding his wound, and, in succession, of those of a more remote period. The power of speech was the last which he perfectly regained, and for which he usually substituted the communication of his thoughts and wishes in writing. Throughout the whole of his convalescent state, melancholy ideas constantly predominated, although, previous to the accident, he had been remarkable for his flow of spirits. He returned to England, nearly recovered, on the 29th September, or 103d day from the wound.—*Hennen on Military Surgery.*

FOR THE FRIEND. PALESTINE, NO. I.

The following abstract of some interesting particulars, respecting that eventful land, will serve to illustrate many expressions and allusions in the Scriptures. The chief authority from whence it is derived, is "Horne's Introduction to the critical study and knowledge of the Holy Scriptures," a work which is not so generally known in the Society, as it deserves to be. To such readers of the Friend, as have not access to this rather expensive work, the following information, it is believed, will prove instructive, as well as entertaining. M.

The country formerly occupied by the Hebrews, Israelites, and Jews, is to this day, denominated by Christians, the *Holy Land*, because it was chosen by God, to be the immediate seat of his worship—was the residence of the Patriarchs and Prophets—and was consecrated by the presence, actions, miracles, discourses, and sufferings of the Lord Jesus Christ. This name does not appear to

have been used by the Hebrews themselves, until after the Babylonish captivity, when we find the prophet Zechariah applying it to his country. But though the whole land of Israel was regarded as *holy*, yet the Jews imagined particular parts to be vested with more than ordinary sanctity, according to their respective situations. Thus the parts situated beyond Jordan, were considered to be less holy than those on this side: walled towns were supposed to be more clean and holy than other places, because no lepers were admissible into them, and the dead were not allowed to be buried there. Even the very dust of the land of Israel was reputed to possess such a peculiar degree of sanctity, that when the Jews returned from any heathen country, they stopped at its borders, and wiped the dust of it from their shoes, lest the sacred inheritance should be polluted with it. To this notion, our Lord unquestionably alluded, when he commanded his disciples to shake off the dust of their feet, (Matt. x. 14.) on returning from any house or city, that would neither receive nor hear them; thereby intimating to them, that when the Jews had rejected the Gospel, they were no longer to be regarded as the people of God.

The appellation of Palestine, by which the whole land appears to have been called in the days of Moses, is derived from the Philistines, a people who migrated from Egypt, and having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean. From the latest and most accurate maps, it appears to have extended two hundred miles in length, and from 10 to 80 miles in breadth.

Jerusalem was the metropolis of the land of Israel, during the reigns of David and Solomon—after the secession of the ten tribes, it was the capital of the kingdom of Judah, but during the time of our Saviour, and until the subversion of the Jewish polity, it was the metropolis of Palestine. It was captured four times, without being demolished—and it was first entirely destroyed by Nebuchadnezzar, and again by the emperor Titus, the repeated insurrections of the turbulent Jews having filled up the measure of their iniquities, and drawn down upon them the implacable vengeance of the Romans. His camp was pitched upon the mount of Olives,—the very spot from which its destruction had been foretold by our Saviour, when he stood and wept over it. Titus ineffectually endeavoured to save the temple: it was involved in the same ruin with the rest of the city, and after it had been reduced to ashes, its foundations were ploughed up by the Roman soldiers.—Thus, literally was fulfilled the prediction, that not one stone should be left upon another that should not be thrown down. The emperor Adrian, erected a city on a part of the former site of Jerusalem, which he called Aelia Capitolina—it was afterwards greatly enlarged by Constantine the Great, who restored its ancient name. During his reign, the Jews made various efforts to rebuild their temple, which, however, were always frustrated: nor did better success attend the attempt of the apostate emperor Julian. An earthquake, a whirlwind, and a fiery eruption, compelled the workmen to abandon their design.

From the destruction of Jerusalem by the Romans, to the present time, that city has remained for the most part, in a state of ruin and desolation, "and has never been under the government of the Jews themselves, but oppressed and broken down by a succession of foreign masters—the Romans, the Saracens, the Franks, the Mamelukes, and last by the Turks. It is not, therefore, only in the history of Josephus, and in other ancient writers, that we are to look for the accomplishment of our Lord's predictions;—we see them verified at this moment before our eyes, in the desolate state of the once celebrated city and temple of Jerusalem, and in the present condition of the Jewish people, not collected together into any one country, into one political society, and under one form of government, but dispersed over every region of the globe, and every where treated with contumely and scorn."—(*Porteus.*)

Imposing as the appearance of Jerusalem is, when viewed from the mount of Olives, by which it is commanded at the distance of a gun-shot,—and exhibiting a compactness of structure, like that alluded to by the Psalmist—the illusion vanishes on entering the town. No “streets of palaces and walks of state”—no high raised arches of triumph—no fountains to cool the air, or porticoes—not a single vestige meets the traveller, to announce its former greatness or opulence—but in place of these, he finds himself encompassed by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window—“From the daughter of Zion all her beauty is departed.”

The population is, at present, estimated at 8 to 15,000.

FOR THE FRIEND.

TO BELIEVE—TO UNDERSTAND.

The perfection of good writing consists in arranging proper words in their proper places. This fitness of language and manner to the subject is the highest finish of composition, and must be studied by all who wish to make a lasting impression upon their readers. We are, therefore, very much indebted to those writers who have devoted themselves to studying the nice shades of meaning, which distinguish words nearly resembling each other. By analyzing the signification of these, bringing together the exact points of resemblance and exemplifying their distinctive use, these authors have rendered a great service to the student of language.

We have several such works in our own tongue, of which the most complete, is Crabb's English Synonyms, a book which should be in the study and at the side of all who aim at writing English with grace and precision.

But it is not merely for the sake of the finer shades and beauties of composition, that these researches are important to us.—They are essential to the acquirement of clear ideas upon some of the most important of human concerns. Many an angry controversy would have been avoided if the disputants had understood each other's definitions. Many a mighty fabric of theory would never have been built, had the theorist been aware, that clear ideas would have destroyed the very foundation on which it rests.

I have fallen into this train of thought from having accidentally turned in the book I have cited to the words prefixed to this essay.* The clear distinction which is there

* *Belief, Credit, Trust, Faith.*

Belief is the generic term, the others specific. Every thing is the subject of *belief* which produces one's assent; the events of human life are *credited* upon the authority of the narrator; the words, promises, or integrity of individuals, are *trusted*; the power of persons and the virtue of things are objects of *faith*.

Belief, *trust*, and *faith* have a religious application which *credit* has not. *Belief* is simply an act of the understanding; *trust* and *faith* are active moving principles of the mind in which the heart is concerned. *Belief* does not extend beyond the assent of the mind to any given proposition; *trust* and *faith* are lively sentiments, which impel to action. *Belief* is to *trust* and *faith*, as cause to effect; there may be *belief* without either *trust* or *faith*; but there can be no *trust* or *faith* without *belief*; we *believe*

drawn between them, furnishes a complete refutation of one of the most popular maxims of the present day—“that we are not bound to believe—that we cannot believe what we do not understand.”

The readers of the Friend will not, I hope, think a column or two badly occupied in discussing this subject.

Belief is the assent of the mind, founded upon evidence—either of our own senses or of competent witnesses. In order to induce a belief of any statement, nothing more is required than full proof of the competency of the witness; for the mind can then do no other than receive his testimony. For although evidence of the highest degree of probability may deceive us; yet that which is clearly indubitable, cannot vary in its testimony from the true nature of things, and must therefore be implicitly received.

The evidence of the senses, subject to certain well understood and defined limitations, is of this kind. Facts repeatedly observed—such for instance as the polarity of the magnet, can never be doubted, and it would be absurd in us to suspend our *belief* in them, until we should be able to *understand* them. To say that we *understand* the science of magnetism, means simply, that having observed certain invariable facts in relation to magnets, we apply them to the explanation of other facts more complicated or remote; and thus by bringing our observations of separate detached facts together, we perceive certain general laws and relations which subsist: but, which are, as to their nature, cause, and mode of operation, as incomprehensible as the single insulated fact of the polarity of the magnet.

We *understand* the mechanism of a watch, because we perceive the manner in which the tension of the main spring on the one hand, and of the hair spring of the balance wheel on the other, sets the wheels in motion, and how that motion is communicated, accelerated, or retarded from wheel to wheel, till it is given to the hour and minute hand of the instrument, and the purpose for which the whole was constructed is answered. Of the ultimate laws of motion, which govern this mechanism, we have a *full and perfect belief*, founded upon the evidence of our sen-

that there is a God, who is the Creator and preserver of all his creatures; we therefore *trust* in him for his protection of ourselves: we *believe* that Jesus Christ died for the sins of men; we have therefore *faith* in his redeeming grace to save us from our sins. True *faith* must be grounded on a right *belief* and accompanied with a right practice.

To Conceive, Understand, Comprehend.

Conception is the simplest operation of the three; when we *conceive* we may have but one idea; when we *understand* or *comprehend* we have all the ideas which this subject is capable of presenting.

So long as we have reasons sufficient to *conceive* a thing as possible or probable, it is not necessary either to *understand* or *comprehend* them, in order to authorize our *belief*. The mysteries of our holy religion are objects of *conception*, not of *comprehension*. We *conceive* that a thing may be done without *understanding* how it is done; we *conceive* that a thing may exist, without *comprehending* the nature of its existence. We *conceive* clearly, *understand* fully, *comprehend* minutely.

Crabb's Synonyms.

ses. Why, or how they are, what they are, we must for ever remain ignorant. Of the mechanism of the watch itself, constructed upon the faith that those ultimate laws will continue to operate, we have a *full and perfect understanding*; for we know why and how, it is what it is.

This is the clear and unerring line of distinction between belief and understanding. They are different operations or states of the mind, as distinct from each other as memory from imagination. The conclusion at which we thus arrive, is, that in strict philosophical language, the terms belief and understanding refer to objects widely differing from each other; and that all human knowledge being the result of observation and experiment, rests upon certain ultimate facts of which we have a *full and perfect belief* without the slightest possibility of ever *understanding* them.

If the false position which I have cited, were a mere play upon words, it would be unworthy of a serious refutation; but it has been brought to bear upon theological controversy, with the design of overturning certain doctrines; and among others those of the divinity of Christ and the efficacy of his atoning sacrifice. The argument—*ex absurdo*—from the absurdity of the thing has been used: how could the fulness of the Infinite Divinity dwell in Christ? how could the offering upon the cross propitiate for sin? the death of the one righteous for the whole world? How can the Father, the Son and the Holy Spirit be the one God?

These doctrine are no more within the reach of the human comprehension than the nature of magnetism or of animal life. They are, like the ultimate facts of the sciences I have enumerated, the proper objects of *belief*; and if the evidence which we have for their *reality* is indubitable, we may, as I have said before, rest assured, that they are conformable to the *true nature of things*, however incompetent our finite faculties may be to comprehend them in their various relations to other truths.

This train of reasoning will enable us satisfactorily to settle the true boundaries of the province of human reason in matters of faith. *These are the same as in natural and physical science.* All our knowledge of the physical world is drawn from the evidence of the senses. All our knowledge of the spiritual world—of the ways of God with man, is drawn from the Revelation of his Holy Spirit. The one and the other constitute the basis of all that men can know, and his great business in both is, carefully to examine if the witness be true, and then, humbly and faithfully to receive its report. We believe that this revelation is vouchsafed in degree to all who came to a knowledge of the truth as it is in Christ Jesus. Of the same revelation the Holy Scriptures are an authentic and indubitable record. What they clearly testify, is as justly and properly, as fully and perfectly an object of belief, as any of the great truths in physical science; as the mysterious sympathy of the magnet or the perpetual miracle of animal life. When philosophers leave this, the only

safe and certain path of knowledge, they may form theories and build up systems, but they are making no advances in the acquisition of truth. If men, instead of searching the Holy Scriptures for proofs, each one, of his own system—would proceed like sound philosophers—lay aside every previous theory and prejudice—consult the volume with an humble and willing heart, and an open ear; the points of belief to which I have alluded, instead of being as now the objects of bitter contention and attack, would become the most settled articles of faith. For, assuredly, if there are any great truths more than others, sealed in the conviction of all true believers—if there are any doctrines, more than others, written as it were in sunbeams on every page of Scripture, they are these, "The word was made flesh and dwelt amongst men."—"Christ died for our sins;" "who his own self bare our sins in his body on the tree, that we being dead to sins, should live unto righteousness." **

FOR THE FRIEND.

The primitive Quakers were distinguished for the consistency of their lives and doctrine; and in no part of the society was this more apparent than amongst the members in Ireland. Animated with an ardent zeal for the diffusion of evangelical righteousness, they illustrated their christian principles, not only in patiently enduring cruelty and reproach, but also by their strict integrity and regard to truth—by their simple habits, their contempt of all worldly aggrandizement, and in the fervency of their devotion to God and love to their fellow men. Their respect, for the advice of their brethren, and their earnest desire to act conformably with the sanctity and simplicity of their religion, as exhibited in the subjoined extract from an epistle issued by Leinster Province Meeting in 1698, presents an affecting contrast with the love of wealth and grandeur, and that independency of counsel too much existing in the society at the present day.

"Now we being at our Province Meeting, and great appearance of Friends, both men and women, and the mighty power of the Lord amongst us; under a weighty sense thereof, the affairs of the Church were managed in great unity, peace and concord. And under this heavenly canopy of the Lord's ancient goodness, a weighty concern came upon our spirits, as at other times on the like occasion, concerning the bounds and limits of *getting* and the *right using* the lawful things of this world, and how far friends might safely go into them. Much time being spent in church affairs to good purpose and satisfaction, the meeting adjourned till the next day; and after the meeting for the worship of God was over, then men friends and ancient concerned women, met to consider of this weighty matter. And accordingly, friends met and sat down in great silence, retired to the Lord for his aid and counsel, and the Lord was pleased to appear, and his power was great through his Spirit to our comfort; and many hearts were melted before him, because of the weight of his goodness which bowed all spirits. And many heavenly things were opened in the testimony of Jesus, concerning the bounds and right use of the *lawful* things of this world; and the demonstration of the spirit and power of Christ then abounding amongst us, and governing our assembly and guiding our hearts and understanding, unanimously it was agreed and adjudged, that a competency of the

lawful things of this world is sufficient for every one, and is the right bounds, with a due consideration of every one's charge, station, place, and service. And that mind which will not be content with this, bears the character of covetousness, and renders such unfit to rule in the church of Christ. And there was an unanimous consent, one by one, to offer up ourselves to the judgment of the Province Meeting, or other approved elders, as the Province Meeting shall think fit; if in any thing we do exceed these bounds, that Truth may bound in us, that hath all power in heaven and earth. And in subjection one to another in our possessions, holdings, callings, trading and dealing amongst men, not to be our own judges, or walk in the light of our own eyes, considering the wise man's saying, That every man's cause is good in his own eyes; but his neighbour finds him out, and in the multitude of counsel is safety.

"Not that we intend to deprive any of the moderate and lawful use of the things of this world, or to take from any man his possessions, or to invade and take away property, but to bring all things into right bounds, and set them in their right places, that so none may be guilty of the great sin of abusing the Lord's mercies, but might use and enjoy them to his honour; that in so doing, they may have his peace and blessing, which, indeed, is the true comfort of all enjoyments. Thus shall we give evident testimony to the world by our *moderation*, even in the *lawful* things, that we are true followers of the Lord Jesus Christ in a self-denying life. And thus as help-meets together in the Lord Jesus, we may be as saviours on Mount Zion, building up one another in our most precious faith, and in our heavenly possession in Christ Jesus, over our greedy gain, greatness, and vain glory of the world, and perishing fading things thereof, that soon come to an end. Here the rich man will not glory in his riches, but see the danger of them, and not lay hold of opportunities to heap up more, to make himself and posterity great in the world; but rather endeavour to lessen, that with more ease and cheerfulness, he may serve God and his generation with what he hath, with all his might; being glad of every opportunity that presents, that he may do good, and be rich in good works, considering he is a steward, and his time uncertain in what he enjoys, and that he must be accountable to the Lord of all, for all things he possesses under him. Under the like consideration, the mean man will be glad that he is free from any temptations and snares, that the rich in this world are liable to fall into, and pierce themselves with many sorrows and hurtful lusts; and bless the Lord for what he enjoys, not wanting food and raiment, with which he is well content and easy in his mind, that is towards the Lord; and seeks not from place to place, and from one country to another, in a covetous mind to heap up riches; but looks to the Lord with an eye of faith, to receive counsel from him in his undertakings, and dare not go beyond his limits, nor without his countenance; and all murmuring, repining and unbelief is kept out of the camp."

Rutley's Rise and Progress.

FOR THE FRIEND.

I am greatly mistaken if the short article in the third number of "The Friend," respecting W. Savery, had not the effect to awaken sensations and recollections of a very tender nature, in the minds of many, in and near this city, with whom his memory is yet precious,—associated as it is, with much of all that is good, amiable and attractive in the man—with humility and fervent charity—pious zeal, tempered by liberality in the Christian. Even now, after a lapse of more than twenty years, since his being numbered with "the generations of the just," I can distinctly call to mind his manly and engaging exterior—his expressive

countenance, in which was blended in rare assemblage, whatever is interesting, bland, and conciliatory in the human physiognomy—his simple and unaffected, yet courteous and dignified manners, exhibiting to the best advantage, conversational powers, at once instructive and fascinating to the young, and listened to with deference by those of riper years. I can almost fancy that I now see him, in the exercise of his high functions as "legate of the skies," his bosom warmed and expanded with the love of the gospel, and with hands stretched out, pleading the cause of the Redeemer. Now expatiating "large and high," on themes of deepest import to man, and with a power of persuasion, seldom surpassed, producing in the minds of those who, with Pilate, inquire "what is truth?" a similar acknowledgment to that of king Agrippa to Paul, "thou almost persuadest me to be a Christian."—Now in language touching and solemnizing, holding forth the promises of the gospel—the fleeting and unsubstantial nature of the things of time, and the transcendent excellency and glories of eternity, contriting the hearts of the humble, and melting into tenderness the youthful and the gay. So truly catholic were his views—so diffusive his benevolence—his ardour for the good of souls so unbounded, that they were not limited by any regard to nation or colour, sect or condition; and in return, such was the endearing estimation in which he was held by all classes of the community, in this his native city, and more especially within the Northern Liberties, where, during the greater part of his useful life, was the place of his residence, that it would not be easy to refer to a case, in application to which, this might be said to an equal extent.

At a time, therefore, like the present, of so much unsettlement in opinion, on points of the greatest moment, one might reasonably conclude, that the ascertained opinions of such a man, on the great leading doctrines of christianity, would be listened to with particular interest. The allusion to Dr. Priestly, in the article to which I have referred, and to his well known Socinian principles—and in the appended extract of a letter from W. Savery, the reference made to H. Barnard; taking also into consideration, the manner in which the latter individual was connected, with events of that period in relation to Friends of England and Ireland, clearly evince, that the sentiments therein expressed, have as forcible an application to the unhappy state of things existing among Friends here, as to the circumstances to which they particularly allude—for it is susceptible of an easy demonstration, that the opinions of Elias Hicks, and his adherents, with the exception of some wild and anomalous notions, in which they decidedly go beyond their prototypes, approximate very nearly to those of Priestly—of H. Barnard, and her coadjutors.

But if, 'as was certainly the truth, W. Savery possessed an expansive and liberal mind,—it is equally certain, from the affecting, solemn, clear, and unequivocal language of both the extracts, that he was

sound in the faith—he was no Arian, and that his doctrinal views were totally at variance with the opinions inculcated *then* by H. Barnard, and *now* by Elias Hicks.

I would, therefore, recommend that the extracts be read together and compared:—may they be deeply pondered. S. R.

Extract of a letter from William Savery, to a Friend near London.—1801.

Many of my friends in an about London, are very often sweetly in my remembrance, and of latter times you have had my near sympathy, under your divers trials. But nothing has been more exercising to me than the concern my countrywoman, Hannah Barnard, has occasioned in the church. I look forward to your Yearly Meeting, as a time that will require the whole armour of light to be sought for, as much as at almost any preceding period. Yet cannot doubt of the kind care of the Shepherd of Israel over you, who has long blessed Friends of your nation many ways, and will be in every needful time, a spirit of judgment to those that sit in judgment, and strength to those that turn the battle to the gate. The longer I live, the more unshaken confidence I think I obtain, that the doctrines laid down by Robert Barclay and our first friends, founded on the New Testament, and still maintained by the society at large, are invulnerable to the efforts of vain philosophy, sophistry, and curious speculation, so long as we retain a belief in that most excellent of Books, and am of the mind, that all such as depart from the foundation, will wither and be confounded.

To the Editor of the Friend.

“DOCTRINES held by one part of the Society, and which we believe to be sound and edifying, are pronounced by the other part, to be unsound and spurious. FROM THIS has resulted a state of things that has proved destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments even of social intercourse, greatly diminished.”—Green-street Epistle of the 4th month.

I have been much gratified and instructed by the perusal of the valuable and interesting document, inserted in the last number of the Friend, entitled “A testimony and Epistle of Indiana Yearly Meeting.”—This portion of the society have done a noble act—praiseworthy to themselves, and beneficial to the cause of pure christianity—they certainly deserve well of their brethren in every part of the world; and also of the christian community generally, inasmuch as they subserve a cause which is common to all denominations of believers, and precious to every sincere and humble disciple of our Lord and Saviour Jesus Christ.

From the time that my attention was first turned to inquire into the nature of the controversy which for some time past, has existed in the Society of Friends, I have been fully satisfied, that whatever attempts might be made to conceal it, the *true cause* of all the existing difficulties, is a *radical difference* of opinion on the *fundamental doctrines* of the christian religion. Many other questions have been agitated, and discussed with much warmth and zeal, and loud complaints made, of bigotry, intolerance, oppression, and assumed prerogative; but a little examination must convince every dispassionate observer, that all these spring from the same root—they are all collateral branches arising from one common stock—and owing

their existence to *doctrinal differences*. In like manner, whatever means might be resorted to, in order to sound the opinions of a friend, relative to the existing dispute, they finally and invariably resulted in the query, “Dost thou unite with Elias Hicks and his doctrines?”

The *initiated* members of the new sect, (for their recent separation from the original stock, entitles them to this appellation) are fully aware of the truth of this statement; and some of the more candid among them are frank enough to avow the fact. This is obvious from the quotation from their epistle of the 4th month, placed at the head of this article, as well as from verbal acknowledgments which they sometimes make.

It being admitted therefore on all hands, that *Doctrines* form the subject matter of the controversy, which has now eventuated in the separation and formation of a new sect; it becomes highly important to ascertain correctly what the disputed doctrines are, and to point out with clearness the difference which exists between the sentiments held by the society of Friends, from the beginning down to the present period; and those which Elias Hicks and his followers advocate. In this view, I consider the Indiana Epistle highly important.

In conducting an examination of the kind I allude to, it is certainly a favourable circumstance that so many of the sermons of Elias Hicks and his followers, have been brought before the public in a printed form; however we may regret that the erroneous opinions they contain, should thus be perpetuated, and spread among the reading part of the community. These sermons have all been published under the avowed patronage and approbation of his adherents. The first two volumes of them, and the periodical work *miscalled* “The Quaker,” have received their cordial support and sanction—have been widely disseminated by them, and their pages defended by some of their preachers. It will, therefore, be entirely fair, I apprehend, to assume these works, as a true exposition of their doctrines and belief. The epistle from Indiana, and the extracts from the sermons prefixed to it, exhibit some of the opinions of Elias Hicks in a clear light; and the evidence in support of them might be multiplied almost to a volume.

In perusing the pages of the Quaker, I have been struck with the coincidence of sentiment and design, which is apparent throughout all the sermons. The preachers of the new sect, all aim at the same object. Some of the sermons, it is true, are more guarded in the avowal of their peculiar tenets—and some evince a wily cautiousness of expression, as though the speaker wished to test the feeling and tone of his audience, and ascertain how far it would be safe to go. One great object, however, is clearly apparent in them all; this is to lessen Christ Jesus in his outward appearance at Jerusalem; to preach up the light within, in opposition to the proper divinity of our blessed Lord, and to the entire seclusion of all that he did and suf-

fered for us in the flesh;—and to lessen the authority and importance of the Holy Scriptures.

I am aware that some of the preachers display much ingenuity in disguising these views; and wrap them in a garb of mysticism and scriptural phraseology, which may easily deceive the unwary and credulous; but strip them of gloss and embellishment, and it will be found that their printed discourses all bear upon the same point, and tend to the same conclusion. They are predicted upon the same notion, that the outward manifestation of the adorable Son of God, and the revelation contained in the sacred records, belong to other times and concern other generations, long since passed away;—that they affect us in no other way, than as they afford an example of sound moral principles, and consistent and virtuous lives; to *equal* or *transcend* which, (according to the new school) it is only necessary for us to follow the guidance of the light within.

The doctrine of the universality and efficacy of the grace of God, has always been believed by the Society of Friends, and continues to be unspeakably precious to every consistent and faithful member of it. But there is a remarkable difference between the doctrine as held and preached by Friends, and the new modification of it promulgated by E. Hicks and his followers. Fox, Penn, Barclay, and their worthy coadjutors declared, that the Spirit of Christ which they obeyed and preached, taught them to believe in his outward coming, and to acknowledge with humble gratitude all that he had done for us in the flesh, as well as sincerely to believe all that is recorded in the Holy Scripture. It taught them to own Jesus Christ who was conceived by the Holy Ghost and born of the Virgin Mary, as their Redeemer and Saviour, and to have living faith in *Him*, both as he is God, and as he is man. They declared, moreover, that the manifestation of the Spirit was given to them *only mediately* and *by measure*; whereas the Holy Ghost dwelt in the Lord Jesus, *immediately* and in all the glorious fulness of the eternal Godhead. Thus Barclay, after speaking of the indwelling grace, remarks—

“By this as we do not at all intend to *equal* ourselves to that holy man the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the fullness of the Godhead dwelt bodily; so neither do we destroy the reality of his present existence, as some have falsely calumniated us. For though we affirm that Christ dwells in us, yet *not immediately* but *mediately*, as he is in that seed which is in us, whereas He, to wit, the Eternal Word, which was with God and was God, *dwelt immediately* in that holy man. He then is as the head and we as the members—he the vine, and we the branches.”

“Hence he is fitly called the Mediator betwixt God and man: for having been with God from all eternity, *being himself* God, and also in time partaking of the nature of man; through him, is the goodness and love of God conveyed to mankind, and by him again, man receiveth and partaketh of these mercies.”

“We do not hereby intend any ways, to *lessen* or *derogate* from the atonement and sacrifice of Jesus Christ, but, on the contrary, do magnify and exalt it. For, as we believe all these things to have been certainly transacted, which are recorded in the Holy Scriptures, concerning the birth, life, miracles,

sufferings, resurrection, and ascension, of Christ, so we do also believe that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it: yea, we believe it were damnable unbelief not to believe it, when so declared; but to resist that holy seed, which as minded, would lead and incline every one to believe it, as it is offered unto them, though it revealeth not in every one, the outward and explicit knowledge of it, nevertheless, it always assevereth to it, where it is declared."

These sentiments are fully confirmed by the principal early writers in the society, who also positively asserted, to use the language of Penn, that "they never said, that every divine illumination or manifestation of Christ in the hearts of men, was whole God, Christ or the Spirit—which might render them guilty of that gross and blasphemous absurdity, some would fasten upon them."

The doctrine of the light within, as it is held by Elias Hicks and his followers, is totally different from this—and leads to consequences destructive of some of the primary articles of Christian faith. In my future communications, I shall prove these positions, by extracts from the sermons and the Berean, and, I trust, shall be able to show clearly, that the true cause of the separation is a dissent from the doctrines of Friends; and that the complaint which some of the new sect so often reiterate of being deprived of their liberties, means only that liberty which Barclay alludes to, where he speaks of "giving a liberty to the inconstant and giddy will of man, to innovate, alter and overturn the doctrine of Christ and his apostles, at his pleasure."

LUTHER.

THE FRIEND.

ELEVENTH MONTH, 17, 1827.

It has been intimated to us, that some of the more cautious among our subscribers, have expressed themselves not entirely satisfied with those parts of our sentiments, respecting the conduct of the separatists, in which certain rough expressions are quoted. We respect the spirit of forbearance, in which, no doubt, this timidity has its origin, and hope to be governed by it ourselves, so far as that it may not interfere with the development of facts necessary to a full exposition of the points at issue. Instead of the statements given, being liable to the charge of exaggeration, we can assure our readers, that much has been suppressed, partly within the compass of our own observation, and in part founded upon authority the most unquestionable, a narrative of which we should regret to see publicly exhibited. "The tree is known by its fruit," remains to be a safe and standard criterion. So far as is expedient to show the character and complexion of the present secession, we propose to proceed honestly in the promulgation of facts. Beyond this, having no mo-

tive, and it being altogether repugnant to our feelings to engage in it, we shall forbear. At the same time, we are free to say, that in the exhibition of the disorderly conduct which has marked the progress of this dividing spirit, we are by no means inclined to involve all the adherents of Elias Hicks, in one indiscriminate censure;—among them are some with whom we have been united in bonds of sweetest amity, and for whom we have still a very particular regard, and there are many that must have revolted at the gross infringement of all that is due to courtesy—of the respect we owe to age—and must we add—at the irreverence, approaching to profanity, displayed on various occasions. But in granting this exemption, we may be permitted to remark, that it is among the many problems presented by the existing state of things, which we have found extremely difficult of solution, that persons of the description last referred to, can so readily resign themselves to an amalgamation with a mass of so much incongruity and misrule.

It may be proper for a right understanding of the case, that in the account of proceedings at Darby, reference was had to two meetings.

TO CORRESPONDENTS.

Of the "Lines on my Birth-day," inserted in the present No., an apology is due for an attempt to alter, in two or three places, which had the author have taken time for revision, would no doubt have been better done. We shall be pleased to have further contributions from the same quarter.

Marian has met with a welcome reception, but came too late for the present No.

Several other communications have been recently received, which will be duly attended to. We wish it to be considered as a rule, that whatever is offered to us for publication, relative to the present differences, the name of the writer be intimated, confidentially, to the Editor; and generally, in reference to contributions for this paper, it may be proper to observe, that the materials for the current week, are chiefly arranged and placed in the hands of the printer, in the early part of it.

ORIGINAL POETRY.

FOR THE FRIEND.

LINES ON MY BIRTH-DAY.—1827.

Another year has fled—and Time
Another tally gives my score;
Let Retrospection then incline
Her glass, and by-gone scenes explore,
And sketch the memory of the dead,
The character of days now fled!
How pass'd the fleeting year? Can trace
Of good be found for good bestow'd?
Have I improv'd in works of grace,
And travell'd in the heavenly road?
Or has the earthly part had sway,
And did I Passion's will obey?

As from this eminence I look,
How many errors rise to view!
Yonder, I duty's path forsook,
And, there, I from the Cross withdrew,—
Here, I but granted half my heart,
Like Ananias, kept a part!

How 'scap'd I the enticing snares,
That ev'ry hour beset the road?
The adder's nest—the lions' lairs—
The ravenous vulture's dread abode?
How, weak and feeble, pass'd I through
Dangers, that sicken in review?

A hand invisible uprais'd,
When weak and faint I else had fell:—
Strength came when, troubled and amaz'd,
My bosom did with anguish swell,—
And, as my feet approach'd the snare,
A viewless something sigh'd, beware!

But oh! how often have I strove
To drown this "still small voice's" sway;
To hear not messages of love;
Or, hearing, dar'd to disobey!
And yet—my soul abased be—
Mercy has interfer'd for thee!

Had Justice held alone the sword,
Nor Mercy rais'd the suppliant eye—
Had He, of Calvary ador'd,
Not deign'd for sinful man to die—
Had I on self-wrought deeds have stood—
(A feather to withstand a flood,)

Lost in the overwhelming charge,
To ruin dread I had been driven,
Cloud-tost had been my fragile barge,
Or on the hidden rocks been riven,
And every hope, and every care,
Had been engulf'd in black despair!

But He who gave himself for all,
A light athwart the gloom appear'd;
He bade the angry billows fall,
And darkness into promise cheer'd:—
And I, poor worm, am left to own
His goodness sav'd—and that alone!

Then let me on my natal day,
Cautious, henceforth resolve to tread
Within the Christian's "narrow way,"
Where Christ supplies the "daily bread:"
Life's gilded toys not worth the strife,
He has alone "eternal life."

11th month.

J.

SELECTED POETRY.

The two following beautiful productions we copy from the first number of the "Religious Magazine, or Spirit of the Foreign Theological Journals and Reviews," a new periodical, published by E. Littell, of this city.

HEAVEN.

Heaven is the land where troubles cease,
Where toils and tears are o'er;
The sunny clime of rest and peace,
Where cares distract no more,
And not the shadow of distress
Dims its unsullied blessedness.

Heaven is the home where spirits dwell
Who wander'd here awhile,
And "seeing things invisible,"
Departed with a smile
To hail, amid æpulchral night,
The morning of eternal light.

Heaven is the everlasting throne,
Where angels veil their sight;
Whence He—the high and holy One
Throughout those realms of light
Diffuses by one thrilling glance
The glory of his countenance.

Heaven is the place where Jesus lives
To plead his dying blood,
While to his prayers the Father gives
An unknown multitude,
Whose harps and tongues, through endless days,
Shall crown his head with songs of praise.

Heaven is the temple whither prayer
From saints on earth ascends;
The dwelling of the Spirit, whence
His influence descends
Like heavenly dew, to cheer and bless
His children in the wilderness.

Heaven is the dwelling-place of joy,
The home of light and love,
Where faith and hope in rapture die,
—And ransomed souls, above
Drink in, beside the eternal throne,
Bliss everlasting and unknown. W. S. M.

CHRIST STILLING THE TEMPEST.

BY MRS. HEMANS.

"But the ship was now in the midst of the sea,
tossed with waves, for the wind was contrary."
St. Matthew, Chap. xiv. ver. 24.

Fear was within the tossing bark,
When stormy winds grew loud,
And waves came rolling high and dark,
And the tall mast was bowed.

And men stood breathless in their dread,
And baffled in their skill—
But One was there, who rose and said
To the wild sea, be still!

And the wind ceased—it ceased—that word
Passed through the gloomy sky;
The troubled billows knew their Lord,
And sank beneath his eye.

And slumber settled on the deep,
And silence on the blast,
As when the righteous falls asleep,
When death's fierce throes are past.

Thou that didst rule the angry hour,
And tame the tempest's mood,
Oh! send thy Spirit forth in power,
O'er our dark souls to brood!

Thou that didst bow the billow's pride,
Thy mandates to fulfil,—
So speak to passion's raging tide,
Speak and say,—Peace, be still!

United States' Circuit Court, Nov. 12.

Reuben Moses, convicted of counterfeiting the notes of the United States Bank, was sentenced to an imprisonment of thirteen years; and his accomplice, John W. Craig, to an imprisonment of sixteen years.

A Cincinnati account of the 2d inst. mentions, that nearly forty miles of the Miami canal are now navigable. Boats had commenced running from Middletown to Howell's basin, within four miles of that city. The line is completed to Cincinnati, but it is not expected it will be opened for navigation, until spring.

A convention was held at New Lisbon (Ohio,) on the 2d day of October last, to take into consideration such means as may be found practicable to construct a canal by the route of Little Beaver and Sandy creeks, to connect the Ohio canal with the Pennsylvania canal—a large and respectable delegation appeared and took their seats. Among other measures adopted, a committee was appointed to draft memorials to the legislatures of Ohio and Pennsylvania, for an act of incorporation, with

such powers and privileges as may be deemed necessary.

A singular trial took place at the late term of the supreme court of Burke county, (N. C.) A man, estimated to be worth two hundred thousand dollars, was indicted and convicted, for the crime of forgery; and what renders it more remarkable, the amount for which he thus made shipwreck of reputation, was only thirty dollars.

Good Example.—The citizens of Hagerstown, in Maryland, held a meeting on the 3d inst. for the purpose of making arrangements for planting trees on the sides of the turnpike road, from that place to Funkstown. This is a proof of good taste, as well as attention to the comfort of travellers, that deserves imitation.

From the New-York Courier.

Physic.—Doctor Wadd mentions a case of one Samuel Jessup, who died at the age of 65, in 1817. This man, in the course of 21 years, took 226,934 pills, and 40,000 bottles of mixture! He must have taken his pills instead of peas, with his dinner, by the spoonful, and swallowed his mixtures from champagne glasses. We never heard of so complete a walking apothecary's shop, as this same Samuel Jessup.

The American minister, A. Gallatin, had an interview with the Earl of Dudley, at the Foreign Office, on the 1st of October, whence the late rumour that he had embarked for the United States.

It is stated in *Hamburgh papers* of 9mo. 29th, that the loss sustained by the town of Abo, by the late dreadful catastrophe, is estimated at no less than thirteen millions of rix dollars. A dreadful fire took place at Shevelin, near Elberfeld, on the 22d, forty houses were destroyed.

Union of the Atlantic and the Sea.—The project of uniting the Rhine and the Danube, which was conceived and even commenced by Charlemagne, and submitted by General Dessoles to the attention of Bonaparte, when First Consul, is now reviving on the Continent. By the assistance of canals, a water communication would be opened, by the accomplishment of this project, between the countries of France, Germany, Holland, &c. and Persia, by means of canals between the Black Sea and the Caspian.—*New Literary Gazette.*

Rivalry.—The competition between the rival steam-boats, which ply between England and Ireland, is so great, that recently numbers of Irish labourers, returning from the great harvest, were conveyed from Liverpool to Newry, a distance of two hundred miles, for three pence each, and in some cases, three were taken for six pence.

A late manifesto of the Emperor of Russia, orders a general levy of recruits in the whole empire of two in every 500 inhabitants, not excepting the Jews, who have formerly been exempt on payment of a pecuniary tax. This levy, it is supposed, will produce a force of at least 150,000 men.

Horticulture.—In perusing some late Horticultural productions from England, a friend selected the following items for the National Intelligencer:

Mr. Johnson, of Essex, has experienced the most decided advantage in using salt as an horticultural manure, particularly for bulbous flowers generally, and all kinds of Cape bulbs. He has proved that seedling tulip bulbs acquire their perfect colour sooner by the application of salt, which he also invariably uses as an ingredient in carnation compost, for the beauty of which flowers he is unrivalled. He uses a cubic inch of common salt to a square yard.

Conrad Loddige & Sons, nursery men, have, in their collection of plants, 1459 kinds of roses.

At Lawrence's tulip bed at Hampton, four bulbs of the Polyphemus tulip were sold for 50 guineas; and another gentleman was offered 100*l.* for one called Louis XVI. in May last.

If he who suffered to save us, had been in the smallest degree actuated by a vindictive spirit, it is difficult to conceive, how he could have wrung out the dregs of the cup of trembling, which he drank for our sakes; or, in the hour of extremity, have pleaded, as he did, for the forgiveness of his crucifiers.—*Dilwyn's Reflections.*

Minds deeply employed in metaphysical researches, may be compared to venturesome watermen, who sometimes try how much wind their skiffs will bear on the ocean, without oversetting.—*Ibid.*

Importunity in prayer may be too much mixed with impatience, for the mind to retain the distinction ever necessary to be made, between the suppliant, the boon requested, the benefactor, and the grant. A watchful, patient, filial dependence on the source of blessing, is of the nature of prayer; and cannot but be more acceptable to Him who seeth in secret, than the best form of words without it.—*Ibid.*

Those afflictions which have their proper effect, and humble us into true resignation, are like storms which drive, rightly directed vessels, onward to their designed port.—*Ibid.*

The great, in affliction, bear a countenance more princely than they were wont; for it is the temper of highest hearts, like the palm-tree, to strive upward, when it is most burdened.—*Aphorisms, by Sir Philip Sidney.*

A humble mind seldom exercises itself in great matters: its attention is to real requirements; and these relate, for the most part, to the day of small things.—*Dilwyn's Reflections.*

Much talk on religious subjects may be compared to great auctions, which are pretty sure indications of approaching bankruptcy.—*Ibid.*

As every degree of hatred, envy, or contempt, entertained in the mind, must unavoidably cut off its communication with Divine good; surely no one in that state can be a fit instrument or channel of conveying it to another.—*Ibid.*

We may be convinced by what passes in our minds, if we will but closely and dispassionately examine our motives to action, that mankind, in a state of nature, are universally governed by self-will; and this is not only in the gratification of their corrupt appetites, but even in the coercive restraints which, for mutual preservation, they impose upon each other. The perversity of the will is, indeed, the primary cause of defection and degeneracy in all moral agents: it is the strong man armed, that keeps the house; and, while he continues to possess it, all our endeavours are too much perverted by passion and prejudice, ever to reach the object we aim at; for, whatever our rational discoveries of religious and moral truth may be, it is the will that determines us to action—the resignation of the will is, therefore, the first step in true devotion:—hereby we escape from the influence of the passions, commend ourselves to Divine mercy, and enjoy peace; the presentations of good and evil are then distinguishable, and strength is received to reject the one, and cleave to the other.—*Ibid.*

Writings on religious subjects, serve the Christian traveller rather for the conviction of his understanding, than for the direction of his steps, and confirmation of his faith. They may promote outward fellowship and conformity, but a vital union of spirit, is only attained by attention and faithfulness to the principle of truth itself; hereby the members of the true Church, like the stones of the typical Temple, being prepared apart, exactly fit each other when brought together, and unite without jarring or noise.—*Ibid.*

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. I.

SEVENTH DAY, ELEVENTH MONTH, 24, 1827.

NO. 6.

PUBLISHED WEEKLY,
BY JOHN RICHARDSON,
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CHIEF JUSTICE TILGHMAN.

Concluded.

The temper of the Chief Justice was singularly placable and benevolent. It was not in his power to remember an injury. A few days before his death, he said to two of his friends, attendant upon that scene, "I am at peace with all the world. I bear no ill-will to any human being; and there is no person in existence, to whom I would not do good, and render a service, if it were in my power. No man can be happy who does not forgive injuries which he may have received from his fellow-creatures." How suitable was this noble conclusion to his exemplary life! What a grace did this spirit impart to his own supplications! This was not a counterfeit virtue, assumed when the power to retaliate was wasted by disease. It was not the mere overflow of a kindly nature, unschooled by that divine science which teaches benevolence as a duty. It was the virtue of one, who, in his eulogium upon his eminent friend Dr. Wistar, who had filled the chair of the Philosophical Society, thus made known the foundation on which his benevolence was built. "Vain is the splendour of genius, without the virtues of the heart. No man who is not good, deserves the name of wise. In the language of Scripture, folly and wickedness are the same; not only because vicious habits do really corrupt and darken the understanding, but because it is no small degree of folly to be ignorant, that the chief good of man is to know the will of his Creator, and to do it."

It was under the influence of this sentiment, that his fortune became a refuge to the unfortunate, far more extensively than his unostentatious manners imported. Notwithstanding the panoply which protected him from the assaults of this world, he was like the feeblest of his race, naked and defenceless against the dispensations of heaven. His bosom suffered many and deep lacerations; but they had the propitious effect of opening his heart to mankind, instead of withering and drying up its affections. He was gentle, compassionate, charitable in many of the senses that make charity the first of virtues; and long after his leaves and branches were all torn away, there was more than one that reposed in the shade of his venerable trunk. His closing years finely illustrated the remark, that the heart of a good man is like a good soil, which is made more fertile by the ploughshare, that tears it and lays it open—or like those plants which give out their best odours when they are broken and crushed.

An interesting record which this venerable man has left behind him, acquaints us with many of his most private thoughts, and presents him in a relation which no man can renounce, and which, when duly observed, is the appropriate light wherein to behold an eminent judge—the relation of man to his Creator.

His birth day, the 12th of August, was habitually appropriated to the review of the past year, to self-examination, and to intercourse with God; and it will not be deemed irreverent in us, the only children he has left, to cast an affectionate eye upon this record, and to draw encouragement and counsel, as well as increased veneration for his character, from the touching disclosure it makes of his fortitude, resignation, and piety.

The first of the series which has been found, begins on the 12th of August, 1804, when he completed his forty-eighth year. He says—"My health is good, my constitution unimpaired, but I am deeply impressed with the uncertainty of life. Let me prepare to follow the numerous friends who have left this world before me."—"The last stage of my residence on earth is approaching. Time is precious. I must not suffer it to be wasted in indolence, or thrown away on light amusements. I have endeavoured during the course of this day to strengthen my mind with virtuous resolutions, and I hope my endeavours have not been useless." He then repeats the resolutions he had formed for the government of his life, among which is that of "letting no day pass without prostrating himself before the Supreme Being, in meditation, thanksgiving, and prayer;" and he concludes his memorial, by offering, as he expresses it, "with a grateful heart, his unworthy thanks to the almighty and merciful God, for past favours, far exceeding his merits," and by "imploping, with all humility, that he would graciously assist his weak endeavours to keep the resolutions he had made."

He continues this review for several years, during which his strain is that of gratitude for constant benefactions: but in the year 1817, the clouds gathered around him, the countenance of his beneficent Creator seemed to be withdrawn, and the night of his old age was approaching, with the promise of but one feeble and ill-assured ray to relieve it from total darkness. He had been one of ten brothers and sisters, to all of whom he had borne the tenderest affection. He had been a husband, enjoying for a short time the happiness of that sacred relation. He had been the father of one child, devotedly loved for her intelligence, filial affection, and piety. Mark with what a celestial temper, if I may so speak, he records the flight of all these blessings. "I have now attained the age of sixty-one, and have survived parents, brothers, sisters, wife, and child. But few of my dearest connexions remain in this world. May this reflection induce me so to use the short remainder of my life, as may recommend me to thy favour, and procure me the happiness of once more meeting my departed friends, according to my confident hope. Lord, thou hast taken away the child which thou hadst given me. I murmur not. Blessed be thy name."

Before the 12th of August, 1820, that feeble ray which was promised to his declining days, was extinguished. The only child of his only daughter was taken from him. Yet observe, how the light of the divine philosophy shone inward, and dispelled the gloom in which unassisted man would have sunk to despair. "Great God, during the last year, thou hast thrown me on the bed of sickness, and raised me up from it. Thou hast taken from me my last earthly hope. I submit to thy providence, and pray that thou wilt grant me fortitude under all my afflictions. I am sure that whatever is ordained by thee is right. May I never forget that thou art always present, the witness and judge of my actions and thoughts. My life is hastening to an end. May I, by thy gracious assistance, so employ the remainder of it, as not to be altogether unworthy of thy favour."

On the last anniversary that he ever saw, he begins his paper with the prophetic declaration, "this day completes my seventieth year, the period which is said to bound the life of man. My constitution is impaired, but I cannot sufficiently thank God, that my intellects are sound, that I am afflicted with no painful disease, and that sufficient health remains to make life comfortable. I pray for the grace of the Almighty, to enable me to walk during the short

remnant of life in his ways. Without his aid, I am sensible that my efforts are unavailing. May I submit with gratitude to all his dispensations, never forget that he is the witness of my actions and even of my thoughts, and endeavour to honour, love, and obey him, with all my heart, soul, and strength."

It is no longer wonderful that this venerated man performed his duties to universal acceptance, when we discern the spirit, better far than the *genius* of Socrates, from which he asked counsel. The ancients would have said of him, that he lived in the presence of all the deities, since prudence was never absent from him. The holders of a better faith must say, that it was to no poetical deity, nor to the counsels of his own mind, but to that "grace" which his supplications invoked, that he owed his protection from most of the lapses to which fallible man is subject.

That "remnant of life" to which his last memorial refers, unfortunately for us, was short as he had predicted; but he walked it as he had done all that went before, according to his devout aspiration. He continued to preside in the supreme court with his accustomed dignity and effect, until the succeeding winter, when his constitution finally gave way, and after a short confinement, on Monday, the 30th of April, 1827, he closed his eyes for ever. It will be long, very long, before we shall open ours, upon a wiser judge, a sounder lawyer, a riper scholar, a purer man, or a truer gentleman.

The *private life* of this eminent man, was the reflection of an unclouded mind, and of a conscience void of offence; and such external vicissitudes as marked it, did but ripen his virtues for their appropriate scene hereafter. The praise of his *public career*, is that it has been barren of those incidents which arrest the attention, by agitating the passions, of mankind. If it has grown into an unquestioned truth, that the poorest annals belong to those epochs which have been the richest in virtue and happiness, it may well be admitted that the best Judge for the people, is he who imperceptibly maintains them in their rights, and leaves few striking events for biography.

His course does not exhibit the magnificent variety of the ocean, sometimes uplifted to the skies, at others retiring into its darkest caves,—at one moment gay with the ensigns of power and wealth, and at another strewn its shores with the melancholy fragments of shipwreck;—but it is the equal current of a majestic river, which safely bears upon its bosom the riches of the land, and reads its history in the smiling cities and villages, that are reflected from its unvarying surface.

Such is the praise of the late Chief Justice Tilghman. He merited, by his public works and by his private virtues, the respect and affection of his countrymen; and the best wish for his country and his office is, that his mantle may have fallen upon his successor.

FOR THE FRIEND.

FIRST VOYAGE OF COLUMBUS.

In the year 1789, the King of Spain caused an examination to be made into all the public and private libraries in the kingdom, for materials from which to form a public library at Cadiz, relating to the Marine. In the course of this inquiry, the original manuscripts of the first and third voyages of Columbus were found in the archives of the Duke del Infantado.

Owing to the disturbed state of the kingdom, they were not made public till the year 1825, when they were printed at Madrid, with many other documents, in two volumes.

A translation of the narrative of the first voyage has just been printed in Boston, from which we have made the following extracts. Every thing relating to such a man and such a voyage, must interest Americans; and the more so, as this narrative enables us to correct the commonly received account of the voyage in several particulars. I shall take occasion to make further extracts and remarks hereafter upon this curious volume.

Columbus, as is well known, sailed from Cadiz on the 3d of the 8th month, 1492. I shall commence my extracts from the journal with the 9th of the following month. They had been obliged to put into the harbour of Gomera, in one of the Canary Islands, to repair, and sailed from there on the 6th. The manuscript is in the hand writing of Bartolome de las Casas, and is evidently an abridgment of the original journal of Columbus.

N.

"Sunday, Sept. 9th. Sailed this day nineteen leagues, and determined to count less than the true number, that the crew might not be dismayed if the voyage should prove long. In the night sailed one hundred and twenty miles, at the rate of ten miles an hour, which make thirty leagues. The sailors steered badly, causing the vessels to fall to leeward toward the Northeast, for which the Admiral reprimanded them repeatedly.

"Tuesday, Sept. 11th. Steered their course W. and sailed above twenty leagues; saw a large fragment of the mast of a vessel, apparently of a hundred and twenty tons, but could not pick it up. In the night sailed about twenty leagues, and reckoned only sixteen, for the cause above stated.

"Thursday, Sept. 13th. This day and night sailed W. thirty-three leagues, and reckoned three or four less. The currents were against them. At the first of the evening this day, the needles varied to the N. W. and the next morning about as much in the same direction.

"Saturday, Sept. 15th. Sailed day and night, W. twenty-seven leagues and more. In the beginning of the night saw a remarkable bolt of fire fall into the sea at the distance of four or five leagues.

"Sunday, Sept. 16th. Sailed day and night W. thirty-nine leagues, and reckoned only thirty-six. Some clouds arose and it drizzled. The Admiral here says that from this time they experienced very pleasant weather, and that the mornings were most delightful, wanting nothing but the melody of the nightingales. He compares the weather to that of Andalusia in April. Here they began to meet with large patches of weeds very green, and which appeared to have been recently washed away from the land; on which account they all judged themselves to be near some island,* though not a continent, according to the opinion of the Admiral, who says, '*the continent we shall find further ahead.*'

"Monday, Sept. 17th. Steered W. and sailed day and night, above fifty leagues; wrote down only forty-seven; the current favoured them. They saw a great deal of weed, which proved to be rock-weed; it came from the W. and they met with it very frequently. They were of opinion that land was near. The pilots took the sun's amplitude, and found that the needles varied to the N. W. a whole point of the compass; the seamen were terrified and dismayed, without saying why. The Admiral discovered the cause, and ordered them to take the amplitude again the next morning, when they found that the needles were true; the cause was, that the star moved from

* They were, in fact, at this time in the neighbourhood of a shoal, afterwards discovered.

its place, while the needles remained stationary.* At dawn they saw many more weeds, apparently river weeds, and among them a live crab, which the Admiral kept, and says that these are sure signs of land, being never found eighty leagues out at sea. They found the sea-water less salt since they left the Canaries, and the air more mild. They were all very cheerful, and strove which vessel should out sail the others, and be the first to discover land; they saw many tunnies, and the crew of the Nina killed one. The Admiral here says that these signs were from the west, 'where I hope that high God in whose hand is all victory, will speedily direct us to land.' This morning he says he saw a white bird called a water-wagtail, or tropic bird, which does not sleep at sea.

"Thursday, Sept. 20th. Steered W. by N. varying with alternate changes of the wind and calms; made seven or eight leagues progress. Two pelicans came on board, and afterwards another—a sign of the neighbourhood of land. Saw large quantities of weeds to day, though none were observed yesterday. Caught a bird similar to a *grajao*; it was a river and not a marine bird, with feet like those of a gull. Towards night two or three land birds came to the ship singing; they disappeared before sunrise. Afterwards saw a pelican coming from W. N. W. and flying to the S. W., an evidence of land to the westward, as these birds sleep on shore, and go to sea in the morning in search of food, never proceeding twenty leagues from the land.

"Friday, Sept. 21st. Most of the day calm, afterwards a little wind. Steered their course day and night, sailing less than thirteen leagues. In the morning found such abundance of weeds, that the ocean seemed to be covered with them; they came from the west. Saw a pelican; the sea smooth as a river, and the finest air in the world. Saw a whale, an indication of land, as they always keep near the coast.

"Saturday, Sept. 22d. Steered about W. N. W. varying their course, and making thirty leagues progress. Saw few weeds. Some *pardelas*† were seen, and another bird. The Admiral here says, 'this head wind was very necessary to me, for my crew had grown much alarmed, dreading that they never should meet in these seas with a fair wind to return to Spain.' Part of the day saw no weeds, afterwards great plenty of it.

"Sunday, Sept. 30th. Continued their course W. and sailed day and night in calms, fourteen leagues; reckoned eleven. Four tropic birds came to the ship, which is a very clear sign of land, for so many birds of one sort together, show that they are not straying about, having lost themselves. Twice, saw two pelicans; many weeds. The constellation called *Las Guardias*‡, which at evening appeared in a westerly direction, was seen in the N. E. the next morning, making no more progress in a night of nine hours; this was the case every night, as says the Admiral. At night the needles varied a point towards the N. W.; in the morning they were true, by which it appears that the polar star moves, like the others, and that the needles are always right.

"Monday, Oct. 1st. Continued their course W. and sailed twenty-five leagues; reckoned to the crew twenty. Experienced a heavy shower. The pilot of the Admiral began to fear this morning that they were five hundred and seventy-eight leagues West of the Island of Ferro. The short reckoning which the Admiral showed his crew, gave five hundred and eighty-four, but the true one which he kept to himself, was seven hundred and seven leagues.

"Sunday, Oct. 7th. Continued their course W. and sailed twelve miles an hour, for two hours, then eight miles an hour. Sailed till an hour after sunrise, twenty-three leagues; reckoned to the crew eighteen. At sunrise the caravel Nina, who kept ahead on account of her swiftness in sailing, while

* It is hardly necessary to remark, that this explanation of the phenomenon was invented by Columbus to quiet the apprehensions of his crews.

† A bird about the size of a pigeon.

‡ Charles's Wain.

§ Probably an error for *Northerly*, which is the statement in the Biography of Columbus, by his son, Don Fernando, who relates this circumstance.

all the vessels were striving to outsail one another, and gain the reward promised by the King and Queen by first discovering land—hoisted a flag at her mast head, and fired a *lombarda*, as a signal that she had discovered land, for the Admiral had given orders to that effect. He had also ordered that the ships should keep in close company at sunrise and sunset, as the air was more favourable at those times for seeing at a distance. Towards evening seeing nothing of the land which the Nina had made signals for, and observing large flocks of birds coming from the N. and making for the SW. whereby it was rendered probable that they were either going to land to pass the night, or abandoning the countries of the North, on account of the approaching winter, he determined to alter his course, knowing also that the Portuguese had discovered most of the islands they possessed by attending to the flight of birds. The Admiral accordingly shifted his course from W. to WSW. with a resolution to continue two days in that direction. This was done about an hour after sunset. Sailed in the night nearly five leagues, and twenty-three in the day. In all twenty-eight.

"Monday, Oct. 8th. Steered WSW. and sailed day and night eleven or twelve leagues; at times during the night, fifteen miles an hour, if the account can be depended upon. Found the sea like the river at Seville, '*thanks to God*,' says the Admiral. The air soft as that of Seville in April, and so fragrant that it was delicious to breathe it. The weeds appeared very fresh. Many land birds, one of which they took, flying towards the SW. also *grajao*s, ducks, and a pelican were seen.

"Tuesday, Oct. 9th. Sailed SW. five leagues when the wind changed, and they stood W. by N. four leagues. Sailed in the whole, day and night, twenty leagues and a half; reckoned to the crew seventeen. All night heard birds passing.

"Wednesday, Oct. 10th. Steered WSW. and sailed at times ten miles an hour, at others twelve, and at others, seven; day and night made fifty-nine leagues progress; reckoned to the crew forty-four. Here the men lost all patience, and complained of the length of the voyage, but the Admiral encouraged them in the best manner he could, representing the profits they were about to acquire, and adding that it was to no purpose to complain, having come so far, they had nothing to do but continue on to the Indies, till with the help of our Lord, they should arrive there.*

"Thursday, Oct. 11th. Steered WSW. and encountered a heavier sea than they had met with before on the whole voyage. Saw *pardelas* and a green rush near the vessel. The crew of the Pinta saw a cane and a log; they also picked up a stick which appeared to have been carved with an iron tool, a piece of cane, a plant which grows on land, and a board. The crew of the Nina saw other signs of land, and a stalk loaded with roseberries. These signs encouraged them, and they all grew cheerful. Sailed this day till sunset, twenty-seven leagues.

"After sunset steered their original course W. and sailed twelve miles an hour till two hours after mid-

* This period is near the date of the occurrence, which, on the authority of Oveido, has been related in most of the modern accounts of the discovery—namely, that Columbus found himself so embarrassed and pressed by the mutiny of his crew, who were terrified at the length of the voyage, that he was obliged to enter into an agreement with them, that in case land should not be discovered within three days, he would abandon the enterprise, and return to Spain. Not the slightest hint of such a circumstance is to be found in this journal, nor is there any imaginable reason for the suppression of the fact by Columbus, had it really occurred. Las Casas certainly would not have omitted so important an item in making his abstract, and this was evidently drawn up from the diary of Columbus, written from day to day, and not from a narrative executed after his return to Spain, in which an omission of this sort might be more easily accounted for. Neither Herrera nor Don Fernando, who give very minute relations of the occurrences of the voyage, make any mention of it. Munoz adverts to the circumstance, but appears evidently inclined to disbelieve it. Robertson has admitted the account into his History, but it seems, upon the whole, not to be entitled to credit.

night, going ninety miles, which are twenty-two leagues and a half; and as the Pinta was the swiftest sailor, and kept ahead of the Admiral, she discovered land and made the signals which had been ordered. The land was first seen by a sailor called Rodrigo de Triana, although the Admiral at ten o'clock that evening standing on the quarter-deck saw a light, but so small a body that he could not affirm it to be land; calling to Pero Gutierrez, groom of the King's wardrobe, he told him he saw a light, and bid him look that way, which he did and saw it; he did the same to Rodrigo Sanchez of Segovia, whom the King and Queen had sent with the squadron as comptroller, but he was unable to see it from his situation. The Admiral again perceived it once or twice, appearing like the light of a wax candle moving up and down, which some thought an indication of land. But the Admiral held it for certain that land was near; for which reason, after they had said the *Salve* which the seamen are accustomed to repeat and chant after their fashion, the Admiral directed them to keep a strict watch upon the fore-castle and look out diligently for land, and to him who should first discover it he promised a silken jacket, besides the reward which the King and Queen had offered, which was an annuity of ten thousand maravedis.* At two o'clock in the morning, the land was discovered, at two leagues distance; they took in sail and remained under the square-sail lying to till day, which was Friday, when they found themselves near a small island, one of the Lucayos, called in the Indian language Guanahani. Presently they described people, naked, and the Admiral landed in the boat, which was armed, along with Martin Alonso Pinzon, and Vincent Yanez his brother, captain of the Nina.

* The reward for the discovery was adjudged by the king and queen to be justly due to Columbus, as he was the first who saw the light. The annuity of 10,000 maravedis was therefore punctually paid him through the rest of his life.

SELECTED POETRY.

From the Philadelphia Monthly Magazine.

THE DEAD SOLDIER.

Voilà la piece finie; allons souper.—CHARLES XII.

Thine was the death that many meet,
That many deem the best;
To lay them down at glory's feet
To their eternal rest—
For glory's glittering toy to rave,
And find the bauble in the grave!

What 'vails it were we barter life?
Whether upon the plain,
Amid the spirit-stirring strife,
Or on the stormy main?
On land or sea it is the same,
We die; and what to us is fame?

Why liest thou stiff and idle there,
Thy hand upon thy sword,
While rapine shouts upon the air
His fearful signal word?
Up, up! and join the gathering clan
Of human fiends that prey on man.

Up and away! the squadron'd horse
Approach in fierce array;
They'll mar thy poor dishonour'd corse,
And tread thy form away;
Madly o'er faint and dead they pour,
And hoof and fetlock smoke with gore.

Thou heed'st me not; thou hearest not
The trumpet echoing near;
And even the roaring cannon shot
Flies soundless by thine ear.
Thy leader shouts—away, away!
Ah, soldier! thou canst not obey!

An hour ago, thou wert all life,
With fiery soul and eye,

Rushing amid the kindling strife,
To do thy best, and die—
And now a gory mass of clay
Is stretch'd upon the warrior's way.

Why are those trappings on thy form?
The harness could not shield
Thy bosom from the iron storm
That hurtled o'er the field.
Men fled the terrors of thy brow—
The vulture does not fear thee now!

A thousand like thyself, ah me!
Are stretch'd upon the ground;
While the glad trump of victory
Is pealing round and round;
Hark, how the victors shout and cheer!
It matters not—the dead are here!

Arise! the Pzan rings aloud,
The battle field is won;
Up, up, and join the eager crowd,
Before the booty's done:
What—wilt not take the meed of toil,
Thy share of glory and of spoil?

Silent and grim, and sad to view,
Thou liest upon the plain;
To bleach or fester in the dew,
The sun, the winds, the rain:
What art thou now, poor luckless tool?
A murderer's mark, a tyrant's fool. H. D. B.

The following delightful poetical vision is taken from a volume of poems, entitled the "Pelican Island, and other Poems," by James Montgomery.

THE ALPS—A Reverie.

PART I.—DAY.

The mountains of this glorious land
Are conscious beings to mine eye,
When at the break of day they stand
Like giants, looking through the sky,
To hail the sun's unrisen car,
That gilds their diadems of snow;
While one by one, as star by star,
Their peaks in ether glow.

Their silent presence fills my soul,
When to the horizontal ray
The many-tinctured vapours roll
In evanescent wreaths away,
And leave them naked on the scene,
The emblems of eternity,
The same as they have ever been,
And shall for ever be.

Yet through the valley while I range,
Their cliffs, like images in dreams,
Colour, and shape, and station change;
Here crags and caverns, woods and streams,
And seas of adamant ice,
With gardens, vineyards, fields embraced,
Open a way to Paradise,
Through all the splendid waste.

The goats are hanging on the rocks,
Wide through their pastures roam the herds;
Peace on the uplands feeds her flocks,
Till suddenly the king of birds
Pouncing a lamb, they start for fear;
He bears his bleating prize on high;
The well known plaint his nestlings hear,
And raise a ravening cry.

The sun in morning freshness shines;
At noon behold his orb o'er-cast;
Hollow and dreary o'er the pines,
Like distant ocean, moans the blast;
The mountains darken at the sound,
Put on their armour, and anon,
In panoply of clouds wrapt round,
Their forms from sight are gone.

Hark! war in heaven!—the battle-shout
Of thunder rends the echoing air;
Lo! war in heaven!—thick flashing out
Through torrent-rains red lightnings glare;
As though the Alps, with mortal ire,
At once a thousand voices raised;
And with a thousand swords of fire
At once in conflict blazed.

PART II.—NIGHT.

Come, golden Evening, in the west
Enthroned the storm-dispelling sun,
And let the triple rainbow rest
O'er all the mountain tops;—'tis done;
The deluge ceases; bold and bright,
The rainbow shoots from hill to hill;
Down sinks the sun; on presses night;
—Mont Blanc is lovely still.

There take thy stand, my spirit;—spread
The world of shadows at thy feet;
And mark how calmly, over head,
The stars, like saints in glory, meet:
While hid in solitude sublime,
Methinks I muse on Nature's tomb,
And hear the passing foot of Time
Step through the gloom.

All in a moment, crash on crash,
From precipice to precipice,
An avalanche's ruins dash
Down to the nethermost abyss;
Invisible, the ear alone
Follows the uproar till it dies;
Echo on echo, groan for groan,
From deep to deep replies.

Silence again the darkness seals,—
Darkness that may be felt;—but soon
The silver-clouded east reveals
The midnight spectre of the moon;
In half-eclipse she lifts her horn,
Yet, o'er the host of heaven supreme,
Brings the faint semblance of a morn
With her awakening beam.

Ha! at her touch, these Alpine heights
Unreal mockeries appear;
With blacker shadows, ghastlier lights,
Enlarging as she climbs the sphere;
A crowd of apparitions pale!
I hold my breath in chill suspense,
—They seem so exquisitely frail,—
Lest they should vanish hence.

I breathe again, I freely breathe;
Lake of Geneva! thee I trace,
Like Dian's crescent, far beneath,
And beautiful as Dian's face:
Pride of this land of liberty!
All that thy waves reflect I love;
Where heaven itself, brought down to thee,
Looks fairer than above.

Safe on thy bank again I stray,
The trance of poesy is o'er,
And I am here at dawn of day,
Gazing on mountains as before;
For all the strange mutations wrought
Where magic feats of my own mind;
Thus, in the fairy-land of thought,
Whate'er I seek I find.

Yet, O ye everlasting hills!
Buildings of God, not made with hands,
Whose word performs whate'er He wills,
Whose word, though ye shall perish, stands;
Can there be eyes that look on you,
Till tears of rapture make them dim,
Nor in his works the Maker view,
Then lose his works in Him?

By me, when I behold Him not,
Or love Him not when I behold,
Be all I ever knew forgot;
My pulse stand still, my heart grow cold;

Transform'd to ice, 'twixt earth and sky,
On yonder cliff my form be seen,
That all may ask and none reply,
What my offence hath been.

FOR THE FRIEND.

AUTHENTICITY OF MOSAIC HISTORY.

As I think that every observation which may tend to confirm our belief in the authenticity of the Mosaic history, will be acceptable to the readers of the Friend, I am willing to offer the following remarks, which were made to me by a pious and learned friend, with whom I was lately conversing on the subject. They are not new, but will not on that account perhaps be rejected.

The history of Moses must have been written more than 2500 years after the creation of the world. How then, it has often been asked by infidels, can it be relied upon as better than a vague and obscure tradition of remote transactions? To those who believe him to have been an inspired penman, the cavil appears futile. But when it can be done, it is allowable to meet the infidel upon his own ground; and it may be asserted with confidence, that the *tradition*, if it were such, not only respecting the flood, but the antediluvian history of man, came to Moses in a more direct and authentic manner, than that of the first settlement of Pennsylvania to the present generation. The following table will set the question in a very clear light.

	Born	Died A. M.
Adam		930
Seth	130	1042
Enos	235	1140
Cainan	325	1235
Mahalaleel	395	1290
Jared	460	1422
Enoch	622	987
Methuselah	687	1656
Lamech	874	1651
Noah	1056	2006
Shem	1558	2158
Abram	2008	2184
Isaac	2108	2228
Jacob	2168	2315
Joseph	2259	2369
Moses	2433	2553

From an inspection of the above, it appears that Noah was a cotemporary with all his ancestors except Adam, Seth, and Enoch, and that the parent of the whole human family lived more than half a century with the father of Noah. Shem lived an hundred years with Methuselah and Lamech, who knew Adam, and his life was prolonged until Isaac was fifty years of age. It thus appears that there were but two links in the chain of tradition from Adam to Isaac, a period of more than twenty-two hundred years. The father of Moses was a cotemporary with Joseph, who must have heard from Jacob the narratives handed down by Isaac from Shem and Methuselah, respecting the deluge and the creation.

When we reflect on the extraordinary events by which those times were signalized, it will not be thought an extravagant supposition, that the oral traditions of the patriarchs were full and faithful records of what had passed,

and that if Moses had written merely as a faithful historian, and not as the divinely inspired servant of the Lord, his narrative of the creation and the deluge would rank as one of the best authenticated histories extant.

A CONSTANT READER.

FOR THE FRIEND.

PALESTINE, NO. 2.

The surface of the Holy Land being much diversified, its climate varies in different places; though in general it is more settled than in our more western countries—the atmosphere is generally mild—the summers are commonly dry, and extremely hot—intensely hot days, are however, frequently succeeded by nights intensely cold; and it is to these sudden vicissitudes, and their consequent effects on the human frame, that Jacob refers when he says that “in the day the drought consumed him and the frost by night.”

As agriculture constituted the principal employment of the Jews, they adopted a division of the seasons of the natural year with reference to their rural work. These divisions exist among the Arabs to the present day, viz: seed-time and harvest, cold and heat, summer and winter.

During the latter, there sometimes prevails, especially on the mountains, the most extreme cold. In the twelfth century the crusaders perished in great numbers, in consequence of want of food, the intenseness of the cold, and the heaviness of the rains; the ground was alternately encrusted with ice, deluged with rain, or loaded with snow—the beasts of burden were carried away by the sudden torrents that descended from the mountains; the stakes of their tents were torn up and carried away; their horses were killed, and their provisions spoiled by the extremity of the cold and wet.

The hail-stones which fall during the severity of the winter season, are sometimes fatal to man and beast. Such was the storm of hail that discomfited the Amorites, (Joshua,) and such was the *very grievous hail* that destroyed the cattle of the Egyptians, (Exod.)

A similar hail storm fell upon the British fleet in Marmorice bay, in Asiatic Turkey, in 1801, which affords a fine comment on that expression of the Psalmist, “He casteth forth his ice like morsels: who can stand before his cold?” This storm lasted two days and nights; the hail, or rather ice-stones, were as large as walnuts; the camps were deluged with a torrent of them two feet deep, which, pouring from the mountains, swept every thing before it.

There are intervals even in the depth of winter when it is perfectly warm, sometimes almost hot, in the open air. At such seasons the poorer classes in the East enjoy the conversation of their friends, sauntering about in the air, and sitting under the walls of their dwellings; while the houses of the more opulent inhabitants, having porches or gateways, with benches on each side, the master of the family receives visitors there, and despatches his business, few persons having further admission, except on extraordinary occasions.

These circumstances materially illustrate a difficult passage in the prophet Ezekiel, (xxxiii. 30.) “Also, thou son of man, the children of thy people are still talking concerning thee, by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.”

The rains descend in Palestine with great violence; and as whole villages in the East are constructed only with palm branches, mud, and tiles baked in the sun, these rains not unfrequently dissolve the cement, such as it is, and the houses fall to the ground. To these effects our Lord probably alludes in Matt. vii. 25—27.

From the time of harvest, that is from the middle of April to the middle of September, it neither rains nor thunders. During the latter part of April, or about the middle of the harvest, “the morning cloud” is seen early in the morning, which disappears as the sun ascends above the horizon. These light fleecy clouds are without water, and to them the apostle Jude compares the false teachers, who even then began to contaminate the church of Christ. They have the form and office of teachers of righteousness, and from such appearances true doctrine may be naturally expected. But they are *clouds without water*; they distill no refreshing showers, because they contain none; and they are *carried about* by their passions, as those light clouds are carried by the winds.

During the greater part of this period, however, the earth is moistened by a copious dew, which in the sacred volume is frequently made a symbol of the divine goodness. Maundrell, travelling near Mount Hermon, in the year 1697, says, “We were instructed by experience, what the Psalmist means by the *dew of Hermon*, (Psalm cxxxiii. 3.) our tents being as wet with it, as if it had rained all night.” This very abundant moisture is, however, entirely evaporated soon after the rising of the sun. What a forcible description is this of the transiently good impressions, felt by many, to which the prophet Hosea alludes (vi. 4.) These dews, however copious, nourish only the more hardy plants—as the season of heat advances, the grass withers, the flowers fade, every green herb is dried up by the roots and dies, unless watered by the rivulets, or by the labour of man. (Psalm xxxii. 4.) If at this season a single spark falls upon the grass, a conflagration immediately ensues. (Psalm lxxxiii. 14. Isa. ix. 18. x. 17, 18. Jer. xxi. 14.)

The face of the country becomes entirely changed; the fields, so lately clothed with the richest verdure, and adorned with the loveliest flowers, are converted into a brown and dried wilderness; the fountains and rivulets are dried up; and the soil becomes so hard as to exhibit large fissures or clefts. These effects are accelerated if the east wind blow for a few days; which being usually dry and producing a blight, becomes fatal to the corn and vines, and is particularly dangerous to navigators in the Mediterranean sea. The people of the east generally term every wind an east wind,

that blows between the east and north and the east and south, The Euroclyden, which caused the wreck of the vessel in which Paul was sailing to Rome, was one of those tempestuous east winds that drive every thing before them. Such winds are common in the Mediterranean to this day, where they are called Levanters, the term Levant meaning that country which lies at the eastern extremity of that sea.

During the hot season, it is not uncommon for persons to die suddenly, in consequence of the extreme heat of the solar rays. The son of the woman of Shunem appears to have died in consequence of a stroke of the sun. The army of king Baldwin IV. suffered considerably from these great heats when near Tiberias.

The Jordan is the only stream in Palestine which can properly be termed a river; its course is estimated at only 100 miles. It may be said to have two banks—the first, that of the river in its natural state; the second, that of its overflowings. After descending the outermost bank, the traveller proceeds about a furlong upon a level strand, before he comes to the immediate bank of the river. This second bank is now, as it anciently was, so beset with bushes, reeds, tamarisks, willows, oleanders, and other shrubs and trees, which form an asylum for various wild animals, that no water is perceptible until the traveller has made his way through them. In this thicket, several kinds of wild beasts used formerly to conceal themselves, until the swelling of the river drove them from their coverts. To this fact the prophet Jeremiah alludes, when he compares the impatience of Edom and Babylon under the divine judgments, to the coming up of a lion from the swellings of Jordan. On the level strand above noticed, it probably was, that John the Baptist stood, and pointed to the stones of which it was composed, when he exclaimed, I say unto you, that God is able of those stones to raise up children unto Abraham; and turning to the second bank, which was overgrown with various shrubs and trees that had been suffered to grow wild for ages, he added, and now also the axe is laid unto the roots of the trees; therefore, every tree, which bringeth not forth good fruit, is hewn down and cast into the fire. The passage of this deep and rapid river by the Israelites, at the most unfavourable season, when augmented by the dissolution of the winter snows, was more manifestly miraculous, if possible, than that of the Red Sea; because there was no natural agency whatever employed; no mighty winds to sweep a passage, as in the former case; no reflux in the tide, on which minute philosophers might fasten, to depreciate the miracle. It seems, therefore, to have been providentially designed, to silence cavils respecting the former; it was done at noon-day, in the presence of the neighbouring inhabitants; and it struck terror into the kings of the Amorites and Canaanites westward of the river, whose hearts melted, neither was there any spirit in them any more, because of the children of Israel. M.

The excesses of our youth are drafts upon our old age, payable with interest, about thirty years after date. C. C. COLTON.

THE FRIEND.

ELEVENTH MONTH, 24, 1827.

We have received letters from our Friends in North Carolina, which inform us that the Yearly Meeting at New Garden closed on the 9th instant. The various important concerns which engaged its attention, were satisfactorily settled, and much harmony and unanimity prevailed. The Friends of truth will hear with pleasure, that the Yearly Meeting of North Carolina has added its testimony to that of Indiana, against the antichristian and libertine doctrines which have been promulgated by Elias Hicks and his followers, in the name of the Society of Friends, to the great disparagement of its Christian reputation. The evil had become so serious and general, as to require a solemn and open disavowal on the part of Friends; and as these documents emanate from the highest authority in the Society, they will draw a clear line of distinction between the new sect and the religious Society of Friends. The Yearly Meeting of North Carolina has issued a Testimony and Epistle, in which the doctrines of the new sect are quoted from their own preachers and writers, and contrasted with the Christian principles of our Society, in such a manner as to show that they are incompatible with each other. We hope soon to receive a copy of this interesting paper, and shall lose no time in presenting it to our readers.

We cheerfully comply with a request from the Managers of the Infant School, to insert the advertisement below. Among the various modes of doing good, which so laudably exercise the benevolent dispositions of our fellow citizens, this is one which has particularly interested our feelings; and surely there is reason to believe, that it will be accompanied with *His* blessing, who said, "suffer little children to come unto Me;" &c.

"The Managers of the Infant School Society of Philadelphia, give notice that one hundred and fifty children have been admitted to the School in Chester street, which is now organized and in successful operation. They invite the members of the Society, and all others interested in the institution, to call and witness the course of instruction and discipline which has been adopted. It is the intention of the Board of Managers to establish other schools, if the public patronage should prove sufficient to enable them to do so. With a view to the extension of the advantages of this Institution, Collectors will be employed and authorized to receive subscriptions, and will call on those citizens who have not already subscribed."

November 10, 1827.

We have before us a printed copy of the minutes of the late Indiana Yearly Meeting published by its direction. Among the various subjects which engaged its attention, was

that relating to the Indian natives; the report of a committee having charge of that concern states, that soon after the Yearly Meeting of the preceding year, a communication was received from the chiefs and principal Indians of the part of the Shawnee nation, which remained at Wahpahkownetta, requesting that the school for the education of their children, might be renewed. Accordingly the school was opened on the 12th month ensuing, and has been continued from that time, attended by about sixteen children. Besides which, care has been used to train the boys in the knowledge of farming, and the girls in housewifery, spinning, &c. Four Indian boys, at the request of their parents, have been placed by the committee at school in the neighbourhood of Springfield, Ohio. It seems by the report, that the Yearly Meeting of Ohio participates with Indiana in this exercise of Christian benevolence, in furnishing the requisite funds, and in clothing the children attending school.

It appears also that the people of colour continue to occupy a portion of that meeting's care, both as regards their protection against illegal claims upon their services, and extending to them the benefits of school learning.

From the summary of the answers to the first annual query, we should infer that Friends in the western country were, as to numbers, considerably on the increase.

Passing over several records of proceedings calculated to show the decision, firmness, and prudent foresight of that respectable body relative to the desolating spirit of innovation, we shall close our abstract with a transcript of the minute on the subject of the epistle in our fourth number, thus giving to it the stamp of an authentic document. It is as follows:—

"A Testimony respecting our doctrines on the divinity of Christ, and faith concerning *Him*, designed for publication and circulation among our members and others, for their help, encouragement, and information, was received from the Meeting for Sufferings; which being read, was united with and approved, and the clerk was directed to sign it on behalf of this meeting. John Pool, Elijah Coffin, Charles Fisher and John Smith, were appointed to have 4000 copies of the above mentioned Testimony printed, to distribute them among the Quarterly Meetings; to draw on the Treasurer for the amount of the expense, and to report to the next meeting."

The heavenly powers ought to be revered, and not searched into; and their mercies, by prayers sought, not their hidden counsels, by curiosity. SIR PHILIP SIDNEY.

Who shoots at the mid-day sun, though he be sure he shall never hit the mark, yet as sure he is, that he shall shoot higher than he who aims but at a bush.—*Ib.*

The journey of high honour lies not in smooth ways.—*Ib.*

There is a great difference between rudeness and plainness.—*Ib.*

FOR THE FRIEND.

NO. I.

Observations addressed to the persons who assembled at Green Street Meeting House, on the 19th day of the 4th Month, 1827.

In the divisions and dissensions of communities, whether of a religious or civil nature, it is usual for the parties to attempt a justification of their conduct, by an exposition of the reasons or motives by which they are actuated; and as the Society of people called Quakers, had long been remarkable for the unanimity and harmony of all their proceedings, the discord which has for some time past existed among them, naturally excites much attention and inquiry.

The exposition of the motives and principles which govern the association of the Green street separatists, was therefore impatiently expected by many; but the appearance of your manifesto has afforded very little satisfaction; for instead of a fair and full explanation of the reasons which influence your conduct, it carries on the face of it sufficient proof of a design to involve them in obscurity. We do indeed find dark hints of attempts to infringe that liberty of conscience, of which God alone is the sovereign judge; and a declaration of your determination to preserve unimpaired your spiritual inheritance unfettered by man, *and unalloyed by any prescribed modes of faith*. You complain that doctrines which you believe to be sound and edifying, are condemned by the other portion of the Society as spurious and unsound; that your attempts at reconciliation have been rejected, and a series of measures pursued which you deem oppressive. But you have adduced no instance of oppression, or attempts to infringe the sacred rights of conscience, nor any specification of those doctrines, to enable your readers to judge whether they are compatible with the tenets of the Society of Friends.

These charges are denied; and it remains for you to prove their accuracy by adducing evidence of them. No one is required to prove a negative; and if they are well founded, you can have no difficulty in establishing their truth. You will be under no necessity of seeking testimony in the ranks of your opponents, for you have ample room for selection among yourselves; you will easily find individuals in your highest and lowest seats, who have been subjected to the admonitions and censures of the elders and overseers, and there if any where, the victims of oppression are to be found. And you ought to recollect, that if after making such charges, you do not prove them, every principle of justice authorizes your opponents to claim an acquittal, and to be considered as having in the exercise of the powers vested in them, pursued the apostolic injunction, in marking those who cause divisions and offences, contrary to the "doctrine which they have learned."

If the doctrines to which you allude are indeed consistent with the principles on which the Quakers originally united in religious Society, then are your opponents chargeable with injustice, in endeavouring to control them. If they are adverse to these principles, it is folly to call a determination not to receive you as brethren, an infringement of your rights of conscience.

On the solution of this question the whole controversy rests; and as you have heretofore deemed it inexpedient explicitly to avow what your principles really are, we must seek for them in such of the arguments and assertions of your preachers, as have been circulated by yourselves.

Nor can any weight be given to your complaint, that your attempts at reconciliation have been rejected. No really religious person can compromise his faith; and that man's religion must be loose indeed, who will submit it to arbitration or modification.

The division of christendom into so many sects, each holding different opinions on particular points of faith and doctrine, is the consequence of their enjoying liberty of conscience, and not an infringement of it. And when individuals having a unity of sentiment on this important subject, congregate for the purpose of divine worship, they have an indubitable right to exclude from their community all who do not unite in opinion with them. This is no violation of the rights of others; but any attempts to introduce into their Society, principles and doctrines at variance with the original tenets on which their Association was founded, is unquestionably a violation of their own.

It is the practical effects of your determination, "to preserve unimpaired your spiritual inheritance, unfettered by man and unalloyed by any prescribed mode of faith," which has been the cause of all the dissensions in the Society, and therefore merits particular consideration. Although men differ in the interpretation of particular passages in the sacred writings, all Christian sects (with the exception of yourselves) acknowledge that there is a rule prescribed, which it is obligatory on them to obey. When a number of individuals join in opinion on this subject, they unite in social worship, and by mutual consent enact such rules and regulations, as will in their opinions best sustain the original principles on which they associated, and preserve harmony and peace in the church. Such are the origin and conduct of every religious association on earth; and it is the consequence of your endeavour to give effect to the extravagant idea, that our ministers are to be permitted to preach any and every doctrine which a heated or perverted imagination may suggest, unfettered by any prescribed mode of faith, which is the origin of all the disorders among us.

Having avowed these principles, it would be difficult to discover what your belief really is, had not facts been developed in the course of the controversy, which will enable us to form an opinion, without great danger of its being erroneous. I shall therefore pass over all minor considerations, which, however they may have tended to hasten your secession, were only incident to the main subject, and proceed at once to the fundamental cause of the division of the Society, which is *the preaching of doctrines not only contrary to the tenets of the Society of Friends, but which attack the very bulwarks of the Christian religion*.

How far your opponents are justified in making this charge, will be the subject of the present inquiry; and I shall endeavour to conduct it in such a way, as will enable my read-

ers to form their own conclusions, and to detect any erroneous deductions, if such should be drawn from the facts which will be stated.

Your great leader is ELIAS HICKS, and I cannot be accused of unfairness in considering his doctrines and opinions as your own. You have upheld him in opposition to your friends; you have followed after and applauded him; you have, by circulating his sermons with persevering industry, given your sanction to the sentiments they contain; and you have so far identified yourselves with him, that your party is designated by his name.

In contrasting the doctrines of Friends with those of Elias Hicks, I shall not search for any isolated expression or opinion of individuals, but rely for my authority principally on Barclay's Apology; because it is a systematic and connected account of the doctrines of Friends; has, almost from the first existence of the Society to the present moment, been considered as a true exposition of these doctrines, and has been very often reprinted by the Society, and circulated among its members, for their instruction and government. And this is the most candid course which can be pursued. The purity of our faith is not to be impeached, should particular persons inadvertently or designedly promulgate opinions which may be contrary to our long recognised principles; nor ought their opinions on any particular subject (however high their standing) to be adduced in argument as the doctrine of the Society, unless the Society expressly, or by some overt act, recognise them as their own.

We have sorrowful instances of the fallibility and weakness of human nature, in the conduct of many of our ministers, who, for want of watchfulness, have been led astray. Some, enticed by the allurements of the world into its bustle, pleasures, and vices; and others, by their ambition or heated imaginations, into false assumptions of spiritual lights and spiritual knowledge, more pernicious to the Society, because it impairs the faith of many in these things. Few even of our most exemplary public Friends have pursued such an even course, as not sometimes to require admonition or caution; and an attentive perusal of the history of this people will discover, that there has been at all times a necessity for the superintendence and watchful care of the elders; and that it has been in a great measure by their paternal and unceasing attention, that the Society has, for so long a period, been preserved from that discord and contention which have afflicted other Christian sects. What then would have been the situation of this people, had each individual been permitted to pursue his devious course, "unfettered by man, and unalloyed by any prescribed mode of faith."

I shall pursue the subject in my next number.

A NEAR OBSERVER.

What is Wit?—A certain bishop said to his chaplain: What is wit? The chaplain replied, The rectory of B— is vacant, give it to me, and that will be wit. Prove it, said his lordship, and you shall have it. *It would be a good thing well applied*, rejoined the chaplain.—C. C. COLTON.

COMMUNICATION.

(Continued from page 28.)

TEXT.

"We feel an ardent desire, that in all our proceedings tending to this end, our conduct towards all our brethren, may, on every occasion, be marked with love and forbearance."

Green Street Address of the 4th mo.

COMMENTARY.

In the 8th month last, the followers of Elias Hicks belonging to Radnor Monthly Meeting, separated from the Society of Friends, appointed a clerk of their own choosing, and organized themselves as a Monthly Meeting of the new sect. Friends continued to hold the regular Monthly Meeting of Radnor, with the properly appointed clerk, and the minutes and records of the meeting.

At an adjourned meeting of the separatists, held in the same month, they changed the day of holding their monthly meeting, and directed that the house should not be opened, for the accommodation of Friends, at the stated time of holding the Monthly Meeting. Not satisfied with giving such directions, they took means to carry them into effect. They appointed a committee to guard the premises, on the day of Friends' meeting, to prevent them from entering the yard. Soon after these unprecedented resolutions were adopted, one of the separatists, unauthorized by any meeting either of Friends, or his own sect, forcibly took possession of the key of the meeting house, and wrested it from the Friend to whose care it had been committed by the preparative meeting, and who had the charge of the house for about thirty years.

In the 9th month, Friends assembled at the usual time for holding their monthly meeting. Not only the doors of the house, but the very gates of the yard were locked against them, and the guard consisting of four or five men, appointed by the separatists, were in and about the yard to prevent friends from entering.

Friends, however, were not in any disposition to assert their rights per force—their peaceable principles would not admit of such measures.

A respectful application was made to the guard, requesting them to permit Friends to occupy their own meeting-house for the purposes of the Society; but they refused. Under these circumstances, it was concluded to hold the meeting by the road side, as near their premises as they could. A convenient situation was selected, under the shade of some trees; a carriage was drawn up close to the bank, in which some of the elderly women were seated, while the rest of the company either stood around, or sat down upon the ground.* The whole number of persons was about seventy. The scene was one of deep interest and solemnity. It called to mind with peculiar emphasis, those days when our worthy predecessors were locked out of their meeting places by the civil power, and compelled to meet in the streets, or in the fields, while the constables or military officers stood

* An attempt was made to procure the use of some old benches, which had long laid by unused; but the guard peremptorily refused to permit them to be appropriated for the accommodation of Friends.

by, to drag away to the prisons, already thronged with their suffering brethren, those who might attempt to address the assembly in the ministry of the word. Little did we think that the nineteenth century would witness an act of injustice so similar in its features to those which disgraced that less enlightened age.

The meeting, however, proved a season of divine favour; the Great Master of assemblies was there, and owned the assembly by his animating presence. Under a grateful sense of which, reverent supplication and praise were offered to his worthy name. The situation being too much exposed to transact the business of a monthly meeting, Friends adjourned to a dwelling in the vicinity. In the 10th month, the house was again locked up; the gates secured with padlocks, and the sashes fastened down, so as to guard every avenue by which an entrance could be affected. But either from a conviction that Friends were not a warlike people, or for some other reason, the guard did not appear. The monthly meeting again convened in a dwelling, and is now held at a house belonging to a Friend in Haverford.

The followers of Elias Hicks carried their opposition to Friends still further. They changed the day for holding the midweek meeting at Haverford; and as if determined to coerce Friends into a compliance with their views, ordered the house to be closed on the stated day of the meeting. Friends, however, could not acknowledge their authority to change the time of the meeting, and continued to meet on the regular day. The doors and gates were locked against them; and when application was made for admission into the house, they were refused. They then asked to be permitted to assemble in the yard, but the keeper of the house told them his orders were, not to suffer them even to enter that. They were therefore compelled to hold their meeting for worship in the road, where they continued to meet for many weeks, exposed to the variableness of the autumnal season.

Such acts need no comment of ours—they "speak more loudly than words."

(To be continued.)

FOR THE FRIEND.

William Penn's select works mention "*A Salutation, a Reproof, and Visitation*," which he addressed to his countrymen from on board the ship *Welcome*, in the Downs, the 30th of the 6th month, 1682, after his embarkation for Pennsylvania; but the Epistles themselves are not given.

If they have been printed on this side the Atlantic, they have escaped my observation. It is however an interesting fact, that the originals of those papers are in the possession of Benjamin Chew, Esq. of this city, who politely furnished copies, from which the transcripts now submitted, were made. William Penn's autographs are none of them easily read, and those under notice are not legible in several places, owing probably to the motion of the ship to which the author was subjected, when they were written—this will account for the omission of a few words. The praise of these excellent works, it does not become me to

speak. The solemnity and dignity of their subjects, and the rich simplicity of their style, render them worthy of all acceptance. V.

A Salutation to the faithful, a Reproof to the unfaithful, a Visitation to the inquiring, in a solemn farewell to them all in the land of my nativity.

A SALUTATION TO THE FAITHFUL.

Ye are beloved of me above all the sons and daughters of men, who have received and bowed to the blessed appearance of the Lord Jesus Christ in your hearts, and that have not counted any thing dear for the testimony of his cross and gospel, but have unfeignedly loved and obeyed his light within, and not been afraid to confess it without. You that have not been offended in him, though the world have not received him, but bitterly mocked and persecuted his saving appearance, to you doth my soul reach in the love that many waters cannot quench, nor time nor distance wear away, beseeching the God and Father of our Lord Jesus Christ, to be with you and bless you with his abundant goodness and mercy. O Friends, go on; ye are called to an high and heavenly calling; the trumpet hath given a certain sound, follow your Captain, be valiant, fight the good fight of faith, that you may finish your course with joy. A crown is at the end, a diadem that will never fade away, the reward of the righteous at the end of all his troubles. Dear Friends, love the truth in your hearts; be near to the Lord, that ye may grow in the life and wisdom of it, and keep all your meetings in the faith and power of God, and love and honour the brethren that labour in word and doctrine; be diligent in this work, and that will make you rich in the Heavens that will never pass away. Have a godly care over your families, and let Heaven be your throne, and the earth your footstool, ye that received the truth for the truth's sake; who have loved it above all, and for it lost all—that being tried, fainted not, but endured, and who to this day have not sought yourselves, but the Lord, and have counted nothing dear that ye might lift up his name among men; who being reviled, have blessed; and being persecuted, have suffered; and being defamed have entreated; and are to this day tempted, buffeted, and accounted by too many as the offscouring of the land—be not discomfited, but gird up the loins of your minds; be sober, watch, pray and hope to the end, for through many tribulations are we to enter the rest and city of God. What if I should say that the days of sorrow and sighing will even here have an end, and that the peace, righteousness and glory of the latter days are even at the door! Beloved Friends, as clay is in the hands of the potter, so let us be in the hands of our God, so will he bring forth himself through us, and confound the wisdom and opposition of this world. Nothing can hurt us but our own unfaithfulness; for the God that hath called us is all-powerful, all-knowing, all-present; and hath given us that believe, the witness in ourselves, which is the unerring way of the Lord: so that our religion is Emmanuel, God with us, who bath the words of eternal life: he that cured the ruler's son by his divine presence in his bodily absence, he also is present with us in Spirit, in the fire, in the water, by sea and by land, he worketh wonders upon both, who is glorious in holiness, and fearful in praises in the congregations of his children. In him I love you, and in him I salute you, and in him I dearly bid you farewell. His grace, mercy and peace be with you all, and the blessings of His life and presence for ever rest upon you, Amen. Your faithful friend and brother,

WILLIAM PENN.

Villany that is vigilant, will be an overmatch for virtue, if she slumber in her post; and hence it is, that a bad cause has often triumphed over a good one; for the partisans of the former, knowing that their cause will do nothing for them, have done every thing for their cause; where the friends of the latter are too apt to expect every thing from their cause, and to do nothing for themselves.

C. C. COLTON.

ORIGINAL POETRY.

Lines written on hearing one of the followers of Elias Hicks say that "we should doubt all mystery," "that it was unreasonable to suppose man should believe what he could not comprehend." 11th mo. 12th, 1827.

"Thou great First Cause," Creator, King, and Lord,
The worm that breathed at thy commanding word,
And dies when'er thou wilt, presumptuous man,
Has dared the mazes of thy path to scan;
Guided by reason's powerless rays alone,
Would pierce the veil of mystery round thee thrown!

Tell me, proud being!—flutterer of an hour—
(Who thus would comprehend omniscient power,) Why worlds were made, why man was formed at all,
Or crimeless once, permitted then to fall?
The why, the wherefore, boots not us to know,
Enough—that God ordain'd it to be so.

Go thou and cull the simplest flower that blows,
The hill-side daisy, or the wilding rose,
And tell me why so bright their hues appear,
Why they return with each revolving year;
Or how, when countless worlds are all in bloom,
O'er every bud is breath'd its own perfume?
Yes, solve me *this*, and I'll believe with thee,
'Twas meant that man should doubt all mystery.

Presumptuous worm! enough to know is given—
'Tis fearful meddling with the things of heaven;
Its sacred mysteries belong alone
To Him, whose paths are awful and unknown;
Who wings the storm, or whispers "peace, be still,"
Cradling to rest the mountain wave at will;
Who for our souls his son a ransom gave,
And guards "his fold" from childhood to the grave.
Confess, proud man, all his *known* ways are just,
And what thou canst not fathom, "learn to trust."
MARIAN.

Extract of a letter from an American gentleman travelling in Europe, dated Leipzig, Saxony.

"A few of the peculiarities of this country shall occupy the remainder of this sheet. Europe is a military country; every town, street and corner is crowded with soldiers. Saxony, which at best is but a very inconsiderable kingdom, (the one half having been ceded to Prussia by the Holy Alliance, because the king made common cause, or for awhile took part with Napoleon,) containing about 1,300,000 inhabitants, (about as many as the city of London,) maintains a standing army of 15,000 men! Prussia 600,000, and Russia one million! These armies cost an immense sum of money. The people are groaning beneath the oppressive weight, while the morals of the rising generation are awfully corrupted.

"Perhaps no people on earth are so passionately fond of promenading as the Germans. Thus, we find in almost every town, and also in the vicinity of the town, the most beautiful shaded walks and public gardens, laid out and arranged with all the taste and elegance imaginable. Dancing, masquerades, concerts, gambling, music, theatrical exhibitions, &c. &c. are all the rage, and no inconsiderable quantum of the conversation turns upon those subjects. The merits of the performers, the appearance of the masks, the dexterity of the dancers, are so often discussed as to nauseate the stomach of every man, who takes no pleasure in them; and what to me is most surprising, is the melancholy fact, that these amusements are more frequent on the Lord's day than on any other. Still, however, there is much in the German character that excites my admiration. They are truly a polite, refined, friendly, hospitable

and learned people. In no country have I observed so much tenderness and affection between friends, between man and wife, and between children and parents; no where is the stranger received with more cordiality, and no people on earth can boast of so many profoundly learned men; I verily believe there are more authors in Germany than in half the world besides, and more books are printed here than in most other parts of the globe taken together. Nor is this country destitute of numerous and mighty advocates of the cross. Heterodoxy, thank God, is on the decline. Many theologians, whom much learning had made mad, and who grew dizzy while elevated on the pinnacle of reason and philosophy, and lost themselves in the labyrinth of their speculations, have discovered their folly, and like humble penitents have returned to the plain, simple doctrines of the gospel, and now proclaim those saving truths with all the power of their erudition, and with all the fervour of their hearts warmed anew by the love of God.

"Thus, things are taking a favourable turn. Rationalism is losing ground, and is beginning to be ashamed of itself. Many who, a few years ago, had exalted reason on the throne, and made it sit in judgment upon revelation, and the things of God, that far transcended its circumscribed capacity, have come back, wept bitterly over their errors, and are now boldly and effectually fighting in the cause of Calvary. Let those divines of our country, who have also departed from the simplicity of the gospel, and speak and write so much about *rational christianity and liberal views*, and in maintenance of their barren dogmas, appeal so often to the literati of Germany, imitate this example. A few years ago, these men told us, that the present age was too enlightened to believe the absurd doctrines of our pious ignorant forefathers.—Let these know that if they would keep pace with the learning of the day, they must abandon their present untenable grounds, and subject poor, frail, human reason to the doctrines of revelation—that they must humbly and submissively bow in reverence and faith at the foot of the cross, or they will in a short time be behind the age in which they live, and can no longer appeal to learned Europe for support in favour of their cold and comfortless neology.

"All Europe has its eye, at present, fixed with most intense interest upon the United States, and the eagerness and enthusiasm with which they overwhelm me with questions concerning our laws and political affairs is indescribable. Thousands are in a state of suspense, wondering whether it be possible that our government can be managed without a king, and whether the christian religion can sustain itself without the intervention and support of government, or without a union of church and state. Though I have no doubt, that there are some in this country, who would rejoice in the downfall of our Republic, yet there are many who wish us success, and would weep over our misfortunes. Such is the admiration of the American character over all Europe, that the very name is a passport to the most friendly reception. Let us in the mean time humbly put our trust in the Lord of hosts, and earnestly pray Him to preserve us from pride and self-dependence, and to perpetuate upon the rock of ages the inestimable civil and religious privileges, which it is our happy lot to enjoy."

FIRE.—On the morning of the 21st inst. about half past 7 o'clock, a fire broke out in the Printing Office of Jesper Harding, in Carter's Alley, hard by our establishment. It originated in what is technically called the drying-room, where a great quantity of printed paper was hung up, with which the stove-pipe accidentally communicated, on lighting up the fires in the stoves, at an early hour this morning. From some cause or other, the alarm did not spread so rapidly as usual, and the fire had made considerable progress before the hose and engines were brought into operation.

J. Harding is a kind-hearted neighbour, and a very industrious and enterprising man, and was carrying on a large book printing and binding establishment, in this city. His stock was insured at \$5,000. A number of valuable works in hand, were either ma-

terially damaged, or entirely destroyed; among them, part of a large edition of Hume and Smollett's History of England; the Collateral Bible; Life of Washington; a quantity of the forthcoming, and back numbers of the Franklin Journal, and other works of minor note. Many of these works, and a large quantity of paper, were saved by the activity of the neighbours.

Since writing the above we have been informed, that besides the damage above mentioned, the types and materials in the composing room are much injured, and nearly all the books and materials of the bindery in the third story entirely destroyed. It is to be observed, that the roof of the building was of slate; and however much this article might protect a building from exterior accident by fire, it certainly very much retards the operations of the firemen in extinguishing flames inside. In the present case, it is not improbable that one half of the damage had not been done, could the water have penetrated from the roof.—[Press.

DIED, at Lancaster, on the 16th instant, at ten o'clock in the morning, THOMAS DUNCAN, Sen. Associate Judge of the Supreme Court of this Commonwealth. The melancholy intelligence of the death of this eminent Judge reached this city on Saturday evening: on the opening of the Courts of Nisi Prius, Oyer and Terminer, District Court for the City and County of Philadelphia, and Common Pleas, yesterday morning, they were respectively adjourned; and, immediately thereafter, the Gentlemen of the Bar assembled in the Chamber, in which the lamented Judge had so often and so ably presided, to express their deep sorrow for the loss which they and the community have sustained by his death.

On the 16th instant, about 12 o'clock, SARAH R. LONGSTRETH, aged 36 years, relict of the late Samuel Longstreth, and daughter of the late Miers Fisher.

We have been gratified in the perusal of a Circular, addressed by the Secretary of the Treasury to a portion of the American consuls abroad, in relation to the introduction of valuable foreign seeds and plants into the United States. This has often appeared to us a matter well worthy the attention of enterprising fellow citizens who visit distant climes, and the present measure being under the direction of our enlightened and patriotic Chief Magistrate, we have the best reason to hope it will be followed by results highly beneficial to the country. The Circular is accompanied with a specification of the kind of information required, relative to the natural history, habits, &c. of each particular plant, and ample directions as to the best mode of putting them up, or the seed, for transportation. It comprehends forest trees, useful for timber, grain of every description, fruit trees, vegetables for the table, esculent roots, and, in short, plants of whatever nature, whether useful as food for man or the domestic animals—or for purposes connected with manufactures, or any of the useful arts.

The appearances of northern lights, so frequent here, in the last and preceding months, have not been confined to this quarter of the globe—the following is one among several notices, of their having been observed in different parts of Europe.

On the 8th September a fine *Aurora Borealis*, was observed throughout the whole of Denmark, to the northwest. This phenomenon is said to forebode an early and severe winter. As far as our own country is concerned, it is not improbable the indication may prove a correct one;—the weather for some days past has been unusually cold for the season, and there are accounts from the northward of considerable falls of snow, &c.

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FOR THE FRIEND.

GRAND TRUNK, OR TRENT AND MERSEY CANAL.

The laudable example set by the Duke of Bridgewater, gave rise to the Grand Trunk Canal, the plan of which was brought forward by the Marquis of Stafford, supported by the opinions of Brindley and Hucatan. Its construction was authorized by act of Parliament in 1766, and it was completed in 1777, and by its extensive usefulness gave immediately a great stimulus to the spirit for internal navigation, which soon pervaded all parts of England.

This canal commences at Preston-brook, where it is connected with the Duke of Bridgewater's canal, and by that means has a communication with Liverpool and Manchester. Its original object was to establish a navigation completely across the island of Great Britain, from the Trent, which falls into the North Sea, to the Mersey, which falls into the Irish Channel; and also in conjunction with the Staffordshire and Worcester canal, which was undertaken at the same time, to open a communication between those points and Bristol.

The importance of its outlets has induced the construction of many branches to this canal, the most remarkable of which are those extending to the city of London, by the successive execution of the Fazeley, Coventry, Oxford and Grand Junction canals; which together constitute a complete line of navigation between London and Liverpool, through the Trent and Mersey canal, whence this latter derives the name of the Grand Trunk, as being the centre of the navigable ramifications which stretch towards the four principal seaports of England, viz. Liverpool, Hull, Bristol and London.

The length of this canal from Preston-brook to its point of discharge in the Trent, is 93 miles. The summit level is 316 feet 3 inches above the Trent, and 408 feet 2 inches above the Mersey. The summit is supplied by five reservoirs, the principal one of which is near Leek, and covers 160 acres. At Hare Castle the summit level passes through a tunnel; the first of the kind accomplished in England: it is 2888 yards in length, 9 feet wide and 12 feet high, and 210 feet below the surface of the ground, and cost 70 shillings and 8 pence

sterling per yard forward; it is generally arched with brick, and has no towing path; but in passing it, each boat takes in two additional hands, who, lying upon their backs, push with their feet against the walls of the tunnel to effect the passage of the boat. The operation requires about two hours, and costs a shilling to each assistant. As the tunnel is too narrow to permit boats to pass each other within it, different times are allotted for making the passage in opposite directions; thus boats going from Liverpool towards London occupy the morning, and those coming in the opposite direction, the afternoon; but so extensive is the trade, that the waiting boats not unfrequently accumulate in such numbers, as to cover a mile of the canal, before the hour for passing arrives. To remedy this inconvenience a second tunnel is now constructing, parallel to the first, at an expense of about a guinea an inch forward, or an aggregate expenditure of more than half a million of dollars. There are four other tunnels upon this canal; one near to Preston on the Hill, of 1241 yards; a second at Barton, of 572 yards; a third at Saltersford, of 350 yards; and a fourth at Armitage, of 130 yards; each of which is 17 feet 4 inches high, and 13 feet 6 inches wide. The locks are in general seven feet wide, and the boats most used, are six feet wide by eighty feet long, and carry from 18 to 20 tons; but on some parts of the canal the locks are 14 feet broad, so as to pass the boats in pairs. It has also 258 bridges, 16 basins and 3 aqueducts, and several rail-roads on its banks. Boats generally require four days for the trip from Longport to London, a distance of 186 miles, and go day and night.

When the charter for this canal was first obtained, its advantages were so highly appreciated, that almost all the proprietors of grounds through which it was intended to pass, relinquished their claims without compensation, and time soon realized their liberal anticipations. In all directions it gave birth to improvements of the greatest importance.— Mines of coal, rock salt, and iron, and quarries of stone, previously of little or no value, were immediately worked upon an extensive scale, and to great profit, and manufacturing establishments of queensware and glass, which may be said at this time almost to supply the world, were put into operation.

The salt mines of Northwich, which are contiguous to this canal, and owe to it much of their value and importance, may be considered among the wonders of England. They consist of three beds of salt, the lowest of which is 289 feet below the surface, and is esteemed the best, both on account of the quality of the salt, and the thickness of the stratum. It has been already penetrated by the workmen to the perpendicular depth of 72 feet without

their having passed through it. A surface of three acres or more, and from 15 to 18 feet in height, has been removed in one mine, leaving pillars of 15 feet thick, which are at the frightful distance of 150 feet asunder.

Previous to the making of the canal, the product of the salt mines was consumed almost exclusively in Cheshire; but now, in consequence of the facility of transport, the manufacture has increased to about 60,000 tons per annum, two thirds of which are sent by the canal to Hull, and are thence transported to the Baltic.

Some idea of the manufacturing establishments which are carried on in the neighbourhood of this canal, may be formed from that of the Devenports at Longport, whose principal object is the making of queensware and glass. The proprietors of this manufactory employ four steam engines solely in grinding the earths necessary for their wares; they send three boats weekly to Liverpool with the articles manufactured; and it requires five government agents to collect the duties upon their fabrics. In another manufactory of similar articles, 800 workmen are constantly employed.

The advantages which have accrued to the proprietors of this canal have been also great. The dividend has been equal to 60 per cent. per annum, and the shares which cost originally 100*l.* are worth 1300*l.* and besides paying this large annual dividend, the company has discharged very heavy loans, which it was obliged to make in consequence of the deficiency of its capital. The Marquis of Stafford is a large proprietor in the canal, and holds extensive mines of coal and other substances, which owe their value mainly to this enterprise. He was its principal promoter, and has derived from it the most striking pecuniary advantages. His income is said to be equal to about 1000*l.* sterling per day. G. V.

FOR THE FRIEND.

CO-OPERATIVE INDUSTRY.

The reverses to which all commercial and manufacturing nations are liable, press upon the working classes in exact proportion to the complexity of the political machine, and to the minuteness of the subdivisions of labour. They have been no where more severely felt than in the great manufacturing districts of England, where the ignorance and improvidence of the labourers, generally leave them without any provision against either old age or the want of employment. The best means of alleviating the evils of such a state of society, has been one of the chief studies of the wise and the good of that country. That many moral and physical comforts are best secured by joint

endeavours and co-operation, is one of the first and simplest truths that we discover in this research. The animating principle of social prosperity is self-interest; and where circumstances, which render the man careless of the future, prevent its full and free operation, we may be allowed to take him into our charge to manage his scanty means, so as to produce a greater amount of comfort than his unassisted efforts could procure; and by restoring his mind to a healthy, vigorous action, to render him frugal, industrious and emulous. Such appear to be the natural suggestions of a benevolent mind, in viewing this subject; and these simple ideas have been acted upon in various places and at various times, though modified in each by some peculiarity of circumstance, manners and opinions.

One of the most remarkable attempts of this kind, the most important certainly in its consequences, is that commenced at New Lanark, in Scotland, towards the latter part of the last century, by David Dale, the founder and manager of the extensive cotton mills in that village. This pious, benevolent man, established a system of police, and of moral and religious instruction, which were attended with the happiest results. Out of 3000 persons employed during a period of twelve years, from 1785 to 1797, only fourteen died, and not one became the subject of judicial punishment. The factories at his death passed into the hands of several proprietors, among whom were two extraordinary men, of the most opposite principles and character—William Allen and Robert Owen. The latter was the son-in-law of David Dale, and his successor as acting partner and manager. He brought to this office an enthusiasm which nothing could divert from its reveries; a sincere desire for promoting the welfare of his people, and views of human society the most fantastic and chimerical that were ever attempted to be realized. To these were added a system of philosophy, which denied the existence of either vice or virtue; which esteemed the doctrine of future rewards and punishments as the very box of Pandora; which rejected as an unnatural yoke the institution of marriage; which placed the gospel on the same shelf of error and superstition, with the books of Mahomet and the Brahmins; a system, in short, of the most degrading fatalism, clothed in the garb of the fairest philanthropy. He was prevented by the religious principles of his partners, from making New Lanark the scene of a full experiment on his system. Under his administration the prosperity of the village was progressive, and many valuable additions to the happiness and comfort of the population were made. The domestic arrangements for the workmen; the care taken in educating the children, and in the internal government and police of the institution; the economy in the purchase, preparation and distribution of food; the kindness to the aged and the sick, were all admirable. Yet with these substantial benefits were joined refinements, which betray the principles of the mind that planned them, and which to sound judges must ever appear misapplied and frivolous; and the subsequent career of Owen leaves room to doubt whether

the prosperity of New Lanark was not owing to the more solid and practical good sense of the other proprietors.

The vast projects which this singular man had formed, could not find room for their development in the narrow limits of a Scottish village. He saw in the wilds of America a virgin soil; a people free from the feudal shackles of rank and vassalage; and he left his native country to become the regenerator of the new world. The whole system of Owen rests upon the positions, that the character of man is entirely formed by circumstances; that his will has no power over his opinions; that he may be moulded at pleasure for happiness or misery; and that it is therefore practicable, by training him up in pleasurable sensations, by removing all the causes of physical uneasiness, in a word, by *building a perfect house*, to endue him with all the *perfection* of which he is capable, to render him completely happy—the proper term for what is vulgarly called virtuous, and to banish for ever from the earth misery and pain, which are the only vices! Redeunt saturnia regna! We all saw him as he passed through our city to his western paradise—insane with expectation. He told us that in four years America would be regenerated; that the whole world would soon throng at the gates of his communities for admittance, and that the true and only millennium, that of mutual co-operation, was at hand. If we were incredulous as to his statements, and insensible of the force of his arguments, he unrolled his drawings of New Harmony, and pointing to the arrangements of his village, the conveniences for cooking, dancing, eating, sleeping, debating, working and nursing, in which he thought every possible want of human nature was anticipated, and every temptation to evil abolished, asked us with a smile of pity and triumph, if misery or vice could enter there.

We have all heard of his declaration of mental independence; in which, with the glee of a maniac, he tore off all that hides the nakedness of our nature; rejected virtue and vice from his scheme, as phantoms of superstition, and denied in substance the very providence of God.

His project ended, as only it could end, in disgrace and anarchy. But it will be well for our country, if the doctrines which he taught have not taken root in our rank soil, to spread and bear the fruit at some future day, of atheistical licentiousness.

It is consoling to think, that from the same materials out of which the evil philosophy of Robert Owen could extract only poison, men imbued with better wisdom have drawn practical and solid benefits.

Another of the proprietors of New Lanark, a man whose name will rank with Howard and Clarkson, resolved on attempting an experiment, at his own expense, upon the practicability of separating, from the wild and fantastic schemes of Owen, the wise and useful reforms that were blended with them. He accordingly purchased a farm in the neighbourhood of London, which he parcelled out into small lots, that were rented to labourers. A certain course of tillage was laid down; the

tenants formed a little community, which superintended their common interests, and adopted certain regulations, though without interfering with the right which all men possess to the profits of their own industry.

I shall give in a future number the constitution, drawn up for the government of these little communities, several of which are now in existence. They have been flourishing and happy, and are a good example for the imitation of the proprietors of our great cotton and woollen factories; an order of men upon whom there rests, at the present time, a great responsibility, in regard to the success of our free institutions, as great perhaps as upon any class of citizens "north of the Potomac!"

† † †.

FRENCH OPINION OF SCOTT'S LIFE OF NAPOLEON.

Translated for the Friend, from the *Revue Encyclopedique*.

The Life of Napoleon Bonaparte, to which is prefixed a sketch of the French Revolution, by the Author of Waverly. London, 1827. 9 vols. octavo.

When we formerly began an analysis of this work for an English journal, we asked ourselves the question, whether Walter Scott possessed a pencil of sufficient strength and variety to paint the conqueror of Europe, and the oppressor of France; whether, as an *Englishman*, he could be just to the embittered enemy of his country; or, as a *tory*, he could be inflexible towards the ambitious despot, who, beginning his public career with the language of Brutus, brought to the throne the ideas of Tarquin and Octavius; whether, among the various opinions formed of this astonishing man, the author of Waverly could preserve the impartiality of a historian; whether he could follow through his wonderful career that orphan of Brienne, that simple officer of artillery, who, born without fortune, raised himself by victory over the ruins of monarchy and republic, lived to see his standards float upon the towers of the proudest capitals of Europe, and died upon a solitary rock, in exile and captivity. While he condemns his insatiable ambition, will the narrator record the blessings which that very ambition has procured for France; and if, electrified by the lofty deeds of Napoleon, he celebrates his warlike superiority, will he paint, with equal skill, his public qualities, and his private vices and virtues? We have now concluded the perusal of the nine volumes devoted to the history of our revolution, and to that of the man who destroyed the liberties of many nations; these doubts are now satisfactorily answered, and we think that it can be said with truth, that the powers of Walter Scott fall beneath the task which he has undertaken. It is not a history which he offers to the public; it is a romance, of which the personages alone are historical. We can well recognise, in his volumes, the character of the man, who, for fifteen entire years, ruled France as a master, soldier and general, conqueror and legislator, shunning pleasure, lightly supporting privations; enterprising, ambitious organizer of systems; knowing well to obtain the love of

nations by the language of liberty, and the affections of his troops by the charms of glory; plain in his person, magnificent and haughty in his court; despising religion, which he made subservient to his poetical views; pretending a love for liberty, and reigning by despotism; modest after victory, but sometimes wanting in resolution after defeat; in fine, a good father and a good husband; such is, indeed, the character of Napoleon, as it has been traced for us by public events. Thus, it is not in sketching his character that Walter Scott disfigures history; but it is in the narration of facts. His survey of our revolution contains a great number of errors. He gives, as certain, statements which are frequently forgeries; he exaggerates, in imitation of obscure pamphleteers, the excesses, in reality too deplorable, of periods of disorder and war. In one place, he ascribes to the club of jacobins the combination of the Gardes Française with the inhabitants of Paris; while this club really never existed until three months after the occurrence of which he speaks. Further on, upon the testimony of an emigrant named Peltier, he greatly exaggerates the number of victims who perished in the catastrophes of the 2d and 3d of September. In the history of Napoleon, he still expresses doubts relative to the alleged poisoning of the sick at Jaffa; although so many proofs are in existence that such a crime is not to be attributed to that chieftain.

It would be tedious to enumerate all the errors into which Walter Scott has fallen; and I abandon this task to that one of the contributors to the *Revue Encyclopedique*, who undertakes the analysis of this last work of the Scottish writer. I will content myself by adding that the production of Walter Scott is, most generally, but a pure compilation; that I have remarked in it, whole pages literally translated from French works; such as the recital of the occurrences of the 8th and 9th of Thermidor, which is entirely borrowed from the history of M. Mignet. We also find numerous deficiencies in the narrative: thus the conspiracy of Babeuf hardly obtains a few lines; while the description of some battle may occupy several leaves of the book.

We ought not, perhaps, to say that Scott is guilty of partiality. In every instance where he enters into general discussions, his ideas are just, elevated, and philosophical. It is in the details that he errs; and in all cases where the republicans and royalists are placed in contact in his narrative, the latter uniformly meet with his approbation.

The style of this work, in fine, will not increase the reputation of Walter Scott. It contains pages written with eloquence and energy; but, in general, it is flat, diffuse, and wanting in dramatic effect. F. D.

The heart and the understanding are not always in perfect unison—the latter being frequently under a deep delusion, while the former is the dwelling of virtue and piety.

Walsh's American Review.

Our desires keep pace with our acquisitions; the higher we ascend the mount of affluence, the further we see into the region of fictitious gratifications.

S. J. SMITH.

SELECTED POETRY.

From the Religious Magazine.

MESSIAH'S ADVENT.

'He came unto his own, and his own received him not.'

St. John i. 2.

He came not in his people's day,
Of miracle and might,
When awe-struck nations owned their sway,
And conquest crowned each fight;—
When nature's self with wonder saw
Her ancient power, her boasted law,
To feeble man give way—
The elements of earth and heaven,
For Israel stayed—for Judah riven!

Pillar and cloud Jehovah gave,
High emblems of his grace;
And clove the rock, and smote the wave,
Moved mountains from their place;—
But judgment was with mercy blent—
In thunder was the promise sent—
Fierce lightning veiled his face;
The jealous God—the burning law—
Were all the chosen people saw.

Behold then—pilgrim tribes no more—
The promised land their own;
And blessings theirs of sea and shore,
To other realms unknown:
From age to age a favoured line
Of mighty kings, and seers divine,
A temple and a throne:—
Not then, but in their hour of shame,
Wo, want, and weakness—then "He came."

Not in the earthquake's rending force,
Not in the blasting fire;
Not in the strong wind's rushing course,
Came He, their soul's desire!
Forerunners of his coming these,
Proclaiming over earth and seas,
As God, his might and ire:—
The still, small voice—the hovering dove,
Proved him Messiah—spoke him "Love!"

Of life the way, of light the spring
Eternal, undefiled;
Redeemer, Prophet, Priest, and King—
Yet came he as a child!
And Zion's favoured eye grown dim,
Knew not her promised Lord in Him,
The lowly and the mild!
She saw the manger, and the tree,
And scornful cried—"Can this be He!"

From the Philadelphia Monthly Magazine.

STANZAS.

Life is a faithless ocean!
Upon its tide awhile,
Our way is cheer'd by flattering gales,
And summer's gentle smile:
O could it thus for ever be,
Our course were gladly run;
Nor had my tears been shed for thee,
Thus early lost, my son!

Few saw, or seeing knew thee,
My bright and beauteous boy!
The world—how little doth it heed
A parent's grief or joy!
We mourn thee, dear one, we alone—
Our wo shall sacred be;
The cold applause from others won,
We will not ask for thee.

Thy form of passing beauty
I see before me now,
The conscious look, the manly air
That graced thy lofty brow;
I saw in these, or deem'd I saw
The germ of noble things,
But now the thought exalts my pain—
A keener anguish brings.

'Twas not when thou wast dying,
I felt the weight of wo;
Nor when with solemn step and rite,
We palced thy limbs below;
It was the fearful moment, when
With prescience sadly true,
I first the dreaded day beheld
In the dim distant view:

It came—the hour of parting!
O God! and must we part!
I gazed upon his fading face,
And press'd him to my heart:
And she was there, whose constant watch
Was kept his couch above,
Whose wasted form and sunken eye
Told of a mother's love.

Why should the tie be sever'd,
It were so meet should last?
Why should our hopes so fairly bloom,
To wither in the blast?
For thou wast all my wishes crav'd,
Joy of her heart and mine,
And all a parent's love could do,
Was surely done by thine.

Beyond life's troubled ocean,
Thine is a better sphere,
And 'tis a soothing thought, to feel
We made thee happy here.
Beautiful Infant! doubly blest!
Two worlds 'twas thine to gain,
One that is far beyond all grief,
And this without its pain.

S.

FOR THE FRIEND.

"Doctrines held by one part of Society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious. From this, has resulted a state of things, that has proved destructive of peace and tranquillity; and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments even of social intercourse greatly diminished."—Green-street Address of the 4th month.

There is scarcely any circumstance which has contributed more to disseminate the errors of Elias Hicks, than his specious professions of implicit belief in the light within. Too many of his admirers, neglecting to "take heed how they hear," or to examine for themselves into the nature and tendency of the opinions which he promulgates, have been carried away with the erroneous notion, that he preaches the same doctrines as were held by the Society in the beginning. That this is not the fact, is clearly demonstrable from his sermons. "By their fruits shall ye know them," is a criterion often appealed to by the followers of Elias Hicks, and we are willing to rest the decision of the case on this test.

In one of his sermons at New York, he tells his audience, "I declare unto you, that I have an evidence, and that I testify unto you *nothing*, of which I have not an evidence. I dare not speak at random, otherwise I should show that I departed from God's illuminating Spirit."—New-York Sermons, p. 137, 138.

From this it follows as a necessary consequence, that all the preaching of Elias Hicks flows immediately from that spirit by which he is actuated; and therefore the doctrines inculcated in his sermons, must be the fruit of his "Light within." I shall make some quotations from his discourses, to show the nature of his principles, and the consequences they lead to. In the Philadelphia Sermons, speaking of the Scriptures, he says:—

"All must go away. We must look no longer to the letter, let it come from what source it may; it is no difference."—P. 112.

On page 119, alluding to the sacred writings, he says:—"They were not necessary, and perhaps ~~not~~ suited to any other people, than they to whom they were written."

"One would suppose, that to a rational mind, the hearing and reading the *instructive* parables of Jesus, would have a tendency to reform and turn men about;

to truth, and lead them on in it. But *they have no such effect.*"—P. 129.

"We have many demonstrations of this in the letter; but what does the letter do? What has it ever done? *It can do nothing.*"—P. 171.

"The great and only thing needful, then, is to turn inward, and turn our backs upon the letter, for *it is all shadow.*"—P. 225.

"Now the book we read in says, search the Scriptures; but *this is incorrect; we must all see it is incorrect.*"—P. 314.

"It proves itself what it is: that it is *nothing but a history of passing events*, which occurred eighteen hundred years ago, a great portion of which may be true."—"Here we see Jesus calling them to an account for attending to the Scriptures; we see in a short time after, that by an application to these books contention entered, and divided Christian professors. They were divided by the letter; for it is the letter that kills—it is the letter that divides in Christendom. This is plain to every rational mind—it is as clear as the sun at noonday."—P. 315.

Such are the sentiments which Elias Hicks's light teaches, relative to the Holy Scriptures. That they are nothing but a mere history of passing events, a large portion of which may, or may not, be true—that they are not necessary, nor suited to any other people than those to whom they were written—that the great and only thing needful for us to do, is to turn inward, to the light; which he makes synonymous with turning our backs upon the Scriptures, for the Scriptures must all go away—we must no longer look to them. That they can do nothing at all—that even the parables of our blessed Lord have no such effect, as that of reforming men, and turning them to the truth. That the injunction, contained in Holy Writ, to search the Scriptures, incorrect—that our Lord himself, called the people of his day to an account; in other words, reprehended them for attending to the Scriptures—that an application to this book introduced contention into the church—that the Scriptures divide Christian professors, and kill the spiritual life, and that to every rational mind this is as plain as the sun at noonday.

These are a part of those sentiments, of which the followers of Elias Hicks declare in their Address of the 4th month, that "they believe them to be *sound and edifying.*" It is to these, too, that the Epistle of the 6th month has reference, where it complains that "Friends travelling in the ministry with certificates from their monthly and quarterly meetings," "and other faithful friends," "were *unjustly* charged with undervaluing the Scriptures." How "unjustly" the charge was made, we cheerfully leave it to every Christian reader to determine!

The assertions of Elias Hicks relative to the Holy Scriptures, are the very reverse of those which the Society of Friends has always held respecting them. It is therefore not surprising, that his doctrine on this point, should be "pronounced unsound and spurious" by every true Quaker.

William Penn says, "We bless God for the Scriptures; we read them with comfort and advantage, and they are profitable to the perfecting the man of God, through the assistance of the Spirit. As face answers to face in a glass, so we say and know, the Spirit and Scripture answer each other." Vol. ii. p. 199. "Tis true, all the Spirit leads to is according to the Scriptures; it overturns them not." Vol. ii. p. 338.

In another place, speaking of the sacred Scriptures, he says, "With reverence we read, believe, and desire to always obey, the mind and will of God therein contained; and let that doctrine be accursed that would overturn them."

Again—"Whereas we in truth and sincerity believe them to be of divine authority, given by the inspiration of God through holy men—they speaking or writing as they were moved by the Holy Ghost: That they are a declaration of those things most surely believed by the primitive Christians, and that as they contain the mind and will of God, and are his commands to us, so they in that respect are his declaratory word, and therefore are obligatory on us; and are profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, and thoroughly furnished to every good work." "We both love, honour, and prefer

them, before all books in the world, ever choosing to express our belief of the Christian faith and doctrine, in the terms thereof, and rejecting all principles or doctrines whatsoever, that are repugnant thereunto."—Vol. ii. p. 878.

George Fox, speaking of the Holy Scriptures, declares, "We receive and embrace them as the most authentic and perfect declaration of Christian faith, indited by the Holy Spirit of God, that never errs." And in his declaration to the governor and council of Barbadoes, he says, "Concerning the Scriptures, we believe they were given forth by the Holy Spirit of God through the holy men of God, who, as the Scripture itself declares, spake as they were moved by the Holy Ghost: We believe they are to be read, believed, and fulfilled, (he that fulfils them is Christ,) and they are profitable for reproof, for correction, and for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works; and are able to make wise unto salvation, through faith in Christ Jesus."

We would earnestly request all our readers to compare these sentiments of our primitive Friends with those of Elias Hicks on the same subjects. The contradiction must be obvious at once.

LUTHER.

FOR THE FRIEND.

THE PROSE OF MILTON.

On this side of the Atlantic, at least, we have generally been in the habit of considering Milton only in his character of a great poet—only *then* as in

"His flight

Through utter and through middle darkness borne,
With other notes than to th' Orphean lyre,
He sung of chaos and eternal night"—

Or fed "on thoughts that voluntary move
harmonious numbers,"

"He rode sublime

Upon the seraph wings of ecstasy,"

"Above th' Aonian mount"—

beyond the boundaries of "this visible, diurnal sphere."

But he was also a distinguished writer of prose; and his being so little known among us in that capacity, must be ascribed principally to the extreme scarcity of his printed prose works. That difficulty is now removed by the recent publication in Boston of a selection from these, in 2 vols. We have been much gratified in looking through these volumes, and as many of our readers may not have met with them, we have thought a few extracts might be introduced with advantage into our columns.

The style of these writings may at first view appear rather repulsive; beside a certain quaintness of expression, there is a harshness, and an occasional involution in the construction of the sentences; encumbered also by frequent parenthesis, by no means calculated to please the fastidious delicacy of those who are never satisfied but with the artificial smoothness of well rounded periods. He remarks of himself, in allusion to this department of his labours—"I should not choose this manner of writing, wherein knowing myself inferior to myself, led by the genial power of nature to another task, I have the use, as I may account, but of my left hand." Notwithstanding these blemishes, however, which are characteristic of the writings of that period, there is much in the style of Milton to excite our admiration; it savours strongly of his pre-eminently rich and pregnant mind; appears a fit vehicle of those high thoughts and magnificent conceptions, as of a mind sur-

charged and straitened to be delivered. It is bold, nervous, stately, majestic; sometimes rugged, and sometimes breaking forth with a splendour of diction and illustration, scarcely any where exemplified but in his own matchless work, the "Paradise Lost."

The selection we shall first introduce, merits attention, not only as affording additional evidence of the author's deep, inbred piety, but of his capacity to enter adequately into a feeling and conception of those exercises which appertain to the priestly office, under a right sense of the burden and ministration of the word; and it is also calculated to encourage to faithfulness, by elevating the hopes of those who, though in a more private relation, are nevertheless conscious of having received valuable gifts—or in the language of the Psalmist, of "bearing precious seed," yet go forth, if we may so speak, weeping at the desolations which are abroad, and who are almost ready to shrink at the difficulties which present in the way.

How happy were it for this frail, and as it may be truly called, mortal life of man, since all earthly things which have the name of good and convenient in our daily use, are withal so cumbersome and full of trouble, if knowledge, yet which is the best and lightsomest possession of the mind, were, as the common saying is, no burden; and that what it wanted of being a load to any part of the body, it did not with a heavy advantage overlay upon the spirit! For not to speak of that knowledge that rests in the contemplation of natural causes and dimensions, which must needs be a lower wisdom, as the object is low, certain it is, that he who hath obtained in more than the scantiest measure to know any thing distinctly of God, and of his true worship, and what is infallibly good and happy in the state of man's life, what in itself evil and miserable, though vulgarly not so esteemed; he that hath obtained to know this, the only high valuable wisdom indeed, remembering also that God, even to a strictness, requires the improvement of these his entrusted gifts, cannot but sustain a sorer burden of mind, and more pressing than any supportable toil or weight which the body can labour under, how and in what manner he shall dispose and employ those sums of knowledge and illumination, which God had sent him into this world to trade with.

And that which aggravates the burden more is, that, having received amongst his allotted parcels, certain precious truths of such an orient lustre as no diamond can equal, which nevertheless he has in charge to put off at any cheap rate, yea, for nothing to them that will, the great merchants of this world, fearing that this course would soon discover and disgrace the false glitter of their deceitful wares where-with they abuse the people, like poor Indians with beads and glasses, practice by all means how they may suppress the vending of such rarities, and at such a cheapness as would undo them, and turn their trash upon their hands. Therefore, by gratifying the corrupt desires of men in fleshly doctrines, they stir them up to prosecute with hatred and contempt all these that seek to bear themselves uprightly in this their spiritual factory; which they foreseeing, though they cannot but testify of truth and the excellency of that heavenly traffic which they bring, against what opposition or danger soever, yet needs must it sit heavily upon their spirits, that being in God's prime intention and their own, selected heralds of peace; and dispensers of treasure inestimable without price to them that have no peace, they find in the discharge of their commission, that they are made the greatest variance and offence, a very sword and fire both in house and city over the whole earth. This is that which the sad prophet Jeremiah laments; 'Wo is me, my mother, that thou hast borne me a man of strife and contention!' And although divine inspiration must certainly have been sweet to those ancient prophets, yet the irksomeness of that truth which they brought, was so unpleasant unto them,

that every where they call it a burden. Yea, that mysterious book of Revelation, which the great evangelist was bid to eat, as it had been some eyebrightening electuary of knowledge and foresight, though it were sweet in his mouth, and in the learning, it was bitter in his belly, bitter in the denouncing. Nor was this hid from the wise poet Sophocles, who, in that place of his tragedy, where Tiresias is called to resolve king Oedipus in a matter which he knew would be grievous, brings him in bemoaning his lot, that he knew more than other men. For surely to every good and peaceable man, it must in nature needs be a hateful thing to be the displeaser and molester of thousands; much better would it like him doubtless to be the messenger of gladness and contentment, which is his chief intended business to all mankind, but that they resist and oppose their own true happiness.

But when God commands to take the trumpet, and blow a dolorous or a jarring blast, it lies not in man's will what he shall say, or what he shall conceal. If he shall think to be silent, as Jeremiah did, because of the reproach and derision he met with daily, 'and all his familiar friends watched for his halting,' to be revenged on him for speaking the truth, he would be forced to confess as he confessed, 'his word was in my heart as a burning fire shut up in my bones; I was weary with forbearing, and could not stay;' which might teach these times not suddenly to condemn all things that are sharply spoken, or vehemently written, as proceeding out of the stomach, virulence, and ill nature; but to consider that no man can be justly offended with him that shall endeavour to impart and bestow, without any gain to himself, those sharp but saving words, which would be a terror and a torment to him to keep back. For me, I have determined to lay up as the best treasure and solace of a good old age, if God vouchsafe it me, the honest liberty of free speech for my youth, where I shall think it available in so dear a concernment as the church's good. For if I be either by disposition or what other cause, too inquisitive, or suspicious of myself or mine own doings, who can help it? But this I foresee, that should the church be brought under heavy oppression, and God have given me ability the while to reason against that man that should be the author of so foul a deed, or should she, by blessing from above on the industry and courage of faithful men, change this her distracted estate into better days, without the least furtherance or contribution of those few talents which God at that present had lent me; I foresee what stories I should hear within myself, all my life after, of discouragement and reproach. 'Timorous and ungrateful, the church of God is now again at the foot of her insulting enemies, and thou bewailest; what matters it for thee, or thy bewailing? When time was, thou couldst not find a syllable of all that thou hast read or studied, to utter in her behalf. Yet ease and leisure were given thee for thy retired thoughts, out of the sweat of other men. Thou hadst the diligence, the parts, the language of a man, if a vain subject were to be adorned or beautified; but when the cause of God and his church was to be pleaded, for which purpose that tongue was given thee which thou hast, God listened if he could hear thy voice among his zealous servants, but thou wert dumb as a beast; from henceforward be that which thine own brutish silence hath made thee.'

Or else I should have heard on the other ear; 'Slothful, and ever to be set light by, the church hath now overcome her late distresses after the unwearied labours of many her true servants that stood up in her defence; thou also wouldst take upon thee to share amongst them of their joy; but wherefore thou? Where canst thou show any word or deed of thine which might have hastened her peace? Whatever thou dost now talk, or write, or look, is the aim of other men's active prudence and zeal. Dare not now to say, or do any thing better than thy former sloth and infancy; or if thou darest, thou dost impudently to make thrifty purchase of boldness to thyself, out of the painful merits of other men; what before was thy sin, is now thy duty, to be abject and worthless.'

These, and such like lessons as these, I know would have been my matins duly, and my even-song.

But now by this little diligence, mark what a privilege I have gained with good men and saints, to claim my right of lamenting the tribulations of the church, if she should suffer, when others that have ventured nothing for her sake, have not the honour to be admitted mourners. But, if she lift up her drooping head and prosper, among those that have something more than wished her welfare, I have my charter and freehold of rejoicing to me and my heirs.

FOR THE FRIEND.

SKETCHES OF EARLY PENNSYLVANIA HISTORY--NO. III.

In my present number I shall pursue in brief outline the policy of Pennsylvania, in reference to the Indian natives, or at least of that part of her citizens who remained attached to the precepts and practice of her first founders. In this sketch I shall be indebted to the interesting discourse of Roberts Vaux, though I may not always specifically quote from it.

The territory which William Penn acquired had been occupied to a considerable extent by the Swedes and Dutch previous to his arrival, who had introduced among the Indians that bane of human happiness, in savage as well as civilized life, namely, ardent spirits. The operation of this dreadful agent on the poor natives, was of the most disastrous kind; their unsubdued passions were rendered doubly ferocious, whilst every nobler and more exalted feeling which belonged to their nature, was obscured, if not obliterated. Wars, murders and disease, made fearful ravages among them, and whilst under the influence of these intoxicating draughts, they became the easy victims of craft and artifice, of robbery and spoil. One of the first acts of William Penn, on his arrival in 1682, was to remedy this evil as far as possible, by a legal enactment, subjecting every person to a considerable fine who sold ardent spirits to the Indians. The yearly meeting of Pennsylvania also took the subject into consideration, and in 1685 made a rule of discipline against the practice, which was revived in 1687 with a singular addition, which I presume in this day of general license and false liberty, would be put under the same sentence of condemnation as divers other wholesome regulations, by some styled bigoted and oppressive; it runs thus:—"And for the more effectually preventing this evil practice aforesaid, we advise that this our testimony be entered in every monthly meeting book, and that every Friend belonging to the said meeting do subscribe the same."

Concern for the welfare of this injured race, was constantly manifested by the Society of Friends, at that period, forming a majority of the inhabitants of Pennsylvania, and frequently in their annual assemblies they alluded to the hospitality and kindness of the Indians, as furnishing powerful reasons for a just and mild course of conduct towards them. But the influx of mercenary adventurers into the province, who came with far different views from those of our ancestors, "soon polluted the land which had been consecrated to justice, mercy and peace."

But "the evil tempers exhibited by those who sought their own aggrandizement at the cost of every virtuous principle, served to animate and enlarge the minds of others to perform acts worthy of their high calling, and thus present in bold relief the genuine and consistent character of the men, who were the founders and architects of the honourable fame of primitive Pennsylvania."

The discontents which arose from this and other causes, "occasioned much solicitude in the mind of Penn and his Friends, who assiduously exerted their authority in the legislature and elsewhere, to punish and prevent trespasses upon the acknowledged rights of the natives." Although the final departure of William Penn from his province in 1701, was a serious loss to the cause of benevolence and humanity, yet it did not intermit the labours of his friends and associates in the government, for the conciliation of the Indians and the melioration of their condition. Penn had given an example of attention to the welfare of this people, not only by acts of justice and by wholesome counsel when they came to Philadelphia, but also by visits to their towns in the interior; and this good example was followed by many of his Friends. An accident of a very touching character,

* Vaux's Discourse, page 12.

occurred in one of these missions of benevolence, performed by Thomas Chalkly, who in 1705 visited the Seneca and Shawanese Indians on the Susquehanna. "It is related that when he and his companions were about to part from the assembled Indians, an ancient queen called Ojuncho, who is represented to have been a person of distinction, and who spoke frequently in their councils, thus addressed the venerable minister of peace:—

"I look upon your coming as more than natural—you came not to buy and sell, and get gain, but for our good—we desire the Great Spirit to keep you from harm on your journey, and we bid you farewell."

The Indians, when asked why a female should, contrary to their customs, have obtained such respect among them, returned the quaint and appropriate answer—"it is because some women are wiser than some men."

In 1707, the assembly sent a deputation to William Penn, then in London, to solicit the recall of Governor Evans, who was charged with unwarrantable conduct towards the Indians. This application shows that a lively care was exercised by the legislature for the protection of Indian rights.

In 1711 a requisition of money was made by Queen Anne, for aid in carrying on a war in Canada—those members of the assembly who were conscientiously opposed to war, objected to the tax, and gave the additional reason for declining payment, viz. that Pennsylvania had expended, and was expending large sums of money for the preservation of peace among the Indians. This fact "is a proof of the untiring labours of at least a portion of those in authority at that period, to maintain amicable relations with the natives."

It appears that the Indians had the discernment to perceive, and the gratitude to acknowledge, the laudable designs of those amongst the whites, who were desirous to promote their real welfare; for at a conference held in Philadelphia in 1713, attended by a large number of Delawares, Sassoonan, one of their chiefs, thus spoke:—

"The calumet, which we carried to all the nations, we have now brought here; it is a sure bond of peace amongst them, and between us and you; we desire by holding up our hands, that the God of Heaven may witness, that there may be a firm peace between you and us for ever. We heard of some murmurs among some of our people, and to prevent any trouble, we come to renew our former bond of friendship. When William Penn first came, he made a clear and open road, all the way to the Indians! We desire the same may be kept open, that all obstructions may be removed, of which, on our side, we will take care. Let the peace be so firm, that you and us, joined hand and hand, even if the greatest tree falls, it shall not divide us. As our fathers have been in peace, so let us, and our children, as they come into the world hereafter, be in peace, that it may be continued from generation to generation, for ever."

This remarkable speech, while it bears honourable testimony to the character of Penn, shows the manly and generous temper of the race with which he treated.

During the administration of governor Keith, which commenced in 1717, the inhabitants of the province and their aboriginal friends, sustained a severe affliction in the death of William Penn; and while suffering under its immediate pressure, the alarming intelligence reached the governor, that a body of southern Indians had actually invaded the settlements on the Susquehanna, in hostile array, against the Six Nations. This was the first time that the inhabitants of Pennsylvania had been threatened with the horrors of war; and the assembly urged the executive to take immediate measures not only to prevent any hostilities against the whites, but also to reconcile and mediate between the belligerent tribes, promising that the legislature would vote the most liberal supplies for the attainment of this good end. The governor accordingly made a journey to Virginia to prevail on the authorities there to influence the Potowmac Indians; and after his return held a treaty at Conestogue with the deputies of the Five Nations. This interview occurred in 1721. In delineating the causes of their pre-

* See Vaux's Discourse, p. 14 and 15.

sent difficulties, one of the chiefs said, "that all their disorders arose from the use of rum, which took away their sense and memory; that they had no such liquor among themselves, and were hurt with what the white people brought among them." He mentioned William Penn in terms of the most grateful affection, styling him "The great and good Onas," and concluded his speech in the following characteristic language: "The Five Nations faithfully remember all their ancient treaties, and now desire that the chain of friendship may be made so strong, as that none of the links can ever be broken; but as a chain may become rusty, we desire it may now be so well cleaned, as to remain brighter and stronger than ever it was before." This conference exhibits in a prominent point of view, the advantages which resulted from a kind treatment of the Indians, and gives conclusive evidence that nothing more was wanting to preserve peace than a mild and just conduct towards them, such as the illustrious founder of our state had practised and enforced. B.

(To be continued.)

THE FRIEND.

TWELFTH MONTH, 1, 1827.

It would be ungrateful in us to withhold our acknowledgments for the liberal patronage which the Friend has received. It is an expression of satisfaction with our labours, which is truly gratifying, and which we shall spare no exertion to merit. This continued progressive increase of our subscription list, has justified us in making some change in the appearance of the journal. The last, and the present number, are printed with an entirely new type; and we hope are executed in a style at once agreeable to our readers, and creditable to the work itself. Circumstances beyond the control of the editor and publisher, and which occur notwithstanding all our care to avoid them, sometimes prevent our subscribers from receiving their numbers regularly. We respectfully request those who may be thus unpleasantly disappointed, to give us information, and forward particular directions how the paper shall be addressed to them. No pains shall be spared to remedy the evil.

TO CORRESPONDENTS.

We have a number of valuable contributions in reserve, for which we hold ourselves obliged to our good friends. It is but due to them to observe, that allotting to one the priority in point of time over another, is by no means to be considered as the measure of our preference, but rather for the purpose of securing a suitable diversity for each number; and therefore it may sometimes happen, that an article for which our partiality is greatest, may be the longest deferred.

It seems right also that we should offer some remarks upon another class of productions, which are accumulating on our files, both in prose and verse. Many of these afford evidence of talent at composition, worth cherishing and cultivating, yet do not entirely come up to the character which we aim at for the Friend. This, however, ought not to operate as a discouragement, or prevent further at-

tempts. On the contrary, such should be incited to renewed exertions, in the remembrance that several eminently distinguished literary characters, corrected, concocted, and elaborated abundantly, before they could satisfy themselves; and others wrote much which their riper judgment condemned to the flames. The artisan does not produce a perfect piece of cutlery at a single heat; and after it has been fully wrought out, it must undergo the process of the polisher, and of garnishing.

(Concluded from our last.)

A REPROOF TO THE UNFAITHFUL.

How long shall the Spirit of the Lord strive with you, O ye careless and unfaithful, who are convinced of the truth of God, and come to meetings, confess to the testimony, and profess it in the world, and are yet unsanctified and unregenerated, and so have no part nor lot in the blessed word of life eternal. What can ye hope for from the hand of the Lord at the hour of your death and day of your judgment? Will not God remember unto you the day of your visitation, his strivings, his waitings, his long suffering; how often he would have gathered you, that ye might have inherited substance. Awake, awake, ye sensual, ye earthly minded professors of the truth, that Christ Jesus may give you life; for I may say with the apostle, and that weeping too, there are too many unworthy of the great favour and mercy of God, who under all their pretences to religion, walk in the way of those whose god is their belly; who glory in their shame, and who mind earthly things, pursuing uncertain riches, and trusting in their store; if redeemed from scandalous things, yet abounding too much in more hidden evils—envy, covetousness, high-mindedness, meddling in other folks' matters, out of the watch, out of the cross that crucifies the flesh and delivers the spirit to serve God in the newness of life. O! knowing the terrors of the Lord, let me persuade you while it is to-day to hear his voice, his living word that cleanseth the young man's way; and believe in the light whilst ye have the light, that ye also may be the children of light, in which the nations of them that are saved must walk; lest it pass away from you and the night overtake you, in which the works of peace cannot be wrought. O friends, your doom will be the most dismal, and your end the most horrible of all others that are called, and would not do it. Will not he make such Jews of the synagogue of Satan, who are not Jews inward, neither your circumcision that of the heart?

Be assured, that in the day of his winnowing, ye shall go to the chaff, and the wind of his fury shall drive you from the joy of his presence for ever. Therefore receive my counsel in the love of God, be faithful to his truth, wait and watch in it, that ye may be delivered in the hour of temptation. It will try you***, limit your desires, bound your affections, it will make you humble; so God will teach you, and so will he guide you in judgment, and clothe you with salvation. I have a trouble upon my soul, and my spirit is pained for you. I would have nothing lost but the son of perdition. I would have you all gathered and nothing cast away that is called of God. I would have all come to the knowledge of the truth as it is in Jesus, and be saved. This I send you as a farewell to you in the name and power of the God of my salvation, and in so doing am clear of you all. Your true friend,

WILLIAM PENN.

A VISITATION TO THE ENQUIRING.

Ye are the workmanship of God as well as I, and he hath made us for an end of glory to himself. Come see, search and try how we answer it. Ye have souls as well as I, and ye must give an account as well as I, for we must all die and come to judgment. Turn in therefore and see how it stands betwixt you and your Judge, for by Jesus Christ, the light of the world, will God judge all men. Therefore, with the

light of Christ which is within you, judge yourselves, that ye may not be judged: put away the evil of your doings, love the light, join to it, walk in it, it will give thee a sight of the spirit of the world, and the fruits of it, from the Spirit of God and the fruits thereof, by which ye will receive an understanding of him that is true, whom if ye receive ye shall live in him that is true, and he will give you power to become the children of God, born not of flesh and blood, but of the incorruptible word and will of God. O hear his voice that ye may be his sheep; let him go before you, and do ye follow him, and he will give unto you eternal life. O ye hungry and thirsty ones that want, seek, and cry for eternal life, his light within you that brings life and immortality to light. And if it should be said, can any good come out of Nazareth, can such a day of small things bring salvation? I say, O come and see, for we who have believed have seen his glory to be that of the only begotten of the Father, full of grace and full of truth; he is the good Samaritan, the physician of value, he cures our diseases, he heals our breaches, he leads us in the ways of pleasantness and in the paths of peace. There are riches in his reproaches, and a crown in his cross. Remember who desired eternal life, and what hindered; therefore give up all, let not Isaac be spared when he calls, and follow him fully. Out of him the enemy is too strong for you; in him ye are too strong for the enemy: therefore, wait in the light of Christ, and watch. This is painful to flesh and blood, but that must not inherit the kingdom. It brings the soul into the liberty of the sons of God, where the peace of God and the joy of his salvation far for it is just with God to give such up to strong delusions, who hold the truth in unrighteousness, and profess it in their own spirits, not in the Spirit and power of God, whose tongues are their own, whose wills and affections are their own, and under the profession of truth can give them their swing! Such as these become the subjects of Satan's devices, and too often by a loose conversation or high-mindedness, and unsubjectedness, cause grief, and give great trouble to the churches of Christ; for many may never leave the profession of the truth, that may be troublers of the peace of Jerusalem here, and vessels of wrath hereafter. Be therefore warned, ye foolish virgins, ye vain professors of the truth. Pray, fear, and dread of the end. I send this caution to you, that ye may repent and do your first works O that ye may have eternal life, that ye may not miss of your desire through the subtle working of the enemy of your souls, that seeks to divert you, from the right way of God by many stumbling blocks; but be not offended in him and he may bless you; remember that all things are possible with him with whom ye have to do, for all power in heaven and earth is given him that hath enlightened you; therefore do not murmur, do not despond; do not presume, but hearken to his voice, in which the prince of this world hath no part, and he will give you power to resist him. And remember that to them that overcome, shall be given a new name, and they shall have right to eat of the tree of life that stands in the midst of the Paradise of God. May God shed abroad his love abundantly in your hearts to the love and obedience of the truth, that ye may be all saved in the day of the Lord, in whose visiting love I bid you all farewell. Your well wishing friend,

WILLIAM PENN.

From the Downs, the 30th of 6th mo. 1682.

FOR THE FRIEND.

One of the lamentable and wide spreading evils arising from the unhappy schism in the Society, is the general dissemination of unfounded and erroneous statements. The injurious effects of this circumstance are not confined to any particular class. Anxious to support the cause in which we embark, we are too apt to credit every flying report, which we deem favourable to our purpose; and without inquiring into its merits, promote its circulation, until, with many, it obtains the character of fact. In numerous instances, such reports

would be discovered on examination, to be wholly destitute of any foundation; but for want of taking this precaution, many well meaning persons become the subjects of mischievous deception, and have been deeply prejudiced and embittered against their truest friends. Others, through the baneful influence of falsehood and wilful misrepresentation, are gradually enlisted in the cause of libertinism and unbelief, until the prospect of their rescue from the snare into which they are decoyed, becomes almost hopeless.

Finding that they have been often misled, some preface their narrations with various cautionary phrases, in order to secure themselves from any responsibility, which neither make truth of their relations, nor completely remedy the evil to which their hearers are exposed. The next person, confiding in the veracity of his author, and perhaps forgetting that his story was mere rumour, gives it the colouring of fact; and thus, while we flatter ourselves with being very guarded in our assertions, we may be the involuntary vehicles of untruth and misstatement, prejudicial to private character and the cause of religion at large. The safe habit of taking heed *how* we hear is insensibly destroyed, which will soon be followed with neglecting to take heed *how* we speak. In this way many are made the dupes of every plausible tale, and are drawn into the current of detraction, concluding that the support of their cause is sufficient authority, even if it be at the sacrifice of correct principle, and the substantial reputation of their opponents. As it is altogether possible that a steady and inflexible regard to truth, may be imperceptibly weakened by the operations of this news-telling spirit, would it not be well to appropriate occasionally a column of the Friend, for the purpose of inculcating the benefits of keeping strictly to the truth, and to exhibit the odiousness of the vice of lying? S.

From Poulson's American Daily Advertiser.

INTERESTING DECISION.

The Commonwealth, } Indictment for the
vs. } murder of his wife.
William Leshner. }

At the swearing of the jury in this case, at the present term of the Oyer and Terminer, Isaac W. Morris, a member of the society of Friends, being called as a juror, declared to the court his unwillingness and inability to find a verdict of conviction, whatever might be the evidence, in a capital case.—The attorney for the commonwealth, thereupon, offered to challenge the juror *for cause*. This was objected to by the counsel of the prisoner; they alleged that the declaration of the juror was no cause of challenge, and contended that he should be affirmed. After argument at length on each side,

Chief Justice Gibson said in substance, that he considered the point as recognised and ruled by the late Chief Justice Tilghman and himself, in a former case in the same court,* where a member of the Friends' Society was

committed to prison for refusing to serve as a juror, in a capital trial. The case fell within none of the causes of challenge laid down in the books—it was an error and a mere abstract opinion of the juror's; if the prisoner had advantage by it, the Court was not to deprive him of it; and he thought the juror *should be affirmed*, as being "*omni exceptione major*."

Judge Rodgers, who had been called from the Court of Nisi Prius, adjoining, to take part in the decision, in giving his opinion, denied the right of the Court to place the juror in a situation to violate his conscientious rights; such interference would be a violation of the constitution. "Lead us not into temptation," said Judge R. is our daily prayer; and to compel the juror to act either against his conscience, or the law, would be to tempt him to wrong. The obvious religious persuasion of the juror confirmed him in believing his declaration was a *sufficient cause* for challenge.

Judge Todd did not think the point decided in the former case referred to; that *there*, the juror had only asked to be excused. We are bound, said he, to support the law. Murder ought to have the punishment which the law provides, or no punishment at all. It would be an abuse of language to say that an assassin was *tried* by jurors who felt the convictions which Mr. Morris had expressed. He gave his opinion that the cause of challenge *was good*,

The juror was excused, and another substituted.

For the prisoner, Messrs. *McLaughlin* and *D. P. Brown*. For the commonwealth, Mr. *Pettit*.

The Alpine Horn.—The Alpine Horn is an instrument constructed with the bark of the cherry tree, like a speaking trumpet, and is used to convey sounds to a great distance. When the last rays of the sun gild the summit of the Alps, the shepherd who dwells highest on those mountains, takes his horn and calls aloud, "*Praised be the Lord!*" As soon as he is heard, the neighbouring shepherds leave their huts and repeat those words. The sounds last many minutes, for every echo of the mountains and grotto of the rocks repeat the name of God.—How solemn the scene! Imagination cannot picture to itself any thing more sublime; the profound silence that succeeds, the sight of those stupendous mountains, upon which the vault of heaven seems to rest, every thing excites the mind to enthusiasm. In the mean while the shepherds bend their knees, and pray in the open air, and soon after retire to their huts to enjoy the repose of innocence.

It is common to say that a liar will not be believed although he speaks the truth; but the converse of this proposition is equally true, but more unfortunate, that a man who has gained a reputation for veracity, will not be discredited, although he should utter that which is false; but he that would make use of a reputation for veracity to establish a lie, would set fire to the temple of truth, with a faggot stolen from her altar. C. C. COLTON.

In the following chaste little production, imbued with so much of genuine devotional feeling, and which is taken from one of the back numbers of the Bucks County Patriot, we think we recognise an old acquaintance, the friend of our boyhood, with the peaceful solitudes of whose rural retreat we cherish very pleasant associations. We feel under considerable embarrassment as to the mode of address, or the terms of solicitation, with which to approach his coy muse—not coy in regard to *himself*, for she seems ever ready at *his* bidding, but as to all intermeddling of *others* with her rights and privileges—but we must say, that we should be exceedingly happy to open to *him* a free channel of communication for the embellishment of our columns, in prose or poetry, for in either department he is equally at home.

Be thou my strong rock for an house of defence to save me; for thou art my rock and my fortress.—Psalm xxxi. 2, 3.

A man shall be as an hiding place from the winds, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land.—Isaiah xxxii. 2.

The name of the Lord is a strong tower; the righteous runneth into it and is safe.—Rev. xviii. 10.

To living waters in a thirsty sand—

A tower of strength to which the righteous flee—
A rock's vast shadow in a weary land,

To these fond man hath loved to liken Thee,
Fountain of light and life! but, oh! how weak,
How feeble language, when of Thee we speak.

Yet Thou, whom highest heaven cannot contain,
Who fillest all things, (oh! consoling trust!)
Though throned in blessedness, wilt not disdain
The simple offering of a child of dust—
The broken accents of adoring love—
When the full heart impels the tongue to move.

A strong tower Thou!—to which the righteous flee,
And find that safety thou alone canst give;
But, Heavenly Father! to that tower, to Thee,
The sorrowing sinner too may fly and live,
The bruised reed that healing shadow share,
And living water ever flowing there.

When the transgressor who had wandered far
O'er the wild waste, the abode of sin and shame,
Repentant turn'd—did aught his progress bar
To that dear holy home from whence he came?
No! all his sorrows, all his soul's alarms
Found sweet oblivion in a Father's arms.

Oh! happy he who knows that Father near,
Who finds, when tempests of affliction beat,
From sin and sorrow, danger, doubt and fear,
The rock of ages a secure retreat;
Who makes the eternal pearl of price his own,
That bosom treasure, to the world unknown.

O! happy he! who in that awful hour
When earth must vanish from his closing eye,
Feels full assurance of that love, whose power
For the freed soul can happier worlds supply.
To him, resigned to all thou mayst ordain,
To live is pleasure, and to die is gain.

And without this can aught terrestrial merit,
The name of solace, for the immortal mind?
That emanation of the eternal spirit,
From Heaven descended and for Heaven designed.
What's man's experience but corroding care?
In life delusion, and in death despair!

* The case of the Commonwealth vs. James Allen, for murder, tried at the Oyer and Terminer, at Philadelphia, November, 1831.

DIED, on the evening of the 7th ult. in the 50th year of his age, THOMAS CARPENTER WHARTON, Merchant, of this city.

It is with feelings of more than ordinary interest, that we record the lamented decease of this our worthy and much esteemed fellow-citizen. But these emotions of sorrow and regret, which the removal of a long loved friend is calculated to awaken, are subdued and mitigated in the instance before us, by the pleasing reflection, that as regards him, death had no sting, nor has the grave obtained any victory.

With the holy confidence and tranquillity of a humble Christian, our departed friend bade a last adieu to the bright and busy scenes of life; he put off the pains, the perplexities and the sorrows of an inconstant and transitory world, "in the full assurance of faith;" and animated by a "hope replete with immortality, and eternal, holy life."

In the various relations of private and domestic life, he sustained an amiable and unsullied character. He was a tender and affectionate husband, a generous, sincere, and constant friend. As a man of business, he maintained a high standing for integrity, punctuality, and correctness in all his transactions.

But it was in the solitary chamber of sickness, while languishing under a tedious and acutely painful disease, during a confinement of many months' continuance, that the Christian virtues which adorned his character, shone most sweetly and with the brightest lustre. It was there, that he proved by the severest tests, the all-sufficiency of divine grace to triumph over those frailties and infirmities, which our fallen nature "is heir to;" and through steadfast faith in the merits and mediation of a crucified and risen Saviour, to conduct the ransomed soul, with holy serenity, and humble, yet confiding hope, through the dark valley of the shadow of death.

Through the course of his life, he had not been remarkable for an extraordinary attention to the subject of religion: indeed his habitual distrust of himself, and a sense of his own unworthiness, induced him always to speak of his devotional feelings with great diffidence, and rather to conceal than to make a parade of them. But it has seldom fallen to our lot to witness such unconquerable patience, so constantly maintained, under complicated and agonizing sufferings; or more cheerful, submissive resignation to every dispensation of an all-wise and merciful Creator, than his dying bed exhibited. If the keenness of his pain extorted an involuntary exclamation, which rarely occurred, he would immediately recall the expression; and even when earnestly petitioning at the throne of grace for a release from his afflicted tenement, he would close his humble supplication with the divine language, "Not my will, O Lord, but thine be done." These were not the results of human reason or human excellence—it was no fine-spun philosophy, nor any novel system of rational religion, that produced these blessed effects. It was the triumph of grace over nature;—they were the genuine fruits of that "grace and truth which come by Jesus Christ;" and of living faith in Him, as the propitiation, the Mediator, the Advocate and Saviour, of a fallen, a helpless world.

For months previous to his dissolution, the great subject of religion and the awful realities of eternity, were the theme of his meditation and his converse. He was little disposed for conversation, except on these momentous concerns; and during the many hours which passed away in silence, there is good cause to believe that the great work of redemption and sanctification was mercifully completing. For a few weeks, however, before the last solemn scene, he often spoke on religious subjects, and not unfrequently was engaged in fervent supplication on his own account, or in behalf of others. A few of those expressions were noted down at the time, and some of them may be profitably introduced here.

One afternoon, being much exhausted with pain and weakness, he thus ejaculated: "Oh Lord! if it seem good in thy sight, Oh sanctify me—clothe me with the white robe—permit me to enter into the marriage chamber—cleanse me in the precious blood of Jesus, the Lamb immaculate, who suffered on Calvary's mount!" In a few moments after, "Ah! when on the cross, he said to the thief, this day shalt thou

be with me in paradise;—Oh! precious, precious words—I have no other hope: Lord, have mercy on me."

On another occasion, being in great pain, he said, "Oh! that I was in heaven.—Oh! most merciful God, blot out all my sins, and remember my transgressions no more." Alluding to his weak and exhausted condition, he exclaimed, "What a humbling state is this! I am as helpless as a little child. I think if the aspiring, scheming men of the world were to reflect, that all their pride and thriving must end at last in this, it might regulate their views a little;" then added, with much earnestness, "I have nothing in myself to trust to;—nothing but the blessed promises of a crucified Saviour, who suffered on Calvary's mount for the sins of the whole world." After some religious conversation with a friend, he remarked, "I hope I do not go too far when I say, I am now willing either to live or die;" and to another friend, "I die in peace with all the world."

Though not himself a member of the Society of Friends, he was deeply concerned on account of those erroneous principles which have induced so many to forsake their "first love," and often mourned over these in pathetic language. "They were a people," said he, alluding to the Society, "who for their peaceable spirit, were once the admiration of all around them—now thrown into confusion and disorder, by artful and designing men, who have done much, of late, to draw them off from the right foundation. Oh! it is cruel, cruel, to rob poor man, that is nothing of himself, of the only hope and comfort that he can depend on—the mercies and the merits of a crucified Saviour. I hope that many innocent ones that have been deluded, may see, ere it be too late, wherein they have been deceived; for all the sophistry, and reasoning, and false philosophy of man, that is now so prevalent, can never bring infinite Wisdom on a level with their views. Enough is shown us for our redemption; and secret things belong unto God. Well has the poet said, 'Men rush, where angels dare not tread.'"

It was the privilege of the writer of this article, to pass a night with his afflicted friend a short time previous to his decease—and to witness his patient resignation, his calm, confiding hope, and his unshaken faith in the mercy and meditation of the crucified Immanuel. As I silently watched by his dying bed, he was frequently absorbed in earnest and solemn supplication: "Oh most gracious and merciful Lord God! be pleased to blot out all my transgressions, and to remember my iniquities no more, for the sake of thy dear Son, our Lord and Saviour Jesus Christ, the immaculate Lamb, who offered up his life, and shed his precious blood, for poor sinners." Soon after this, he expressed the deep and abiding sense of his own unworthiness, which continually impressed his mind: "Oh!" said he, "what a poor creature I am—how unworthy of the many mercies I enjoy: I have every thing to make me comfortable; but ah! what would all these outward comforts do for me, if I had no hope for eternity. We are poor, lost, fallen creatures: we can do nothing for ourselves." His friend, alluding to the pardon and power that is in Christ Jesus, and the plenteous redemption which he has in store for those who sincerely and humbly ask it of him; he replied with much earnestness, and a countenance animated with joy, "Oh! yes: he is a most merciful and precious Saviour! My only hope is in him and his merits: I have nothing in myself to trust to." Some hours after, being assisted to turn in bed, he pleasantly observed, "What a poor, helpless creature I am, unable to do any thing for myself. Oh! could the busy, active men of this world but realize the idea, that they must at last come to this, how would it humble their pride; how would it subdue their ambition! Could they but see the awfulness of the eternal world, and the soul's salvation, as I now see it, how would it check their swift and thoughtless career!"

A friend calling to see him, inquired how he was; he replied, "Almost gone!" then added—"Oh that it was the Lord's will to take me, to release me from pain and suffering: but I desire to be patient, to trust in the immaculate Lamb, Christ Jesus, who suffered on Calvary's mount for the sins of the whole

world; I have no other hope than in his merciful intercession. Ah! precious promise—consoling reflection! even the malefactor who died with Him was accepted, and an assurance given him, that he should be with him, that day, in paradise. And how encouraging is the parable of the labourers in the vineyard! Some were sent in, even at the eleventh hour, and received as much as those who had borne the burden and heat of the day—Oh! how comforting! O Lord God Almighty, receive my poor soul, through the blood of the Lamb, that taketh away the sins of the world."

On the evening previous to his release, being very low and feeble, he several times repeated the word "foundation." Some inquiry being made of him relative to what he said, he replied, with much exertion, "The only sure Foundation, Christ Jesus the Son of God." He then spoke, at intervals, of his glorious offices, his attributes, and mercies, which were, indeed, often the theme of his discourse; adding, "If some persons were to hear me, they might think I was very presuming—No, I am nothing—though I trust I have not led a wicked life; yet I have done the things I ought not to have done, and left undone those things which I ought to have done. I have nothing to trust in but mercy, mercy. It is not the fear of death that makes me speak thus: I held these sentiments when in health."

The last conflict was now evidently at hand, and he earnestly desired the prayers of those present on his behalf, expressing his belief that the prayers of the righteous would avail much. A short time previous to his departure, he slowly repeated, with a low and interrupted voice, "The Lord giveth—the Lord taketh away—blessed be his name—for ever—and ever."

It had several times been his earnest prayer, that if consistent with his Lord's will, his long continued sufferings might be alleviated before the solemn close arrived, and that at last he might pass quietly away. His petition was graciously answered; he departed with great ease and composure on the 7th ultimo, leaving his bereaved relatives the consoling assurance, that through adorable mercy, his purified and redeemed spirit has been permitted to join the general assembly of the just, in singing the holy anthem of the ransomed in heaven, "Worthy, worthy is the Lamb that was slain—for thou hast loved us, and washed us from our sins in thine own blood, and made us unto our God, kings and priests." H.

Injurious application of cotton to the dressing of wounds.—The real cause of the ill effect of cotton when applied in the dressing of wounds, is to be seen in its formation. On viewing the fibres of cotton in the microscope and under considerable magnifying powers, it will be found that each fibre is flat, like that of a riband with sharp edges, which no doubt act in lacerating instead of healing the wound. The fibres of flax or linen, on the contrary, when viewed in the microscope, under similar circumstances, and especially when the flax has been dressed in the best manner, present the appearance of polished cylinders, beautifully transparent. Hence the superiority of linen will be self-evident. And it shows that the microscope will frequently afford an unerring test of the real cause of good or ill properties of substances when properly applied in their examination.

A solid and substantial greatness of soul, looks down with a generous neglect on the censures and applauses of the multitude, and places a man beyond the little noise and strife of tongues.—ADDISON.

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THE FRIEND.

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FOR THE FRIEND.

The following article, which is extracted from the last number of the *London Quarterly Journal of Science*, contains the most concise and interesting account I have seen of the recent discoveries in Egyptian literature. The extraordinary interest of the subject will attract and richly repay the attention of all the readers of the *Friend*. The restoration of the language of ancient Egypt, after an oblivion of two thousand years, may be considered as one of the most wonderful events of this wonderful age. The steps by which this discovery has been made; the singular coincidences which have attended it; the intense interest we must all feel in the events of the times, which it has unfolded to view, are but the faint dawn and promise of what must attend the further discoveries to which it may lead. From a few papyri and tablets; inscriptions copied here and there from tombs and temples, and pyramids; the age of Sesostrius, of the Exodus and the Pharaohs, has been ascertained. What then may we not expect, when the temples and the ruins with which not only Egypt and Nubia, and Ethiopia, along the whole of the Nile, but the very Desert, as far as the Red Sea and the confines of Syria are strewn, shall have been examined and deciphered? It is a singular phenomenon in the annals of our species, that the earliest should be also the most enduring monuments of civilization. Was not the memory of that great universal catastrophe, which had but recently swept away every trace of human labour, the impelling motive to all these mighty excavations and constructions; to those records upon everlasting granite, of the names of ephemeral kings and dynasties? That thus the fame of monarchs and of empires might be placed beyond the reach of the elements, and of time itself, to efface? Whatever we may think of the motive for these constructions, they must be admitted to furnish a marvellous instance of the manner in which the moral government of the world bends the will and the purposes of men, to work the counsels of the Almighty. The worship of the true and living God, was maintained in the family of Abraham from the time of Noah; it was preserved in the nation to which he gave birth; and since the advent of the Redeemer, there have never been wanting true disciples of his gospel. Yet, although a pure faith has thus been kept

alive upon the earth, from the time of Noah, it has been but as a spark, ready oftentimes to perish.

The slow progress, the slight influence upon the world at large, of the precepts of Christianity, are among the inscrutable counsels of Infinite Wisdom. "The fulness of time," perhaps, is at length dawning. A knowledge of the Holy Scriptures is fast spreading throughout every nation of the earth, and we cannot doubt, that He who has so miraculously preserved the sacred volume, will bless, wherever it is known, its effect upon the heart. More just and pacific principles of policy, may be discerned amidst the wars and revolutions of both hemispheres to be struggling for the ascendancy. "The golden girdle," as it has been called, of commerce, is fast encircling the globe, and binding nation to nation, and continent to continent, by the ties of interest, to the occupations of peace and industry. Is it the dream of an enthusiast to suppose, that the proofs of the truth of Sacred Writ, which must silence every cavil, and drive the unbeliever from his last covert of doubt; the proof derived from records, coeval perhaps with the children of Noah, were purposely sealed up in an unknown tongue, to be opened and examined in the fulness of time—then, when all things else should conspire to bring home the evidence with the strongest conviction, and impart to it an intensity of interest, which nothing else but a miracle could awaken?

On the Recent Elucidations of early Egyptian History.

Since the commencement of the present century, the researches of philologists have ascertained that the language of ancient Egypt—the language of the hieroglyphical inscriptions engraven on its ancient temples and monuments, and of the still existing manuscripts of the same period—differs from the modern Egyptian or Coptic, only in the mixture in the latter of many Greek and Arabian, and a smaller portion of Latin words, introduced during the successive dominion of the Greeks, the Romans, and the Arabs, and occasionally substituted for the corresponding native words. The grammatical construction of the language has remained the same at all periods of its employment: and it finally ceased to be a spoken language towards the middle of the seventeenth century, when it was replaced by the Arabian.

In writing their language, the ancient Egyptians employed three different kinds of characters. First, *figurative*, or representations of the objects themselves. Second, *symbolic*, or representations of certain physical or material objects, expressing metaphorically, or conventionally, certain ideas; such as, a people obedient to their king, figured, metaphorically, by a bee; the universe, conventionally, by a beetle. Third, *phonetic*, or representative of sounds; that is to say, strictly alphabetical characters. The phonetic signs were also portraits of physical and material objects; and each stood for the initial sound of the word in the Egyptian language which expressed the object portrayed: thus a lion was the sound L, because a lion was called Labo; and a

hand a T, because a hand was called Tot. The form in which these objects were presented, when employed as phonetic characters, was conventional and *definite*, to distinguish them from the same objects used either figuratively or symbolically; thus, the conventional form of the phonetic T, was the hand open and outstretched; in any other form the hand would either be a figurative, or a symbolic sign. The number of distinct characters employed as phonetic signs, appears to have been about 120; consequently many were homophones, or having the same signification. The three kinds of characters were used indiscriminately in the same writing, and occasionally in the composition of the same word. The formal Egyptian writing, therefore, such as we see it still existing on the monuments of the country, was a series of portraits of physical and material objects, of which a small proportion had a symbolic meaning, a still smaller proportion a figurative meaning, but the great body were phonetic or alphabetical signs; and to these portraits, sculptured or painted with sufficient fidelity to leave no doubt of the object represented, the name of hieroglyphics, or sacred characters, has been attached from their earliest historic notice.

The manuscripts of the same ancient period make us acquainted with two other forms of writing practised by the ancient Egyptians, both apparently distinct from the hieroglyphic, but which, on careful examination, are found to be its immediate derivatives: every hieroglyphic having its corresponding sign in the *hieratic*, or writing of the priests, in which the funeral rituals, forming a large portion of the manuscripts, are principally composed; and in the *demotic*, called also the *enchorial*, which was employed for all more ordinary and popular usages. The characters of the hieratic are for the most part obvious running imitations, or abridgments of the corresponding hieroglyphics; but in the demotic, which is still further removed from the original type, the derivation is less frequently and less obviously traceable. In the hieratic, fewer figurative or symbolic signs are employed than in the hieroglyphic; their absence being supplied by means of the phonetic or alphabetical characters, the words being spelt instead of figured; and this is still more the case in the demotic, which is, in consequence, almost entirely alphabetical.

After the conversion of the Egyptians to Christianity, the ancient mode of writing their language fell into disuse; and an alphabet was adopted in substitution, consisting of the twenty-five Greek letters, with six additional signs, expressing articulations and aspirations unknown to the Greeks, the characters for which were retained from the demotic. This is the Coptic alphabet, in which the Egyptian appears as a written language in the Coptic books and manuscripts preserved in our libraries; and in which consequently, the language of the inscriptions on the monuments may be studied.

The original mode in which the language was written having thus fallen into disuse, it happened, at length, that the signification of the characters, and even the nature of the system of writing which they formed, became entirely lost; such notices on the subject as existed in the early historians being either too imperfect, or appearing too vague, to furnish a clue, although frequently and carefully studied for the purpose. The repossession of his knowledge will form, in literary history, one of the most remarkable distinctions, if not the principal, of the age in which we live. It is due primarily to the discovery by the French, during their possession of Egypt, of the since well-known monument called the Rosetta Stone, which, on their defeat and expulsion by the

British troops, remained in the hands of the victors, was conveyed to England, and deposited in the British Museum. On this monument the same inscription is repeated in the Greek and in the Egyptian language, being written in the latter both in hieroglyphics and in the demotic or enchorial character. The words Ptolemy and Cleopatra, written in hieroglyphics, and recognised by means of the corresponding Greek of the Rosetta inscription, and by a Greek inscription on the base of an obelisk at Philæ, gave the phonetic characters of the letters which form those words: by their means the names were discovered, in hieroglyphic writing, on other monuments of all the Grecian kings and Grecian queens of Egypt, and of fourteen of the Roman emperors, ending with Commodus; and by the comparison of these names one with another, the value of all the phonetic characters was finally ascertained.

The hieroglyphic alphabet thus made out, has been subsequently applied to the elucidation of the earlier periods of Egyptian history, particularly in tracing the reigns and the succession of the Pharaohs, those native princes who governed Egypt at the period of its splendour; when its monarchy was the most powerful among the nations of the earth; its people the most advanced in learning, and in the cultivation of the arts and sciences; and which has left, as its memorials, constructions more nearly approaching to imperishable, than any other of the works of man, which have been the wonder of every succeeding people, and which are now serving to re-establish, at the expiration of above 3000 years, the details of its long-forgotten history. To trace these stupendous monuments of art to their respective founders, and thus to fix, approximately, at least, the epoch of their first existence, is a consequence of the restoration of the knowledge of the alphabet and the language of the inscriptions engraven on them. We propose to review, briefly as our limits require, the principal and most important facts that have thus recently been made known in regard to those early times; and shall deem ourselves most fortunate if we can impart to our readers but a small portion of the interest which we have ourselves derived in watching their progressive discovery.

The following are the authors to whom we are chiefly indebted for the few particulars we know of early Egyptian history. Herodotus and Diodorus Siculus, Grecians, and foreigners in Egypt. Manetho, a native; and Eratosthenes, by birth a Cyrenean, a province bordering on Egypt, both residents. Josephus, a Jew, and Africanus, Eusebius, and Syncellus, Christians, Greek authors. Herodotus visited Egypt four centuries and a half before Christ, and within a century after its conquest by the Persians. In his relation of the affairs of the Greeks and Persians, he has introduced incidentally a sketch of the early history of Egypt, such as he learnt it from popular tradition, and from information obtained from the priests. It is, however, merely a sketch, particularly of the earlier times; and is further recorded by Josephus to have been censured by Manetho for its incorrectness. Diodorus is also understood to have visited Egypt about half a century before Christ; and from him we have a similar sketch to that of Herodotus; a record of the names of the most distinguished kings, and for what they were distinguished; but with intervals, of many generations and of uncertain duration, passed without notice. Manetho was a priest of Heliopolis, in Lower Egypt, a city of the first rank amongst the sacred cities of ancient Egypt, and long the resort of foreigners as the seat of learning and knowledge. He lived in the reign of Ptolemy Philadelphus, two centuries and a half before Christ, and wrote, by order of that prince, the history of his own country in the Greek language, translating it, as he states himself, out of the sacred records. His work is, most unfortunately, lost; but the fragments which have been preserved to us, by the writings of Josephus in the first century of the Christian era, and by the Greek authors above named of the third and fourth centuries, contain matter, which, if entitled to confidence, is of the highest historical value, viz. a chronological list of the successive rulers of Egypt, from the first foundation of monarchy, to Alexander of Macedon, who succeeded the Persians. This list is divided into

thirty dynasties, not all of separate families; a memorable reign appearing in some instances to commence a new dynasty, although happening in the regular succession. It originally contained the length of reign as well as the name of every king; but in consequence of successive transcriptions, variations have crept in, and some few omissions also occur in the record, as it has reached us through the medium of different authors. The chronology of Manetho, adopted with confidence by some, and rejected with equal confidence by others—his name and his information not being even noticed by some of the modern systematic writers on Egyptian history—has received the most unquestionable and decisive testimony of its general fidelity by the interpretation of the hieroglyphic inscriptions on the existing monuments: so much so, that by the accordance of the facts attested by these monuments with the record of the historian, we have reason to expect the entire restoration of the annals of the Egyptian monarchy antecedent to the Persian conquest, and which, indeed, is already accomplished in part.

Before we pursue this part of our subject, we must conclude our brief review of the original authorities in early Egyptian history, by a notice of Eratosthenes. He was keeper of the Alexandrian library in the reign of Ptolemy Evergetes, the successor to Ptolemy Philadelphus, under whose reign Manetho wrote. Amongst the few fragments of his works, which have reached us, transmitted through the Greek historians, is a catalogue of thirty-eight kings of Thebes, commencing with Menes, (who is mentioned by the other authorities also as the first monarch of Egypt,) and occupying by their successive reigns 1055 years. These names are stated to have been compiled from original records existing at Thebes, which city Eratosthenes visited expressly to consult them. The names of the two first kings in his catalogue are the same with the names of the two first kings of the first dynasty of Manetho; but the remainder of the catalogue presents no further accordance, either in the names or in the duration of the reigns.

(To be continued.)

FOR THE FRIEND.

THE CHEROKEE, OR CHE-LA-QUE* INDIANS. NO. I.

This noble tribe of aborigines exhibits at the present time a singular and interesting spectacle. It has abandoned the wandering life of the hunter for the employment of the plough and the loom—it has established a civil government, somewhat on the plan of ours—it encourages education—many of its leading men have embraced Christianity, and to heighten the interest of its situation, a new Cadmus has arisen, who has, by an extraordinary effort of unassisted genius, given to his countrymen, the elements of a written language.

I have received the following narrative of the invention of this alphabet from an intelligent traveller who passed through the Cherokee country soon after the circumstance occurred. At one of their council fires—at which recollections of the melancholy fate of their fellow-tribes, who had perished as if blasted by the touch of civilization—a retrospect of the former extent contrasted with the present limits of the Indian power—the consciousness that they themselves had felt the withering contact filled the chiefs with gloomy forebodings, and disposed them to envy the influence of that civilization and of those arts which rendered the white man so immeasurably their superior—an Indian named Guess rose from his seat, and pointing to a book told

* This is the true name of these Indians. It seems absurd to call them by a word (Cherokee) which their own language cannot sound.

them that *there* lay the secret of the white man's power; that it was by recording his thoughts and observations that he was enabled to effect the wonders they witnessed; and that if the Indians could invent a method of writing their language, that inferiority would no longer be felt. From that moment the desire of accomplishing so great an end seemed to take the entire possession of his soul. He shut himself up in his cabin, and after several months of seclusion appeared again before his countrymen with an alphabet of their language. It was a wonderful effort of unassisted genius, for he was ignorant of all language except his own, and knew not even the sounds of the English letters from which he formed his characters. The rapidity with which a knowledge of this alphabet was spread throughout the nation was surprising. The old men learned it in a few days, and the children, more docile, in a still shorter time. It is said that there are but few in the nation who are now ignorant of it; and a constant correspondence is maintained by its means, which their brethren on the Arkansas, to whom the invention was speedily made known. It is stated in the newspapers, that Elias Boudinot, a native Chelaque, who has received a liberal education, is about to publish a weekly journal, printed partly in English and partly in his native tongue; and that a fount of Chelaque letters has been cast for this purpose in Baltimore. The facility with which this alphabet has been acquired by the Indians is no doubt owing to its being syllabic, and thus not requiring so minute an analysis of the sound of words, as would have been necessary, had fewer characters been adopted, sufficient only to express the mere elemental sounds. It consists of eighty-six characters, which are said to represent all the monosyllables contained in the language. With the progress of improvement and civilization new terms and new sounds will be introduced, requiring new characters to express them unless a more minute analysis of the words be made, and letters with the power of the Roman alphabet be adopted.

An accurate representation of the alphabet is annexed to this paper. It would be unfair to subject an invention, made under such circumstances, to the test of severe criticism; but there are some of its features which may well attract our attention. In the first place the Chelaque language does not appear to possess the sounds B, D, F, P, R, V, X and Z. Six of the characters represent vowel sounds, viz: the short, long and broad a, e, o, and u; fifty-two represent the remaining consonants of our alphabet, four represent the aspirate, and sixteen of them stand for syllables containing two consonants, and one vowel sound. We find a great redundancy of characters representing the same radical sound, for instance, there are ten characters for *n* variously modified by vowel sounds, which also have characters, by the aid of which one character for the simple sound of *n* may replace the whole ten. In the same manner C, L, Y, W, and M, have each four characters, L, T, S, and K, have each five, T and K, have each six, and Q has three characters, each representing a syllable with the same consonant sound.

The influence which this invention may have upon the future destinies of the tribe is a curious subject of speculation. Being adapted to the present limited range of their language, and exciting their feelings of national pride, it is probable that it will give an immediate and powerful stimulant to the desire for improvement. But it is so inadequate a means of representing the thoughts of a more cultivated people, that it will soon require additional characters and a more complicated structure. At that period of civilization it must operate injuriously in impeding the progress they would make, if there were no radical imperfections in their written language to overcome. We may conclude, therefore, that the invention of these characters will be a blessing to the Chelaques, if they use it only until prepared to adopt the Roman letters and the English language. If, on the other hand, mistaken pride and a rooted animosity to the whites and their institutions should induce them to cleave to their own language as now spoken and written, it is too easy to foresee, that even if they maintain their distinct existence as a people, they will be bound down in a narrow circle, from which the greatest individual genius can never extricate them.

RDWHG I W P A J Y B
P M S F E & W B A
W A G T A J V 4 F 6 W
V H L O C R H S A H E
O T O P S W O J K N 20
G F Y A O S E G I O N B
R P F H G J G A L 4 J
8 O 6

- | | | |
|--------------------|------------------|------------------|
| 1. A short. | 30. Tsoo. | 59. Naa. |
| 2. A broad. | 31. Mang. | 60. Loh. |
| 3. Leh. | 32. Seh. | 61. Yu. |
| 4. Tee. | 33. Saugh. | 62. Tsch. |
| 5. Nah. | 34. Cleegh. | 63. Tee. |
| 6. Weeh. | 35. Queegh. | 64. Wahn. |
| 7. Weh. | 36. Quegh. | 65. Tooh. |
| 8. Leeh. | 37. Sah. | 66. Teh. |
| 9. Neh. | 38. Quah. | 67. Tsch. |
| 10. Mooh. | 39. Gnaugh (na-) | 68. Un (French.) |
| 11. Keeh. | 40. Kaah. sal.) | 69. Neh. |
| 12. Yeeh. | 41. Tashn. | 70. —. |
| 13. Seeh. | 42. Sahn. | 71. Tsooh. |
| 14. Clanh. | 43. Neeh. | 72. Mah. |
| 15. Ah. | 44. Kah. | 73. Clooh. |
| 16. Lah. | 45. Taugh. | 74. Haah. |
| 17. Leh. | 46. Keh. | 75. Hah. |
| 18. Hah. | 47. Taah. | 76. Meeh. |
| 19. Woh. | 48. Kahn. | 77. Clah. |
| 20. Cloh. | 49. Weeh. | 78. Yah. |
| 21. Tah. | 50. Eeh. | 79. Wah. |
| 22. Yahn. | 51. Ooh. | 80. Tech. |
| 23. Lahn. | 52. Yeh. | 81. Clegh. |
| 24. Hee. | 53. Un (French.) | 82. Naa. |
| 25. Sa (sibilant.) | 54. Tun. | 83. Quh. |
| 26. Yoh. | 55. Kooh. | 84. Clah. |
| 27. Un (French.) | 56. Tsooh. | 85. Maah. |
| 28. Hoo. | 57. Quoo. | 86. Quhn. |
| 29. Goh. | 58. Noo. | |

The following characters, when put together spell "Friend"—Y A S T and are sounded thus—*Keeh-naa-leh-eeh*. "Keeh" is sounded short; "naa," broad; "leh," short; and "eeh," short.

FOR THE FRIEND.

IDRIA AND THE QUICKSILVER MINES.

Idria is a district of Carniola, dependent on the circle of Adlerberg, in the dominions of the Emperor of Austria.

A short distance beyond Layback, the traveller leaves the great road, for that which runs westward over the mountains of Idria. For a few miles the country is flat, and presents an uninteresting aspect. But suddenly the road begins to ascend rapidly, and is skirted on either side by deep forests of fir trees, whose dense and sombre foliage intercepts the cheering rays of day, and involves the weary traveller in the gloom of continued night. For several miles the road runs along the precipitous edge of deep hollows; now emerging upon a barren heath, and again plunging into the dark pine-woods, until at length you reach the summit of the ridge, an elevation of more than seven hundred feet. On a sudden, the road seems entirely to disappear; and as the traveller approaches the point of its apparent termination, he finds himself standing on the brink of a spacious amphitheatre, bounded on every side by lofty precipices and towering crags, here and there tufted with little patches of fir, which form a striking contrast with the piles of dreary, naked rock thrown up on either hand.

The inhabitants have given to the dell, a name which corresponds to the English word "kettle," and in many respects the comparison is not inapplicable.

A late traveller describes this scene as viewed from the highest peak, in nearly the following words:—The effect is at once singular and striking. The picture was entirely changed by the mist in which every object was enveloped. The morning was not yet sufficiently advanced, to open to our view the grandeur of the scene which lay concealed beneath us. The sun, though bright and warm above, had not yet penetrated the gulf, which was filled to the brim with white and fleecy vapour, into which the road seemed to descend as into a field of ether. All around, the rugged and broken cliffs towered above its surface, like the steep and rocky shores of the mountain lake, and even imagination itself could assign no depth to the abyss over which this light and snowy mantle was thrown. As the sun approached his meridian altitude, his warm rays slanted over the mountain tops, and pierced the veil which concealed the kettle from our view. The cloud of vapour began to rise, slowly and majestically, curling its dense volumes over the topmost crags, but without dividing into those distinct and rapidly ascending columns, which produce such fantastic appearances, and give rise to so many fairy tales, in the higher passages of the Swiss Alps.

In a short time, the whole dell became visible, terminating below, in a narrow, irregular and confined valley.

The Idrixa, a stream of no inconsiderable magnitude, bursts at once, like a noble fountain, from the side of the mountain, and flows rapidly along the bottom of the ravine, towards the south. On the sides of the mountains which encircle this little spot, and seem to shut it out from all communication with

the rest of the busy world, scarcely a cot is to be seen, or a trace of verdure, save the dark foliage of the solitary and stunted pine, to relieve the rudeness of the prospect. In the centre of the valley, and along the banks of the Idrixa, lies the little village of Idria, so far below, as to diminish the size of its houses and their tenants almost to Lilliputian dimensions. On one side of the bank, and scattered just at the foot of the mountain, are several clusters of huts, which mark the entrance to the quicksilver mines. These mines, the most magnificent and productive in the world, constitute the sole riches of Idria, and give employment to the larger part of its inhabitants.

The principal metallic stratum lies about two hundred yards below the surface, and is imbedded in limestone rock. It has been followed 800 yards in one direction, and more than 1000 in another. Six large shafts penetrate the mine, four of which are vertical, and two inclined at an acute angle. The access to it is from a spacious building erected on a little hillock, to the south of the town. The entrance is under a lofty vault, leading almost horizontally to a stone staircase, hewn with great regularity, in the solid rock, and kept remarkably clean and neat. It is surmounted by an arch built of hewn stone, except where the superincumbent rock furnishes a roof, with no other trouble or expense than that of smoothing its rugged surface. The descent into the mine, instead of being accomplished, as formerly, by slippery and tottering ladders, is by successive flights of steps, as regular and smooth as if they had been constructed for some stately mansion. Landing places, also cut out of the rock, occur at various distances, where galleries branch off from the main shaft, through the openings in which veins of ore have been pursued, or where the shaft takes a new direction. This is the regular mode by which the ascent and descent are now conducted; forming, from the surface of the earth to the lowest excavation of the mine, a subterranean staircase more than eight hundred feet in length. At the distance of two hundred and sixty yards from the entrance, there is a chapel where mass is celebrated on all festival days, and the images of saints, protected by a grating, stand in niches along the wall.

[To be continued.]

FOR THE FRIEND.

SAVONAROLE, THE ITALIAN REFORMER.

The personal character of this singular man, the predecessor of Luther in the work of Reformation, is not without interest; while the incidents of his short but distinguished career, may serve to illustrate the habits of a people, who, perhaps more than any other of modern times, recommend themselves to our regard, by their patronage of learning, and their disinterested zeal for the establishment of free institutions.

Jerome Francis Savonarole was descended from illustrious ancestors, and born at Ferrara in 1452. Distinguished while very young by his proficiency in theological studies, he separated himself from his family at the age of twenty-three years, and uniting with the Dominicans of Bologna, his extraordinary talents

soon attracted the notice of his superiors, by whom he was appointed to deliver lectures on philosophy. In this new vocation, our young Dominican had much to contend with; his voice was at once feeble and harsh, his physical powers debilitated by long and severe abstinence, and his delivery so singularly ungraceful, that although respected for his erudition, he was deserted when he ascended the pulpit.

But genius and determination triumphed over these obstacles. Another Demosthenes, Savonarole acquired by practice in his retreat, the graces which nature had denied him; and those who had been disgusted by his awkward recitation, could scarcely recognise him, when, after the lapse of five years, they heard him modulating at will a voice strong and harmonious, and assisting it by graceful and imposing gesture. Conscious of the change, and fearful of priding himself on the success of his efforts, the preacher professed to consider it a miracle, designed to prove the divine authority of his mission. It was in his 31st year, that Savonarole began to be sensible of that secret and prophetic impulse which designated him a reformer, and called him to preach repentance to Christians, announcing to them the calamities which impended equally over church and state. Six years after, he travelled on foot to Florence, and fixing his residence in the convent of his order, he continued during eight years to preach the necessity of reform, until death, the manner of which he is said frequently to have foretold, put a period to his labours. The reformation which he recommended as "a work meet for repentance," had for its object an improvement of morals, not a change of faith.

Enthusiastically attached to the church of Rome, Savonarole did not suffer himself to question the truth of its dogmas, while he believed its discipline to be corrupt, and its pastors faithless to their trust. It was not by reasoning that he assailed the established order, but under the sanction of divine inspiration; not by syllogisms, but by prophecies and miracles. But if he stooped to the authority of the church, he did not yield to that which was temporal. Liberty was in his eyes almost as sacred as religion. Usurped authority could be retained only at the peril of salvation; and Lorenzo de Medici, who withheld from the citizens of Florence their privileges, which were their birthright, could not prevail upon him to recognise his authority by and mark of respect. When on his death bed, Lorenzo sent for him to receive absolution at his hands, the confessor required that he should express his willingness to restore liberty to the Florentines, as the only condition on which this boon would be granted. It is not a little curious, that so firmly was the love of power planted in his breast, that the dying usurper could not be prevailed upon to accede to these terms, and the priest was compelled to leave him, according to the dogma of the church.

"Unanointed, unaneal'd,
No reckoning made, but sent to his account
With all his imperfections on his head."

The situation of Italy at that period, was one of peculiar interest. During the fifteenth

century, that country had risen to the pinnacle of prosperity—superior to most, and inferior to none of the neighbouring states in political influence, its commerce and manufactures had produced an accumulation of wealth, which rendered the republicans of Italy the bankers of Europe. Literature was encouraged by the munificence of princes and the enthusiasm of citizens; and no period, perhaps, has been adorned by a greater number of distinguished men, than that which was illustrated by the Medici, by a Nicholas V. and a Machiavel. But the evil days drew nigh. Divided into a large number of states, not only disconnected but always at variance with each other, Italy was about to become the prey of the surrounding nations, whose repeated attacks were soon to reduce her from that proud eminence to the lowest abyss of wretchedness and imbecility. At the period to which we refer, Charles VIII. of France had already commenced the war, which was to end in the subversion of the Italian republics. Florence, prostrate at the feet of the Medici, seemed to have forgotten her attachment to free institutions; while the See of Rome, occupied by a Borgia, participated in the ignominy and contempt which already attached to a name, since proverbial for flagitiousness and vice. Such was the situation of affairs when Savonarole commenced his discourses at Florence. In the name of the Most High, he every day addressed his numerous audience, on the calamities which threatened them, and the vices by which they were provoked. He placed before them graphic pictures of the laxity of morals, and the progress of luxury; of the disorders of the church, and the corruption of the prelates; of the abuses in the state, and the tyranny of its rulers. If when he discoursed upon spiritual subjects, he displayed an imagination brilliant and enthusiastic; when he reasoned upon temporal affairs, his logic was not less powerful, nor his eloquence less attractive. Nor were his labours without their full effect—already the citizens of Florence began to testify, by the simplicity of their dress, and by the modesty of their conversation and demeanour, that they had become converts to the reformation of Savonarole—already the women had relinquished their ornaments, and a change of manners was observable throughout the whole city.

HYMN—By BISHOP HEBER.

I praise'd the earth, in beauty seen
With garlands gay of various green;
I praise'd the sea, whose ample field
Shone glorious as a silver shield;
And earth and ocean seem'd to say,
"Our beauties are but for a day!"

I praise'd the sun, whose chariot roll'd
On wheels of amber and of gold;
I praise'd the moon, whose softer eye
Gleam'd sweetly through the summer sky;
And moon and sun in answer said,
"Our days of light are numbered!"

Oh God! oh good beyond compare!
If thus thy meaner works are fair!
If thus thy bounties gild the span
Of ruin'd earth and sinful man,
How glorious must thy mansions be,
Where thy redeem'd shall dwell with thee!

FOR THE FRIEND.

The following epitaph has lately been placed over the grave of a young Greek, who died last spring at Tottenham, near London, aged about 13 years; and whose gentle and amiably sweet disposition, had attracted for him a strong attachment from those who kindly visited him during a lingering decline.

Far from his native Greece, the mortal part
Of Constantine Sotiris here was laid,
Almost ere childhood melted into youth,
Bold, wild, and free, the little Suliote came
To England's shores a student; and his soul
All knowledge, save of ill, with eager joy
Received; but chiefly with a spirit's thirst,
He drank the waters of immortal life.
Meek, holy, calm, the little Suliote died;
His last breath murmured, in his country's tongue,
The name of mother—"Twas a father's death,
(Sad tidings, told him in this foreign land!)
First bade him droop; no hand of relative
Closed his sad eyes, yet left he mourners here,
True friends, whom his sweet gentleness had made;
And one of these inscribes this humble stone.

Obiit, Aprilis xviii. mcccxxxviii.
Ætatis, circiter xiii.

The following, which has before appeared in print, but in an imperfect form, has been handed in for publication in the Friend, with corrections, and an additional stanza or two.

GRIEF FOR DEPARTED FRIENDS.

It is not when the parting breath
We watch with anxious heart,
It is not in the hour of death,
When those we love depart,
Nor yet when laid upon the bier,
We follow slow the corse,
Which leads us to their dwelling low,
That most we feel their loss.
When past the last and solemn rite,
And dust to dust hath gone,
And in its wonted channel'd course
The stream of life flows on,
Oh! who can tell how drear the space
Once fill'd by those most dear;
When well known scenes, and local things,
And all but they are there!
This deep, this heartfelt loneliness,
This quietness of grief,
Falls heavier on our flowers of joy,
Than tempests strong but brief;
The whirlwinds tear the blossoms fair,
Yet still the stem may thrive,
While a cold season's withering blast
Scarce leaves the root alive.

But as our earthly pleasures fade,
If plants of heavenly peace
Spring in our bosom's wilderness,
And nurtur'd there increase,
In humble hope, and holy fear,
Our minds will daily prove,
That smitten friends are angels, sent
On errands full of love!
Then seek not hours of sober grief,
Or sorrowing thought to shun,
Until our hearts are brought in truth,
To say "Thy will be done!"
And grateful love for strokes like these,
Our hearts to God may warm,
Perhaps he saw the gathering cloud,
And housed them from the storm.
If in his own good time and way,
He shelters these from ill,
And in his mercy, bless the blow
To those remaining still,
May we not hope to join in Heaven,
The song the blessed raise,
Almighty Lord, and King of Saints,
How just and true thy ways!

AVIS C. HOWLAND.

FOR THE FRIEND.

Translated from the Revue Encyclopedique of Paris.

The Theory of Concentric Spheres, of Capt. Symmes, explained by a Citizen of the United States, and containing proofs that the earth is hollow, open at the Poles, and inhabited in the interior. Cincinnati, 1826. 168 pages.

This little book may afford, according to the temper of the reader, materials for consolation or for regret. It shows us that the new world has its dreamers, as well as our old Europe; and that, on the shores of the Ohio, as well as those of the Seine, makers of systems are employed in wasting their own time, and making others waste theirs. Some imprudent expressions of approbation suffice to encourage them, their enthusiasm becomes contagious, they publish books, and they acquire disciples. All this vain notoriety perishes with them; but they retard the progress of real knowledge. In some future age, when men shall have forgotten that such things were spoken of, as *expansion*, on this side the Atlantic, and a hollow world, in the other continent, they will not be able to imagine what were the obstacles which were able to retard the human mind, and prevent it from arriving at the knowledge of such a great number of truths, long within the reach of every one, and with which every one ought to be acquainted.

It seems that the number of the Symmesites are, in proportion to the population, greater in the United States than those of the sectaries, to whose opinions we have already alluded, have become in France. Perhaps the American system may even have in its favour a decided numerical superiority; and, on both sides, the inventors are of opinion that questions of this nature should be decided by majorities. But a philosophy, zealous for the honour of the human understanding, would direct it towards a more noble destination, and not suffer it to consume all its activity in vain amusements. We should recollect the injury which physical science received from the system of Descartes: and yet Descartes did not content himself with the mere employment of his imagination; he knew how to observe, measure, combine forces, and calculate their effect; he was, in fact, a profound geometrician. By an inconceivable fatality, none of those who have undertaken to reform Newton, are willing to take the trouble of learning mathematics; and it is with this capital stock of ignorance, that they attempt to solve the highest questions of astronomical mechanics.

Besides, is it really praise, when we say of a system of universal science, that "*its reasonings are often ingenious?*" Not one single work of genius is ingenious. Genius has never been sunk so low as that expression. A pun may deserve it sometimes: the forms in which *wit* chooses to clothe its vain conceptions, must be ingenious, or they will either be in bad taste, or vanish quite away. The march of reason is imposing, and inspires no sentiment but respect; the impression which it leaves is a profound conviction, in which the understanding delights, because it feels the price at which it has paid for the acquisitions it has made; and these acquisitions are

the truths which have been communicated to it. But, after having read the productions of *ingenuity* applied to the sciences or literature, we feel like one who has just emerged from a theatre; neither the head nor the heart is improved.

FERRY.

FOR THE FRIEND.

TEXT.

"We feel an ardent desire, that in all our proceedings tending to this end, our conduct towards all our brethren, may, on every occasion, be marked with love and forbearance."

Green Street Address of the 4th mo.

COMMENTARY.

In fulfilling the unpleasant duty of presenting our readers with an authentic and faithful narrative of the conduct of the followers of Elias Hicks, in excluding friends from the occupancy of their meeting houses, we have already had to record many painful and humiliating transactions. The occurrences at Abington, Byberry, Falsington, Bristol, Solebury, Darby, Radnor, and Haverford, are marked by a spirit but little consonant with the professions contained in the Addresses issued by the new sect; and are, in our opinion, incompatible with the benign temper of the gospel, which breathes the harmonious language of "peace on earth, good will to men."

After perusing the specious pages of the Epistle of the 10th month last, with a knowledge that many of the persons engaged in the violent actions we have narrated, attended the meeting which issued it; we were almost ready to conclude, that conviction had at last arrested their minds, and shown them the great inconsistency of their former demeanour. We had hoped, too, that the fair professions, the solemn asseverations, of the Epistle, were the prelude to the practical illustration of that most comprehensive and noble precept of Christianity, "As ye would that men should do unto you, do ye even so to them." But our charitable anticipations have all been blasted, and the apparent sincerity of the Epistle has only heightened our disappointment. Surely there must exist a wide difference between the feelings of those who wrote, and those who read and sanctioned, that document, or they must alike be involved in the just imputation of great insincerity. For professions and practices could scarcely be more directly adverse, than the tenor of the Epistle, and the subsequent conduct of some of those who composed the meeting which adopted it. In performing the task assigned us, we shall have to record in the present number, the principal facts relative to the seizure and occupancy of Friends' meeting house at Buckingham, by the followers of Elias Hicks—a transaction which has occurred since the Epistle of the 10th month was issued, and which is more painful and outrageous in its character than any thing which has yet taken place. There are circumstances connected with it, which from respect to the feelings of our readers, and from regard to the reputation of civil, not to speak of religious society, we feel it our duty to withhold.

To give a clear view of the occurrences, it will be necessary to observe, that the person who has acted as clerk of Buckingham preparative meeting for several years, and to

whom was entrusted the care of the meeting house, is a *Friend*. Until the 8th month last, he had never experienced any difficulty in transacting the concerns of the preparative meeting, nor had any complaints been brought against him. But at the meeting in that month, when he rose to read the opening minute, one of the followers of Elias Hicks peremptorily commanded him not to proceed, alleging that he was unfit any longer to serve the meeting in that capacity. This summary mode of displacing the officers of Society, was entirely unknown till the new principles were embraced; and it is totally incompatible with the spirit and letter of our excellent code of discipline. The clerk therefore replied, that he was regularly appointed to the station, and not having been released, he thought it his duty to go on with the business; which he did, amid the clamour and outcries of the followers of Elias Hicks.

After the preparative meeting had concluded, Friends retired as usual; but the members of the new sect remained in the house, and organized themselves into a distinct meeting, which they called a preparative meeting. This irregular assembly, amongst other business, took upon it to appoint a new care-taker for the meeting house and premises; and instructed him to call on the Friend who regularly held that station, and demand the keys; and in case of his refusal to surrender them, to take off the locks, and put new ones on the doors. This, however, was not immediately done; the Friend retained unmolested possession of the keys, and opened the house as usual for the preparative meeting in the 10th month. At this meeting, in virtue of his office as clerk, he went to the table in order to transact the business; but it was already occupied by one of the new sect, who had taken his seat there in the early part of the meeting. The clerk stood by the table for a few moments, to see whether he would be permitted to proceed, but the person persisted in retaining his seat, and read a minute opening a preparative meeting for the new sect.

It was then proposed by a *Friend* that they should quietly withdraw and hold their meeting out of the doors, as the followers of Elias Hicks seemed determined to preclude them from transacting the business in the house. This was accordingly done; for although the clerk of the preparative meeting had never been released, nor any other regularly appointed in his place; and the followers of Elias Hicks, regardless of the discipline and order of the Society, had organized a new preparative meeting of a new sect, distinct from Friends, and of course could have no right, nor even a plausible excuse, for usurping the control and possession of the property; yet Friends patiently submitted to the wrong, and did not contend with them, even for what was so evidently their just right. The new preparative meeting appointed another person to take possession of the house, probably from an apprehension that he whom they had before entrusted with the commission, was not resolute and hardy enough for their purpose. Be this as it may, the new incumbent proceeded forthwith to give proof of his promptness and determination, for he began

to take off the lock while the meeting was yet sitting, and accomplished the task before they broke up.

The Friend, regularly appointed to the charge of the property, then went into the house with a view of shutting it up. He closed some of the windows, but finding that the followers of Elias Hicks seemed inclined to remain there longer, he desisted. The person just appointed to take possession came in, with a new lock, which he fastened on the door; after which, they nailed down the window sashes. During this time, great confusion prevailed amongst them, and much excitement was apparent—men and women talking loudly, and looking with anxious eyes to see what would be the event of these violent and extraordinary proceedings. The women, and some of the men, now went away, but about twenty men remained to guard the premises. By this time the stoves had got quite cool, and more fire was wanted. They demanded the key of the wood-house from the Friend who had the charge of the property; but as they were not sitting there on any business of the Society, and as he had not been released from the trust confided in him, he declined giving it to them; at the same time exhorting them, as they regarded their own reputation, or that of the Society, to go home and conduct peaceably. They replied that his declining to give them the key, made no difference, they merely wished to see whether he would surrender it or not. They immediately went to the wood-house and broke it open, by splitting the window shutter, and tearing off one of the hinges; they then entered, took out some wood, and made up a fire—the door of the wood-house was subsequently broken open and the lock taken off.

Evening was now approaching, and they began to make preparations for passing the night in the meeting house—a basket of victuals and some bed clothes were sent to them by some of their friends.

These extraordinary and disgraceful proceedings, spread quickly through the neighbourhood, and during the course of the afternoon and evening, many persons were coming to and going from the house; some out of curiosity, and some of the followers of Elias Hicks, to assist or encourage their party. Under these circumstances, the Friend became ashamed to be seen there, lest he should be considered accessory to them; and as the new occupants showed no disposition to leave the premises, he thought it most prudent quietly to retire, which he did between 8 and 9 o'clock in the evening. Some time after he had left the meeting house, a Friend passing along the road, heard a great noise from within the house, and supposing that the care-taker was still there, stopped to speak with him. He opened the door, and stepped upon the threshold, when several of the noisy tenants ran to him, and pushing the door with violence, caught him by one leg and one arm, between it and the half which remained closed. Here they held him for a considerable time, pressing against the door with such force, as to make his situation very uncomfortable.

While in this predicament, one of the persons in the house called out, "bring a candle

and let us burn him!"—a candle was immediately brought, with which they attempted to burn his hand, which projected into the room. He was however aware of their design, and extinguished the candle; another was called for and brought, and a second attempt made to burn him, by holding the flame under his hand, but he extinguished this also, and extricated himself from the unpleasant posture in which they had so long detained him. The followers of Elias Hicks remained in the house that night; and, as we are informed, the next night also. On the succeeding morning, the house was left entirely open, but towards evening they locked it up and left it. It is with feelings of regret and shame that we record these most disgraceful transactions—they are degrading to the character of a civil community; and how much more so, when we reflect *who* were the principal actors in them! It has been said in extenuation, that the outrages were committed by young men, whose passions were ardent, and their judgments not properly regulated. This may be in part true; but we know of some *elderly men*, of mature years, who were present a part of the time, if not during the whole scene, and for whom no apology can be made. Some of the young men, too, were the sons of plain persons, and even of Elders of the new sect, whose duty it was to restrain their violence.

What a lamentable commentary do such proceedings furnish, upon the peaceable professions, the plausible declarations, of the 10th month Epistle!

"We *servently desire*," say they, "that *all* may be increasingly concerned to *retire from the noises, the contentions, and the confusions* that are in the world, that we may *individually* submit to the government of the Prince of Peace," &c. Again—

"We feel the awful responsibility of our present standing, and the necessity of abiding *individually*, in the *meekness and simplicity* of the truth as it is in Jesus—avoiding all doubtful disputations which engender *strife*, and *earnestly endeavouring* to show forth by a *godly life* and conversation, that we are his *humble* followers, who, when he was reviled, reviled not again; and whose religion enjoins that we *resist not evil*, but *overcome evil with good*."

"We earnestly desire that all may be preserved in the spirit of *patience, gentleness, and forbearance*, under every provocation and trial."

"Our profession is high and holy, and let us be increasingly concerned to *walk consistently* therewith."

Of our primitive Friends, they say—"They held up with *practical clearness, a peaceable testimony against wars and fightings*, and by a *scrupulous adherence to the principles of justice*, became proverbial for their integrity;" to which we may be permitted to add our "ardent desire," that the followers of Elias Hicks would imitate their noble and Christian example.

What could be more fair and plausible than these smooth professions? What more completely calculated to impress the reader with an idea that the men who made them, were the most peaceable and pious Christians?

What then are we to think, when persons who write thus, can return from a meeting so favoured as they represent theirs to have been, and at once act in such open violation of every sentence which their Epistle contains?

FOR THE FRIEND.

GREEN STREET EPISTLE OF THE TENTH MONTH.

There is something so dignified and magnanimous in the open and fearless avowal of correct principles, supported by a correspondent practice, that the united suffrage of good men has ever awarded it the highest praise; while on the other hand, the concealment of our real opinions, and the profession of others, which our conduct continually contradicts, has justly been esteemed grossly reprehensible.

We have been led to this reflection by perusing, for the first time, an Epistle issued by the followers of Elias Hicks, at their Yearly Meeting in the 10th month last, and inserted in Poulson's Daily Advertiser of the 26th ult. We had been convinced, long since, by the most painful evidences, that there was too little accordance between the conduct and professions of many of the new sect; but we had hoped, that as a body, they still retained candour and integrity sufficient to prevent them from thus coming before the world, with an address so entirely incompatible with their conduct.

The heading of the Epistle is a misrepresentation—"the Yearly Meeting of Friends held in Philadelphia," convenes in the fourth month, and holds no session in the 10th month. We know of but *one body* entitled to the appellation; and *this body* assembled as usual on the 16th of the 4th month last, and adjourned on the 20th of the same, to meet again on the third second day in the 4th month next. The assumption of the title therefore by the followers of Elias Hicks, can only be considered as an attempt to conceal the fact of their separation from Friends, and the organization of their new sect. Another instance of duplicity occurs in the following sentence, on page 9 of the Epistle:—"The language of the Meeting for Sufferings, in the introduction to the book of advices, published under the direction of our Yearly Meeting in 1808, appears peculiarly adapted to our *present* situation."

There is something so ungenerous and unfair in the attempt to inculcate the idea that the meeting which issued these advices, is the same body, and belongs to the same Society, as that which prepared the Green-street Epistle, that we could scarcely have supposed some of the persons who assembled in this new Yearly Meeting, and some who were engaged in preparing the Epistle, would have given even a tacit sanction to so unmanly a deed.

The Meeting for Sufferings which prepared those advices, and the Yearly Meeting of Friends which directed them to be published, have been regularly continued to the present time, and have no connexion with the Society, nor with the meeting, which thus improperly assume their names—the new Society was not organized, nor was their Yearly Meeting set up, until 19 years after the book of Advices was published. This new Yearly Meeting, moreover, separated from the Yearly Meeting of Friends, and was established in *opposition to it*, as the several addresses issued by its members clearly prove. They declare that "the unity of that Yearly Meeting is interrupted;" that "a division exists" between them and it, "developing in its progress, views which appear incompatible with each other, and feelings averse to a reconciliation"—that "they are bound to express, under a settled conviction of mind, that the period has fully come, in which they ought to look towards making a quiet retreat from this scene of confusion"—that to them "there now appears no way to regain the harmony and tranquillity of the body, but by withdrawing themselves from religious communion" with the members of that Yearly Meeting; and they propose "the propriety and expediency of holding a Yearly Meeting for Friends in unity with us."

After these various declarations of entire disruption from the Yearly Meeting of Friends held in Philadelphia, how can they, with the least colour of justice or candour, deliberately assume its name, and declare themselves to be the same body? Surely the inconsistency and contradiction are so palpable, that they must at once strike the most careless observer.

The Epistle abounds with exhortations to love and forbearance, and against airy speculation, light conversation, &c.—all which are very good in themselves; and we most sincerely desire they may claim the practical attention of all the members of the new sect: For certainly their conduct, both before and since their separation from Friends, has not evinced the predominance of those Christian virtues. Let the reader turn to the pages of the Friend, and peruse attentively the narratives of breaking open the burial ground, and the repeated instances in which they have expelled Friends from their own meeting houses; and ask himself, how such practices accord with the following smooth and plausible sentences:—"We tenderly exhort, that in places where our members [here is the separation again] constitute the larger part of any meeting, their conduct may be regulated by the rule laid down by our blessed Lord, Whatsoever ye would that men should do to you, do ye even so to them." How different are the theory and the practice! Recur to the numerous instances in which they have compelled Friends to hold their religious meetings in the open air, or at private dwellings, while they kept possession of our meeting houses—where they have changed the regular time of holding the meetings for worship, and put new locks, and bars, and bolts, on the doors and gates and windows, to prevent Friends from entering—though they have permitted their own party to have free use of the houses, for holding irregular meetings, "unauthorized by the Society and unknown to its discipline." On some occasions, where Friends have patiently waited until the followers of Elias Hicks had gone through with their business, and then requested the use of the houses, this just right has been peremptorily denied them; and even defenceless and aged women have been threatened with the civil authority, merely for endeavouring to sustain their monthly meeting, in the order of our Society. These are not exaggerated representations of one or two isolated cases—they are plain, well attested facts, which have repeatedly occurred. After all these instances of oppression, what can we think of the professions contained in the Epistle under review? These circumstances have so repeatedly occurred, before and since the Epistle was issued, and men who promoted and sanctioned that Epistle have taken so conspicuous a part in them, that we are compelled, however reluctantly, to consider the document as a covering, designed to conceal or palliate the glaring inconsistencies of their conduct.

One other paragraph demands a few remarks: It is as follows:—"The discipline under which we act, positively discourages members of our Society from suing each other at law: To violate this discipline in a meeting capacity, is not only a departure from our established order, but is calculated to injure us in the eyes of sober inquirers after truth, and to disturb the peace of our own minds." They also declare—"We feel deeply concerned that our religious testimonies may never be wounded by contending for property and asserting our rights—that no course be pursued, although sanctioned by the laws of the excellent civil government under which we live, that may be at variance with the spirit of that holy law giver, who taught his disciples, 'If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.'" How mild, how pacific and unresisting, does this language seem! But alas for the frailty, the deceitfulness of human nature! we know certainly that some of those very persons who were accessory to the framing of this "peaceable epistle," have consulted legal counsel in defence of their cause. But setting this aside, we would ask, whether it be more inconsistent with the spirit of Christianity, to take legal measures to preserve our just rights; or violently to infringe the rights of others, and take possession of property not our own, by means contrary to law? It is well, indeed, for the adherents of Elias Hicks, after

having taken possession of the meeting houses of Friends in various places, to come forward with these soft professions, and tell us that "the Spirit of the holy Lawgiver" and "the discipline," "discourage members of the Society from suing each other at law." Both the spirit and the discipline alluded to, equally discourage and condemn, the measures by which the followers of Elias Hicks have obtained the property of the Society of Friends. But after they have obtained it; doubtless they must "ardently desire" that the principle of "not suing at law," may be widely disseminated, lest "the laws of the excellent civil government under which we live," should compel them to surrender that, which they now unjustly hold.

A FRIEND TO SINCERITY.

FOR THE FRIEND.

PELICAN ISLAND AND OTHER POEMS, BY JAMES MONTGOMERY.

As we are not aware that the contents of this volume have been made the subject of criticism, we are desirous of introducing it to the notice of the readers of the Friend, and of expressing the gratification we have derived from its hasty perusal. The fervid imagination and original thinking of its amiable author, are conspicuous throughout the volume; the fine moral tone of which, and the truly pious and edifying spirit that animates it, cannot fail to win for him our warm admiration and esteem.

"Pelican Island," as we are informed in the prefatory remarks, is a title and theme "suggested by a passage in Capt. Flinder's voyage to Terra Australis." The captain, in describing the islands alluded to, observes—"Upon two of these we found many young pelicans, unable to fly." Again—"From the number of skeletons and bones there scattered, it would seem that for ages these had been selected for the closing scene of their (the pelicans') existence."

But we would greatly err in supposing from the nature of the title, that pelicans, their loves, joys and reverses, were the engrossing objects of attention; as the space consumed by these details is comparatively small. The author's lofty and excursive fancy soon takes wing, and the poem is in fact a delineation of the character and enjoyments of a being, or more properly an essence, whose exquisite powers of perception and intuition enable him to scan the universe at a glance, and to whom the leviathan and animalculæ are equally objects of apostrophe and admiration. There is so much genuine poetry in the very conception of this spiritual emanation; so philosophical a vein of thought pervades the description of his attribute, that we are tempted to subjoin it entire.

I was a spirit in the midst of these,
All eye, ear, thought; existence was enjoyment;
Light was an element of life, and air
The clothing of my incorporeal form,—
A form impalpable to mortal touch,
And volatile as fragrance from the flower,
Or music in the woodlands. What the soul
Can make itself at pleasure, that I was:
A child in feeling and imagination,
Learning new lessons still, as Nature wrought
Her wonders in my presence. All I saw
(Like Adam when he walked in Paradise)
I knew and named by secret intuition.
Actor, spectator, sufferer, each in turn,
I ranged, explored, reflected. Now I sail'd,
And now I soar'd: anon expanding, seem'd
Diffused into immensity, yet bound
Within a space too narrow for desire;
The mind, the mind perpetual themes must task,

Perpetual power impel, and hope allure.
I and the silent sun were here alone,
But not companions: high and bright he held
His course; I gazed with admiration on him,—
There all communion ended; and I sigh'd,
In loneliness unutterable sigh'd
To feel myself a wanderer without aim.
An exile amid splendid desolation,
A prisoner with infinity surrounded.

We select the following delineation of a thunder storm, as abounding with much that is graphically descriptive of the most sublime and awful scenery. It manifests a happy concordance of epithet and subject.

Faint gleam'd the lightning, follow'd by no peal;
Dreary and hollow moans foretold a gale;
Nor long the issue tarried; then the wind,
Unprison'd, blew its trumpet loud and shrill;
Out flash'd the lightnings gloriously; the rain
Came down like music, and the full-toned thunder
Roll'd in grand harmony throughout high heaven:
Till ocean, breaking from his black stupor,
Drown'd in his own stupendous uproar all
The voices of the storm beside; meanwhile
A war of mountains raged upon his surface;
Mountains each other swallowing, and again
New Alps and Andes, from unfathom'd valleys
Upstarting, join'd the battle; like those sons
Of earth—giants, rebounding as new-born
From every fall on their unwearied mother.
I glow'd with all the rapture of the strife:
Beneath was one wild whirl of foaming surges;
Above the array of lightnings, like the swords
Of cherubim, wide brandish'd, to repel
Aggression from heaven's gates; their flaming strokes
Quench'd momentarily in the vast abyss.

At the conclusion of the tempest—

With scarce inferior lustre gleam'd the sea,
Whose waves were spangled with phosphoric fire,
As though the lightnings there had spent their shafts,
And left the fragments glittering in the field,

The annexed metaphor is bold and forcible.

To trace
The Nile of thinking to a secret source,
And thence pursue its infinite meanders,
Not lost amidst the labyrinths of time,
But o'er the cataract of death down rolling,
To flow for ever, and for ever, and for ever,
Where time nor space can limit its expansion.

We cannot better conclude our extracts, than with the following really sublime effusion: it is worthy of Milton.

So he ordain'd, whose way is in the sea,
His path amidst great waters, and his steps
Unknown:—whose judgments are a mighty deep,
Where plummet of archangel's intellect
Could never yet find soundings, but from age
To age let down, drawn up, then thrown again,
With lengthen'd line and added weight, still fails;
And still the cry in Heaven is, "O the depth!"

The measure of the poem is generally flowing and harmonious; the diction for the most part terse and consonant with the general cast of the subject. Nevertheless we find cause to object to an occasional harshness of expression, as well as undue diffusiveness of style; faults which tend to obscure the meaning, and detract from the beauty of the narrative. The description of the coral reefs, is a piece of fine writing, and redolent with similar excellencies to those we have selected, but its merits are of such a character, that extracts of moderate length would not do justice to their merits. The majority of lyrical effusions contained in this volume, has already met the public eye in different British periodicals; but among those heretofore unpublished, we remark the same pious spirit and poetic feeling, which have already won for Montgomery a high reputation as a poet and a christian. The extracts which we have given have been selected as much for their brevity as their superior beauty, and we may assure our readers that these are but links severed from a continuous chain of beauties, which extends throughout the poem.

B. S.

THE FRIEND.

TWELFTH MONTH, 8, 1827.

Our readers will find in the literary department of the present No. several highly interesting articles, particularly that relating to Egypt, including a dissertation copied from the last No. of the London Quarterly Journal of Science, Literature and Art.

The account of the exclusion of Friends at Buckingham, has been drawn up with a minute regard to the simple truth of the facts. We may embrace this occasion to repeat the observation, that we take no pleasure in publishing these disgusting statements—on the contrary, they are both irksome and painful to us; and were we to be governed solely by selfish considerations, should most certainly desist. But it appears to us a duty we owe to the Society of Friends at large—to those of its members in particular, whose remote situation would otherwise preclude them from the opportunity of correct information—and to the community in which we live. We know that there are some, as heretofore remarked, persons of timid minds and cautious habits, who would fain let these matters rest, lest they might stir up something worse—we like better the principle, “fearlessly but prudently to pursue the right, and leave to Providence the consequences.” Should these timid counsels prevail, what would be the result? Friends at a distance would be without the means to rebut the misrepresentations which we know have been sedulously disseminated, and the simple and unwary be left an easy prey to the false glosses and specious declamation of those who are too ready to mislead them. Nor would this be all. Our fellow citizens, in general uninformed as to the real truth, would have nothing to depend upon but the casual, uncertain and often contradictory reports of mere rumour; of course, would be very likely, and in short, it would be natural for them to involve in the odium of those disorderly proceedings all under the name of Quaker, without distinction or discrimination. In points of doctrine, too, were no steps taken to place the unscriptural, and consequently, unchristian notions now afloat, to the account of those, to whom they exclusively belong, what could we object to the justice of the decision, if, in the view of the public, the whole society should lay under the stigma of unsoundness?

Our last number contained what we considered a neat translation by one of our friends, of a review of Scott’s Life of Napoleon, from the “Revue Encyclopedique.” We to-day insert, as in some sort a counterpart, an extract from a sketch of the character of the

same extraordinary man, derived from a late number of the Christian Examiner and Theological Review, published at Boston. We have not considered it our province to enter into the political discussions of the day, being inclined rather to regulate our conduct agreeably to the well known peaceful character of the Society of which we are members. But we are free to say, that we have observed with regret, the many indications of a too prevalent predilection to the military life—to all the “pomp and circumstance of war.” In so far as it predominates, it disappoints the hopes we have loved to cherish as to the effects of the light of the glorious gospel of our Lord and Saviour, Jesus Christ, which was ushered in with the acclaim “Glory to God in the highest—peace on earth—good will to men;”—it might have been expected that as this Gospel spread and prevailed, both people and governments would become, more extensively than is really the case, weaned from those lusts, or that temperament of the mind, whence, according to the apostle, “come wars and fightings.” But, aside from our exposition of Christian doctrine, and its repugnancy to war in every shape; without insisting (which nevertheless must be the case) that mankind universally, come within the scope of the divine injunction, “resist not evil,” we might still have expected that the humility, the meekness, the gentleness which on all hands is admitted to appertain to the Christian temper, would ere this, have predisposed men more generally, to be less dazzled with the bauble military renown.

The following extract, written with much force and elegance, places, in our apprehension, the military talent, in contrast with the higher and nobler achievements of mind, upon its right footing, and therefore deserves to be read with attention.

“We spoke of the energies of the mind called forth by war. If we may be allowed a short digression, which however bears directly on our main subject, the merits of Napoleon, we would observe, that military talent, even of the highest order, is far from holding the first place among intellectual endowments. It is one of the lower forms of genius; for it is not conversant with the highest and richest objects of thought. We grant that a mind, which takes in a wide country at a glance, and understands almost by intuition the positions it affords for a successful campaign, is a comprehensive and a vigorous one. The general, who disposes his forces so as to counteract a greater force; who supplies by skill, science, and genius, the want of numbers; who dives into the counsels of his enemy, and who gives unity, energy, and success to a vast sphere of operations, in the midst of casualties and obstructions which no wisdom could foresee, manifests great power. But still the chief work of a general is to apply physical force; to remove physical obstructions; to avail himself of physical aids and advantages; to act on matter; to overcome rivers, ramparts, mountains, and human muscles; and these are not the highest objects of mind, nor do they demand intelligence of the highest order; and accordingly nothing is more common than to find men, eminent in this department, who are almost wholly wanting in the noblest energies of the soul: in imagination and taste, in the capacity of enjoying works of genius, in large views of human nature, in the moral sciences, in the application of analysis and generalization to the human mind and to society, and in original conceptions on the great subjects which have absorbed the most glorious understandings. The office of a great general does not differ

widely from that of a great mechanician, whose business it is to frame new combinations of physical forces, to adapt them to new circumstances, and to remove new obstructions. Accordingly great generals, away from the camp, are commonly no greater men than the mechanician taken from his workshop. In conversation they are often dull. Works of profound thinking in general and great topics they cannot comprehend. The conqueror of Napoleon, the hero of Waterloo, undoubtedly possesses great military talents: but we have never heard of his eloquence in the senate, or of his sagacity in the cabinet, and we venture to say, that he will leave the world without adding one new thought on the great themes, on which the genius of philosophy and legislation has meditated for ages. We will not go down for illustration to such men as Nelson, a man great on the deck, but debased by gross vices, and who never pretended to enlargement of intellect. To institute a comparison in point of talent and genius between such men and Milton, Bacon, and Shakespear, is almost an insult on these illustrious names. Who can think of these truly great intelligences; on the range of their minds through heaven and earth; of their deep intuition into the soul; of their new and glowing combinations of thought; of the energy with which they grasped and subjected to their main purpose, the infinite materials of illustration which nature and life afford; who can think of the forms of transcendent beauty and grandeur which they created, or which were rather emanations of their own minds; of the calm wisdom and fervid impetuous imagination which they conjoined; of the dominion which they have exerted over so many generations, and which time only extends and makes sure; of the voice of power, in which, though dead, they still speak to nations, and awaken intellect, sensibility, and genius in both hemispheres; who can think of such men, and not feel the immense inferiority of the most gifted warrior, whose elements of thought are physical forces and physical obstructions, and whose employment is the combination of the lowest class of objects, on which a powerful mind can be employed?”

“Those who are enabled by constant watchfulness, never to deceive others, will at last learn never to deceive themselves; for truth being their constant aim in all their dealings, they will not shrink from that most effective of all means to acquire it, SELF-EXAMINATION.”
A. Opié.

This partial view of human life
Is surely not the last;
The poor afflicted honest man
Had never yet been born,
Had there not been some recompense
To comfort those that mourn.—BURNS.

Were all men happy, revellings would cease,
That opiate for inquietude within.
Lorenzo! never man was truly bless’d,
But it compos’d, and gave him such a cast,
As Folly might mistake for want of joy;
A cast, unlike the triumph of the proud;
A modest aspect, and a smile at heart.—YOUNG.

MARRIED—At Friends Meeting, in Pine street, on Fourth day the 7th instant, REYNELL COATES, M. D. to MARGARETTA ABBOT, daughter of William Abbot, all of this city.

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ELUCIDATIONS OF EARLY EGYPTIAN HISTORY. (Concluded.)

To return to Manetho:—Amongst the monarchs of the original Egyptian race, there was one named by him Amenophis, (the eighth king of the eighteenth dynasty,) of whom it is stated, in a note of Manetho's preserved by Syncellus, that he was the Egyptian king whom the Greeks called Memnon. The statue of Memnon at Thebes, celebrated through all antiquity for the melodious sounds which it was said to render at sunrise, is identified in the present day by a multitude of Greek inscriptions; one of which, in particular, records the attestation of Publius Balbicus, who visited the ruins of Thebes in the suite of the empress, the wife of Adrian, to his having himself heard the "divine sounds of Memnon or Phamenoph;" which latter name is Amenophis, with the Egyptian masculine article ϕ prefixed, and omitting the Greek termination. The hieroglyphics carved on the statue, and coeval with its date, had been very carefully copied by the French whilst in possession of Egypt, and were engraved in the splendid work, the *Description de l'Egypte*, to which their researches had given rise. These hieroglyphics contain the alphabetic characters Ammf (being the initial vowel and all the consonants of the name Amenof) inclosed within a ring; a distinction which had been previously observed to take place with the names of the Roman emperors, and of the Grecian kings and queens: as the rings have hitherto been found to occur in no other instance whatsoever than when containing the names and titles of sovereigns, they are regarded as characteristic signs. It should be remarked, that in the hieroglyphic writing, as in the languages of other eastern nations most nearly connected with Egypt, the vowels are often omitted, and when expressed, have not always a fixed sound. The coincidence of the reading of the hieroglyphic name with that recorded by Manetho, and with the Greek inscription on the statue itself, was so far confirmatory of Manetho's authority; it was also highly interesting in the evidence it afforded of the employment of the same hieroglyphic alphabet, that was in after use in the times of the Ptolemies and the Cæsars, even in the very early periods of the Egyptian monarchy; for the reign of Amenophis was in the dynasty preceding that of Sesostris: it also indicated the further advantage to be gained by the application of the alphabet in deciphering other proper names, distinguished by being enclosed in rings, existing on other statues, and in the more ancient temples generally. Considerable progress had been made in reading these, which in several instances had been found to correspond with the names of the kings of the same and subsequent dynasties to Amenophis, as given by Manetho, when a most important discovery was made of the existence of a genealogical record, in hieroglyphics, of the titles of thirty-nine kings anterior to Sesostris, chronologically arranged. We have already noticed that the names and titles of kings were distinguished by being enclosed in rings; the ring containing the proper name being accompanied usually by a second, enclosing certain other hieroglyphics, expressing the title by which that particular king was designated;

and it appears probable that the kings of Egypt were distinguished by their titles rather than by their names, since the same name recurs frequently in different individuals, but the titles are all dissimilar; with a single exception amongst the very many that have come under observation, and in which the same title is common to two brothers. The signification of the titles is yet obscure, except that they are of the same general nature as is frequent in the East, such as "Sun of the Universe," &c.; but for the purpose of individualizing, the sign is to us of the same value as the thing signified; and as other monuments furnish the *numes* in connexion with the *titles*, we are enabled to compare the succession evidenced by the titles with the record of the historian, and thus to test the fidelity of the record. The discovery of this hieroglyphic table was made by Mr. William Banks in 1818, in excavating for the purpose of obtaining an accurate ground-plan of the ruins of Abydos, near Thebes. On a side wall of one of the innermost apartments, hieroglyphics were sculptured enclosed in rings, ranged symmetrically in three horizontal rows, each row having originally contained twenty rings, of which twelve of the upper row, eighteen of the middle, and fourteen of the lower row were still remaining, the others having been destroyed by the breaking down of the wall. The hieroglyphics having been copied and lithographed, it was speedily recognised that the rings in the two upper rows consisted of titles only; with the exception of one proper name, the last of the second row, since known to be the name of the king whose title is the last in the succession, and who was the fourth in reign and generation before Sesostris. The third row was recognised to consist of one proper name and one title, each repeated ten times, and alternating with each other: these are since known to be the name and title of Sesostris, to whose reign the construction of the table is with much probability ascribed. The titles in the same row with that of the ancestor of Sesostris and preceding it, have been identified on other monuments, coupled with names which are those of the predecessors of the same king in the list of Manetho.

It would exceed our limits, and it is not our purpose, to trace in detail the successive steps by which the existence of each of the kings of Manetho's list, from the expulsion of the Phœnician shepherds from Lower Egypt, and the consequent union of Upper and Lower Egypt in a single monarchy, to the reign of Sesostris, has been attested by the monuments. Suffice it to say, that the same number of individuals as stated by Manetho, namely, eighteen, filling a space of four centuries, are shown, by the monuments, to have reigned in that interval, and to have borne the same relationship, as well as succession, to each other, as is expressed by the historian; that, of the eighteen names, eight in different parts of the list are read on the monuments identically as in the historical record; and that in regard to the names that are not identical, we have the testimony of Manetho that some amongst the kings, Sesostris, for example, were known by two and even by more names. The table of Abydos appears to have been strictly a genealogical record; a record of generations, in which view it is strictly accordant with the historian.

The period of the Egyptian annals on which this light has been thrown, is precisely that which might have been selected in the whole history of Egypt as the most desirable for such purpose. Independently of its very high antiquity, it was the period of the greatest splendour and power of the native Egyptian monarchy, and of the highest (Egyptian) cultivation of the arts. The greater part of the more ancient,

and by far the most admirable in execution, of the temples, palaces, and statues, which still attest by their ruins their former magnificence, are the work of that age; and the hieroglyphic inscriptions still extant on them, and which, when not defaced by wanton injury, are almost as perfect as when first executed, make known the reigns in which they were respectively constructed, and frequently the purposes for which they were designed. This is in itself no small achievement, when we reflect that these extraordinary remains of ancient art were equally the objects of vague wonderment in the times of the Roman emperors, as they were in those of the generation preceding ourselves; but that they are become to us objects of a more enlightened curiosity, which they promise amply to repay, when the study that has already made known their founders, shall reveal the signification of the hieroglyphic histories, with which the walls of the palaces and temples are covered. Already have we gained some very important facts in regard to the condition, political and otherwise, of the countries adjoining to Egypt at that early period. The monuments of Nubia are covered with hieroglyphics, perfectly similar both in form and disposition to those on the edifices at Thebes; the same elements, the same formulæ, the same language; and the names of the kings who elevated the most ancient amongst them, are those of the princes who constructed the most ancient parts of the palace of Karnac at Thebes. As far as Soleb on the Nile, 100 leagues to the south of Philæ, the extreme frontier of Egypt, are found constructions bearing the inscriptions of an Egyptian king; evidencing that, during the period of which we have been treating, Nubia was inhabited by a people having the same language, the same belief, and the same kings as Egypt. To the south of Soleb, and for more than 100 leagues in ascending the Nile, in ancient Ethiopia, very recent travellers have discovered the remains of temples, of the same general style of architecture as those of Nubia and Egypt, decorated in the same manner, with hieroglyphics representing the same mythology, and analogous to those of Egypt in the titles, and in the mode of representing the names and titles of the sovereigns. But the proper names of the kings inscribed on the edifices of Ethiopia in phonetic characters, have nothing in common with the proper names of the Egyptian kings in the dynasties of Manetho; nor is one of the Ethiopian names found either on the monuments of Nubia or of Egypt. Thus there was a time when the civilized part of Ethiopia,—Meroë, and the banks of the Nile between Dongola and Meroë,—were inhabited by a people having language, writing, religion, and arts similar to Egypt; but, in political dominion, independent of that country, and ruled by kings of whom it does not appear that any historical record whatsoever has come down.

The dates of the expulsion of the Phœnician shepherds from Egypt, and of the reign of Sesostris, in years of the æra of our computation, have been favourite subjects of discussion with chronologists: Archbishop Usher fixed the former of these events in the year B. C. 1825; which would make the commencement of the reign of Sesostris about B. C. 1483. The reign of Sesostris is connected with the early Grecian chronology by the migration of Danaus, brother of Sesostris, who, according to the Parian marbles, arrived in Greece in 1485, which is a very few years earlier than the dates of Usher would assign to that event. M. Champollion Figeac, brother of the M. Champollion to whom the greater part of the discoveries made by the interpretation of hieroglyphics are owing, himself a distinguished chronologist, has assigned the year B. C.

1822, to the expulsion of the Phœnicians, which Usher had placed in 1825: the date of M. Champollion being derived from Manetho's statement, that the Phœnician invasion took place in the 700th year of the Sothiacal period, viz. B. C. 2082, and that their dominion in Egypt continued 260 years. Historical accuracy may make it desirable, that the exact year of the most ancient as well as more modern events should be determined, if it be possible: but for purposes of general interest, and especially for comparison with the chronology of cotemporary nations, which at that early period is in every case more unsettled than the Egyptian, the period seems sufficiently determined. The date before Christ 1822, pursued downwards through the dynasties of Manetho, conducts with very close approximation to the known period B. C. 525 of the conquest of Egypt by the Persians; and intermediately, accords very satisfactorily with the dates, according to the Bible chronology, of the conquest of Jerusalem in the reign of Jeroboam by Shishak, king of Egypt, and of Tirhakah, king of Ethiopia and Egypt, who made war against Sennacherib; these are the Sesonchis of Manetho, and Sh.sh.n.k of hieroglyphic inscriptions on a temple at Bubaste, and on one of the courts of the palace at Karnac,—and the Taracus of Manetho, and T.h.r.k of hieroglyphic inscriptions existing in Ethiopia and in Egypt.*

In respect to the connexion of the events of the Jewish and Egyptian histories, the period between the expulsion of the Phœnicians and the reign of Sesostris, possesses a peculiar interest, as being that of the residence of the Israelites in Egypt, and of the Exodus. In the history of Josephus, we have an extract from Manetho, in which this latter event is expressly stated to have taken place under the father of Sesostris, a king whose name, in Manetho's list, is Amenophis, (the third of that name,) and on the monuments Ramses. The date which chronologists are generally agreed in assigning to the Exodus, is 1491; that of the termination of the reign of Amenophis, according to Champollion, is 1473, or, if the correction of his chronology which we have suggested in a note be just, 1478; it is singular that the difference of thirteen years (between 1491 and 1478) should be precisely the duration of a very suspicious interval which Manetho states to have taken place, after Amenophis had gone with his army in pursuit of the Israelites; and during which interval neither the king nor his army returned to Egypt,

* It appears to us that a slight inaccuracy has crept into the deduction of all the dates in M. Champollion's Chronology subsequent to the expulsion of the shepherds. The date of that event is the foundation of the subsequent dates, and is supposed to have taken place B. C. 1822; after which, according to the extract of Manetho in Josephus, cited by M. Champollion, Thoutmosis, the king by whom they had been expelled, reigned 25 years and 4 months, followed by the other kings of the eighteenth dynasty, making altogether 342 years and 9 months; (including the 2 years and 2 months additional of Horus, in compliance with the version of the passage in the Armenian text of the Chronicle of Eusebius.) This number, 342 years and 9 months, falling short of the 348 years attributed to the eighteenth dynasty in Eusebius and Syncellus, M. Champollion has suggested that Thoutmosis may have reigned the five years which constitute the difference, before the expulsion of the shepherds, since, according to the record, he did reign, some years before that event, over all the parts of Egypt not possessed by the shepherds. So far, so well: but in such case, the year B. C. 1822, being the epoch of the expulsion of the shepherds, and not of the commencement of the eighteenth dynasty, must surely correspond to the fifth year of the reign of Thoutmosis, and not to the first, as M. Champollion makes it. We have hesitated to venture this remark on a matter to which M. Champollion must have given so much attention, believing that mistake in us is much more probable than an accidental inadvertence in him; but we have returned frequently to the consideration, without having been able to satisfy ourselves; and the rectification of our mistake, if it is one, may prevent others falling into the same.

but are stated to have been absent in Ethiopia. If the Exodus occurred during the reign of any of the kings of the eighteenth dynasty, it could only have been in the reign of the immediate predecessor of Sesostris; since his conquests in Phœnicia, and his expeditions against the Assyrians and Medes, must have brought him in contact with the Israelites, had they then been residing in the Holy Land, so as at least to have caused some mention to have been made in their history of the passage of so great a conqueror. But presuming Amenophis, father and predecessor of Sesostris, to have been the Pharaoh of the Exodus, the wandering of the Israelites in the desert for forty of the fifty-five years ascribed to the reign of Sesostris, is a sufficient explanation of his being unnoticed in the Jewish history; whilst the fact of that nation having been subject to the Egyptians during the reign of Ousieri, commencing 124 years before the death of Amenophis, is attested by the paintings on the wall of one of the chambers of the tomb of that king, discovered by Belzoni, and with which we are so well acquainted by means of the model exhibited in England.

Whilst recalling to recollection the peculiar physiognomy of the Jews portrayed in that tomb,—and which is as characteristic of their present physiognomy as if it had been painted in the present age, instead of above 3000 years ago,—the equally well characterized, but very different physiognomy of the Phœnician shepherds, represented on the monuments of the same period, is decisive of the error of Josephus, who imagined the Jews and the shepherds to be the same people. The Phœnician shepherds, long the inveterate enemy of the Egyptians, form a leading feature as captives, in the representations of the exploits of the monarchs who conducted the warfare against them. These people are always painted with blue eyes and light hair; and it is not a little curious to see assembled on the wall of the same apartment, different races, so distinctly characterized as the Jew, the Phœnician, the Egyptian, and the Negro; the latter in colour, and in the outline of the features, in painting and in sculpture, precisely as at present; all, moreover, inhabitants of countries not very distant from each other, and at a period when not more than twelve or thirteen centuries had passed since all these races had descended from a single parent. In the writings which attempt to explain from natural causes the diversity of race amongst mankind, much power has been ascribed to the effects of time and climate: but the facts with which we are now becoming better acquainted than before, do not appear to admit of explanation from those circumstances. It is worthy of notice that the negro, and the light-haired and blue-eyed people, the two races who might be deemed at the greatest distance apart amongst the varieties of man, are, equally with the intermediate Egyptians, the descendants of Ham.

Of the succession of kings in Manetho's chronology, from Sesostris to the Persian conquest, a space of nine centuries and a half, about one half the names have been already identified on different monuments: four of the Persian monarchs, subsequent to the conquest, have also been traced in inscriptions in phonetic characters; their names are written, as nearly as can be spelt with our letters, Kamboth, (Cambyses;) Ntariouach, (Darius;) Khsearscha, (Xerxes;) and Artakschessch, (Artaxerxes.)

The ascent by monumental evidence to yet more remote antiquity than the expulsion of the Phœnician shepherds, (B. C. 1822,) is not altogether without hope, notwithstanding the general demolition of the temples of the gods, which took place, according to Manetho, during the long dominion of the Phœnicians in Egypt. We learn from the *Description de l'Égypte*, that even the most ancient structures at Thebes are themselves composed of the debris of still more ancient buildings, used as simple materials, on which previously sculptured and painted hieroglyphics are still existing; these are doubtless the remains of the demolished temples, but the inscriptions will require to be studied on the spot. There is also reason to believe, that there exists amongst the ruins of the palace of Karnac, a portion of still more ancient construction than the palace itself; which having escaped demolition, was incorporated with

the more recent building. The inscriptions on this apparently very ancient ruin, present the name and title of a king, which form a very interesting subject for future elucidation. The title does not accord with any one now extant on the table of Abydos, but possibly may have been one of those which were destroyed with a portion of the wall, and which are of kings of earlier date than the expulsion of the shepherds. The name is Mandouei, which name occurs in the dynasty anterior to Sesostris, but coupled with a different title, an effectual distinction; nor does the name recur in any subsequent dynasty. M. Champollion Figeac has, with much ingenuity, shown the probability of the identity of the Mandouei of the ancient ruin with the Osmandyas, Ousi-Mandouei, mentioned by Diodorus Siculus as an Egyptian king greatly distinguished by his conquests, whose reign M. Champollion infers, from the historical passages relating to him, to have commenced 190 years before the Phœnician invasion, or B. C. 2272 years; a prodigious antiquity, and of the very highest interest should it be established, since there exist of this individual no less than three statues in European collections, distinguished by the same name and title: two of these are colossal, one at Turin, and a second at Rome; a third is in the British Museum; and as all particulars must interest which relate to a statue, of which there is at least probability that it is the most ancient existing in the world,—the date attributed to it being earlier than the birth of Abraham,—we copy from Burckhardt the following short description of its discovery:—"Within the enclosure of its exterior part of the temple of Karnac, Belzoni found a statue, of a hard, large-grained sandstone: a whole length naked figure sitting upon a chair with a ram's head upon the knees: the face and body entire; with plaited hair falling down to the shoulders. This is one of the first, I should say, the first Egyptian statue I have seen: the expression of the face is exquisite, and I believe it to be a portrait."—(J. L. Burckhardt, *Travels in Nubia*, lxxvii. *Letter to Mr. W. Hamilton*, 20th February, 1817.)—This statue is in the farthest corner on the right hand side after entering the gallery of the Egyptian antiquities in the British Museum; and compared with other statues in the same gallery, which are of kings of the eighteenth dynasty, the dissimilarity of the features from the very characteristic ones of the latter family is too striking to be questioned. The problem of the age of this king Mandouei is, at all events, a highly curious one; and will probably receive its solution amongst the many other valuable discoveries which cannot fail to result from M. Champollion's projected visit to Egypt, in which he will be accompanied by the sincere good wishes of every one in every country, who feels an interest in the restoration of authentic history.

E. S.

FOR THE FRIEND.

IDRIA AND THE QUICKSILVER MINES.

(Continued.)

The spot where the original adventurers struck the first considerable vein of mercury is pointed out, at a distance of rather more than two hundred feet below the ground; that is, about one-fourth of the depth to which the mine has been carried, during the four hundred years which have elapsed since its discovery—a conclusive proof of the abundance and productiveness of the ore. The general direction of the veins is nearly horizontal; though it is not uncommon to find them ascending, in which case, they are seldom pursued to exhaustion, unless they prove extremely rich. The temperature of the atmosphere in some parts of the mine, is so great as to produce profuse and debilitating perspiration, and numerous thermometrical experiments, performed with much care and accuracy, show that amongst the great beds of rich ore, the heat is equivalent to 80 degrees, and some-

times even 95 degrees of Fahrenheit. Every thing within this vast cavern seems to announce extraordinary disorder and even chaotic confusion, as though nature had not recovered from her primeval convulsions. The whole mineral kingdom appears to have been confounded by some tremendous explosion, and productions the most dissimilar thrown together in strange confusion, to complete the treasures which are stored in this great magazine. Heaps of shells, masses of marble, beds of jasper and freestone, and iron, bitumen, sulphur and coal, are found intermingled with the ore, which is disseminated through the whole in very unequal proportions. In consequence of its numerous products, and their heterogeneous admixture, the mine of Idria bears little resemblance to any other in the known world, and presents few of the ordinary appearances where the ores lie in regular strata. From these circumstances have arisen the great variety and apparent contradiction, in the statements of different travellers relative to the mean product of the ore. Some represent it as yielding fifty, sixty, and even eighty per cent. of pure quicksilver, while others place the average product as low as twelve pounds to the hundred weight. All these statements are probably correct as relate to the particular portions of ore which were the subjects of experiment and observation—it is however extremely difficult to fix upon any average that can be considered correct.

As might be expected from the list of combinations which we have given, virgin mercury has at different times been found in considerable quantities, elaborated exclusively by the hand of nature. It has been known to issue in a delicate and continuous jet from the fissures in the rocks, as though projected by the force of some superincumbent pressure; and it is stated that a miner collected thirty-six pounds of pure quicksilver in six hours, at one of these metallic fountains.

The ores are sorted by the miners into different parcels, according to their quality, and drawn up out of the mine in large boxes, containing 7 or 800 pounds, by means of a hydraulic wheel, which is set in motion by the water of a canal leading from the Idria.

They are then conveyed to the lavatories where they undergo a second inspection—the large pieces of rich ore are sent immediately to the furnaces, while that which is poorer is pounded, sifted and then washed, to free it from the lighter particles which contain very little metal. It undergoes three ablutions—the residue is then dried and conveyed to the furnaces. There are large chambers of strong masonry, containing many apartments, all communicating with each other, by numerous small openings, which permit the fire to have access to every portion of the ore. The fire is kindled at the bottom, and after it is completely ignited, the upper part of the chambers is luted closely with clay and slacked lime. The fire is increased for several hours, until the masses of ore are raised to a white heat. The mercury is thus volatilized, and conveyed off through a conduit communicating with all the chambers, and leading by a circuitous and gradually descending course into a common reservoir. It requires six days to cool, before

the furnaces can be opened or the reservoirs entered, in consequence of the deleterious vapours with which the atmosphere is loaded. A charge of ore, as it is called, is from 30 to 60,000 pounds, according to the size of the furnace, and will yield from 8 to 30,000 pounds of mercury, in proportion to the richness of the ore.

From the great reservoir, the mercury is run into bags made of sheep skin tanned with alum; these are conveyed to the magazine, where they are covered with a second skin, and packed in barrels for exportation.

The quantity annually exported from Idria varies greatly in different years; which is not surprising, considering the uncertainty which attends subterraneous researches. In 1663 the mines produced nearly 256,000 pounds. In 1730, the quantity had increased to about 360,000 pounds annually; twenty years after it had diminished to about 300,000; and in 1799, Kutner was informed that it had been known to reach nearly one million of pounds. By an accurate computation, made by the director of the mines under the French regime, it appears that the average quantity obtained yearly, between 1809 and 1813, amounted to 365,928 pounds. The crown of Austria, to which the mines belong, derives from them a nett profit of about \$156,000 annually.

Independent of the pure mercury thus obtained, mercurial preparations of every description known in commerce, are manufactured to a great extent, especially cinnabar and vermillion. Subsidiary to the mining establishment, and that for chemical preparations of the metal, there are several interesting branches of arts and manufactures. The principal of these are a glass house, for the bottles and window glass used; a pottery, where all the requisite earthenware is manufactured; a tannery, for preparing the leather and making the sacks; and a rope-walk, which furnishes the necessary cordage. Numerous mechanics and artisans of all descriptions, are also employed in providing the necessary apparatus for the different operations.

As the town depends entirely on employments connected with mining, its population must be regulated almost exclusively by the extent to which this is carried on. When in its most flourishing state, about 1200 men derived subsistence for themselves and families, from the different branches of the business—but this number is now much diminished, and probably does not exceed four hundred. The whole of this great concern is conducted with astonishing regularity, and is under an admirable system of government. All the workmen are divided into companies—they assemble at an early hour in the morning, when the muster-roll is called, and each man descends to his allotted place of labour with a lamp in his hand. Owing to the high temperature of galleries; the rarefaction of the air; the evolution of certain gases in the combustion of the lamps; the deleterious effluvia exhaled from the metals, and the sulphurous stench emitted from the ore, the health of the miners suffers greatly. They become subject to shiverings, convulsions, palsy, decrepitude and premature old age. Their wages are moderate, yet, by the paternal care of the govern-

ment, they are provided with a maintenance when disease and age render them unable to pursue their labours.

(To be continued.)

FOR THE FRIEND.

SAVONAROLE, THE ITALIAN REFORMER.

(Continued.)

It was easy to foresee that the political instructions of the preacher would not make less impression than his lessons of morality, and in both he was doubtless aided by the near approach of the calamities which he had threatened.

Peter de Medici, the unworthy son and successor of Lorenzo, in the government of Florence, had declared himself opposed to the French monarch, whose invasion of Italy in prosecution of his claim upon Naples, was now commenced, and to whose party the Florentines had always been attached. As the army of the king approached, however, Peter alarmed, made his peace with him by sacrifice of the territory of the republic. This occasion was seized by the liberal party, at whose head was the reformer Savonarole, to excite a popular commotion, which resulted in the expulsion of the Medici and the re-establishment of free institutions. The first measure of the new government was to send an embassy to propitiate Charles. Savonarole, who was one of the ambassadors, appeared before the king, not in the character of a deputy of the republic, but as one commissioned from the Most High—the servant of Heaven, to whom events had been revealed by Deity himself. He commanded the monarch in his name who had sent them, both to go on conquering and to conquer—he besought him every where, to imitate his Divine Master in his attributes of mercy, but especially in relation to the city of Florence, in which, though there were many sinners, the Lord had yet many servants, faithful both in things spiritual and temporal. He exhorted him to protect, to the utmost of his power, the widows and the orphans; and above all, those who had devoted themselves to the service of the altar. Finally, he implored him by the sufferings of Him who pardoned his enemies on the cross, to forgive all offences; promising, on the authority of his divine mission; that his obedience should be rewarded with victory in this world, and an everlasting kingdom in that which is to come. Charles, to whom the reputation of the preacher was scarcely known, listened to his discourse as to an excellent sermon, and gave his exhortations and entreaties to the winds. The influence of Savonarole was now at its height in Florence, where the party of which he was a leader predominated; and in nothing was the effect of his preaching more evident, than in the attachment to the French monarch, which still subsisted in the minds of the Florentines. Of this prince, the reformer had conceived a most exalted opinion, which neither his character nor the events of his invasion could justify. Treacherous and imbecile; addicted to pleasure, and regardless of his plighted faith, Charles estranged from his cause all those who had once trusted in him. To the Florentines in particular, his frequent aggres-

sions, and his habitual violations of his engagements had given much occasion of offence. Yet in this man Savonarole saw only the destined avenger of abuses, and the restorer of the purity of the church; and in his behalf he ceased not to invoke the favour of Heaven, while he prophetically announced that victory would eventually crown his efforts.

The citizens of Florence, captivated by the eloquence of the preacher, no longer remembered the wrongs which they had suffered; and they alone refused to enter into the league which had united the states of Italy against the invader. But whilst our reformer exerted so great, and in many respects so happy an influence at home, he had provoked a powerful and determined enemy abroad, whose animosity did not suffer him to rest until he had brought him to the stake. Alexander VI. who then filled the papal throne, and whose execrable enormities have scarcely been equalled, unless by the crimes of his own children, became the object of Savonarole's censures; who would not recognise in one so profligate, the representative of the apostles, and who desired that the reformation of the church should commence with its chief. The Pope, on the other hand, never forgave the eloquent preacher who had denounced him to the Christian world. The reputation of Savonarole seemed to him to endanger his throne; and the more he learned of the change of morals which he had effected in Florence, the more he feared the influence of his example at the court of Rome. Proclaimed a heretic, and interdicted from preaching, the influence of the reformer was maintained by the eloquence of a disciple and friend, and the pope was obliged to descend to an alliance with his enemies, before he could accomplish his designs. The liberal principles, and the severe morals of the preacher, had procured him many opponents; and these, encouraged by the Pope, and assisted by the preaching of the rival order of St. Augustine, used every artifice to bring him into disgrace. The government of the republic, unwilling to offend the Pope, endeavoured to justify Savonarole, but directed him to suspend his preaching. Alexander at length proceeded to excommunication, which was extended to all those who held intercourse with him. At first Savonarole submitted to the authority of the Holy See; but at length declaring, that an unjust sentence, even when it emanated from the pontifical chair itself, was of no effect; and that a divine inspiration compelled him to decline obedience to a tribunal so corrupt—he publicly celebrated mass, and renewed his preaching to congregations more numerous than ever. On the last day of the Carnival, anxious to convert the scene of festivity into one of penitence, he sent bands of children to every house in the city, demanding as accursed things, books and paintings of an immoral tendency, cards and dice, lutes and harps, with the perfumes and cosmetics of the women, which he directed to be brought to the public square, there to be burned amidst the chaunting of psalms and hymns. But the more the credit of Savonarole increased, the greater was the resentment of the Pope. He despatched to

Florence a new brief, commanding the silencing of the reformer, and sent thither a monk, whose business it was vehemently to denounce the arch heretic who had seduced the republic, while he threatened the citizens with confiscation of their goods, with interdict and invasion. The magistracy were obliged to yield, and Savonarole took leave of his audience in an eloquent and moving discourse. *(To be continued.)*

SELECTED FOR THE FRIEND.

THE MIRAGE.

This is a curious phenomenon, often seen in the hot and sandy deserts of Egypt, Syria, and some other eastern countries. It is an optical illusion, produced by a peculiar refraction of the atmosphere, and frequently tantalizes the eye of the thirsty traveller with the image of water, when passing over the burning deserts.

Dr. Clark gives the following animated description of this singular phenomenon:—

"Here (at the village of Utko) we procured asses for our party, and setting out for Rosetta, began to recross the desert, appearing like an ocean of sand, but flatter and firmer as to its surface than before. The Arabs uttering their hard guttural language, ran clattering by the side of our asses, until some of them called out 'Raschid!' We perceived its domes and turrets, apparently upon the opposite side of an immense lake or sea, that covered all the intervening space between us and the city.

"Not having in my own mind, at the time, any doubt as to the certainty of its being water; and seeing the tall minarets and buildings of Rosetta, with all its groves of dates and sycamores, as perfectly reflected by it as by a mirror, inasmuch that the minutest detail of the architecture and of the trees, might have been thence delineated, I applied to the Arabs to be informed in what manner we were to pass the water.

"Our interpreter, although a Greek, and therefore likely to have been better informed of such a phenomenon, was as fully convinced as any of us, that we were drawing near to the water's edge, and became indignant when the Arabs maintained that within an hour we should reach Rosetta, by crossing the sands in the direct line we then pursued. 'What,' said he, giving way to his impatience, 'do you suppose me to be an idiot, to be persuaded contrary to the evidence of my senses?' The Arabs smiling, soon pacified him, and completely astonished the whole party by desiring us to look back to the desert we had already passed, where we beheld a precisely similar appearance.

"It was in fact the mirage, a prodigy to which every one of us was then a stranger, although it became afterwards more familiar. Yet upon no future occasion did we behold this extraordinary illusion so marvellously displayed. The view of it afforded an idea of the horrible despondency to which travellers must sometimes be exposed, who, in traversing the interminable deserts, destitute of water, and perishing with thirst, have sometimes this deceitful prospect before their eyes."

Burkhardt thus describes its appearance in Nubia:

"Its colour was of the purest azure, and so clear that the shadows of the mountains, which bordered the horizon, were reflected by it with the greatest precision; and the delusion of its being a sheet of water was thus rendered still more perfect. I had often seen the mirage in Syria and Egypt, but always found it of a whitish colour, rather resembling a morning mist, seldom lying steady on the plain, but in continued vibration; but here it was very different, and had the most perfect resemblance to water.

"The great dryness of the air and earth in this desert, may be the cause of the difference. The appearance of water approached also much nearer than in Syria and Egypt, being often not more than 200 paces from us; whereas I had never seen it before at a distance of less than half a mile. There were at one time about a dozen of these false lakes around us, each separated from the other, and for the most part in low grounds."

FOR THE FRIEND.

THE following sketch of the History of Byberry is extracted from the second volume of the Transactions of the Historical Society of Pennsylvania. It is lively and spirited, and gives an interesting picture of the progress of a Friends' settlement—the general features of which will apply to many parts of our happy country. The sketch exhibits considerable research, and is creditable to the talents of the author. We have omitted most of the merely personal details, as not being likely to interest our distant subscribers.

Byberry Township lies in the north-east end of the county of Philadelphia, distant from the city between thirteen and sixteen miles. It is bounded by the Manor of Mooreland, and the Townships of Lower Dublin, Bensalem, and Southampton. Its length is about five miles, its breadth variable, at most about three miles. It contains five thousand nine hundred and sixty-six acres; one hundred and forty-six dwelling houses, and in 1820, eight hundred and sixty-eight inhabitants. In the census of 1810, the number of inhabitants was stated to be seven hundred and sixty-seven, of whom three hundred and sixty were males, three hundred and seventy-four females, and thirty-three blacks.

It is observable that the water-courses in Byberry are much inclined to the western side of the valleys—that the grounds on this side are most prominent—and generally found to contain the best stone for building. It is rare to find a good quarry on the eastern side of the valleys, or in any of the level lands.

The timber most natural to the soil, is—hickory; black, white, red, and Spanish oak; poplar, chestnut, maple, sassafras, beech, dog-wood, red cedar, gum, persimmon, wild cherry, and in one place pine.

There are three grist-mills in the township, two saw-mills, several retail stores, and shops for mechanics of different kinds; but no factory, nor tavern. The inhabitants generally are farmers, and a majority are members or professors with the Society of Friends. There are a few Episcopalians, Baptists, and Presbyterians, and some that make little profession with any religious denomination. The Friends' meeting house is near the centre of the township.

Byberry was settled early after the arrival of William Penn, in 1682. When the white people first came here, we are informed they found but few large trees standing, though plenty of saplings and underbrush; and in some places, particularly in Mooreland, the ground was covered with coarse grass that grew as high as a man's head.

In the 5th mo. 1683, at a Quarterly Meeting of Friends in Philadelphia, "it was then and there agreed and concluded, that there be established a first day meeting of Friends at Tookany and Poetquesink, and that these two make one monthly meeting, men and women, for the ordering of the affairs of the church."

In temporal concerns, the first settlers had much difficulty to encounter, particularly in regard to a supply of provisions. The Indians near them treated them with kindness; they occasionally furnished such eatables as they could spare, and instructed the new comers to raise corn, beans, and pumpkins. Giles Knight and Josiah Ellis, once went five miles to procure beans of the Indians, and obtained half a bushel. Bread and meat were very scarce. Some horses, cows, sheep, and hogs, had been brought into the province, but the settlers were not generally able to obtain a sufficient stock for several years. When they travelled, they had to go on foot; and as to meat, very little could be had, except a precarious supply of venison or bear meat, which, with wild pigeons, fish, and beans, pumpkins or boiled corn, were thought good enough for a feast. The first wheat sowed in these parts, was brought from near old Chester by two men on their shoulders—each carried about half a bushel! It is said one of these persons was John Carver: his wife, child, and a small boy were left at home, upon what he thought a sufficient supply of provisions for their support till his return; but some unforeseen hindrances kept him longer on the journey than was expected, and un-

fortunately the only cow they had, and upon whose milk they made much calculation for sustenance, got into the swamp and died. The poor woman by this accident was reduced to great difficulty, and concluded she must apply to some Indians not far distant, for assistance; she accordingly took the children, and went to their settlement. The Indians treated her with much kindness, furnished her and the children with victuals, and taking off the little boy's trousers, they filled them with corn for her to carry home for their further supply.

The dwelling houses first erected were small, rough, log buildings, and generally situated convenient to a spring of water. Giles Knight dwelt about six weeks by the side of an old log, near the banks of Poetquesink. The Indians then instructed him in the erection of a wigwam, in which he resided till he raised a small log house, about half a mile south-east of the present meeting house. William Nichols was so poor, that in 1684, the meeting at Poetquesink, "allowed him four shillings per week," on account of his being in penury.

Great hardships were endured by the settlers for several years; but they were industrious and economical, and kind and obliging one to another. Their situation gradually improved, and brighter prospects were continually opening. Harmony prevailed among them, and religious unity was maintained in general, till 1691, when the disturbances raised by George Keith reached them. The controversy was carried on so sharply amongst the members of the meeting of Poetquesink, that a division took place. John Hart, Nathaniel Walton, and divers others in the southern part of the neighbourhood, adopted the Keithian profession and creed, and kept possession of the meeting. John Carver, Giles Knight, Daniel Walton, Henry English, and some others, whose residence was nearer the centre of Byberry, withdrew from the Keithians, and held their meetings at Henry English's house, which stood in Walmsley's old orchard, near half a mile south-east of the present meeting house.

The meeting of the Keithians soon vanished. Some of them turned Episcopalians, and are said to have been concerned in founding All Saints' Church in Lower Dublin. Others attached themselves to a Keithian meeting in Southampton. Most of these afterwards turned Baptists.

Edwards, in his account of the Keithian Quakers, says, "They soon declined. Their head deserted them, and went over to the Episcopalians. Some followed him thither. Some returned to the Penn Quakers, and some went to other societies. Nevertheless, many persisted in the separation. These, by resigning themselves to the guidance of Scripture, began to find water in the commission, Matt. 28—19. Bread and wine in the command, Matt. 26—26, 30. Community of goods, love feast, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples' feet, in other texts—Acts 2—41. 47. Jude 12. Rom. 16—16. Gal. 2—9. John 13. Jam. 5—14. 16."

Again, the same author tells us, "The Keithian Quakers ended in a kind of transformation into Keithian Baptists. They were called Quaker Baptists, because they still retained the language, dress, and manners of the Quakers. The Keithian or Quaker Baptists, ended in another kind of transformation into Seventh day Baptists, though some went among the First day Baptists, and other societies. However, these were the beginning of the Sabbatarians in this province."

The meeting of Friends at Byberry having survived the wreck of discord and controversy, the 2d of 1st mo. 1694, Henry English gave one acre of ground for its use, to John Carver and Daniel Walton as trustees. The deed specifies that the said one acre is for "the use of the people of God called Quakers, who are, or shall be, and continue in unity and religious fellowship with Friends of truth, and shall belong unto the monthly meeting of the said people, for whose use the said piece of ground is intended to be employed as a burying place, and to no other use or service whatsoever, provided always, and it is the true intent and meaning of the parties hereunto, that no person or persons who shall be declared by the members of the monthly or quarterly meeting where-

unto he or they shall belong, to be out of unity with them, shall have any right or interest in the said piece of ground hereby granted, while he or they shall remain out of unity and church fellowship with those people to whom he or they did so belong unto."

Shortly after this, a log building was erected on the lot for a meeting house, and a burying ground was enclosed. The meeting house stood in the northern quarter of the present grave yard. In 1714, Friends erected, a few feet farther eastward, a commodious stone meeting house, about thirty by fifty feet, with galleries above stairs. For the completion of this building, they borrowed £50 of James Kooper on interest, which was paid off by the assistance of the monthly meeting, in 1723.

[To be continued.]

FOR THE FRIEND.

A NEAR OBSERVER.—NO. II.

Whatever may be the views of particular individuals among you, I am fully persuaded that many really believe that in separating from the Society, they have not abandoned any article of Christian faith, as held by the people called Quakers; and that the doctrines now preached by your ministers, are such as were maintained by our early Friends; and it is in the hope that such may be induced to inquire for themselves, that I submit these observations for their consideration. And I think I shall be able to prove (however extraordinary it may appear) that these doctrines are precisely those which have been anxiously disavowed by our forefathers; and that the inferences attempted to be drawn from particular passages in their works, are but a repetition of the assertions made by their old opponents, of the injustice of which they so often complained.

The situation and circumstances of many individuals, must prevent them from having access to the necessary information; and they naturally rely on the assertions and opinions of their friends; and I much fear the weight of the responsibility which attaches to their instructors and advisers, is not sufficiently appreciated by many of them.

It is the wilful deceit that constitutes a falsehood; and we wilfully deceive, when the information we intend to convey is not true in the sense in which we believe the hearer apprehends it. This few moralists will deny; and though some individuals in all ages have thought *pious frauds* defensible, it is a lamentable truth, that "Christianity has suffered more injury from this practice, than from all other causes put together."

By what epithet the transaction I am about to mention, ought to be distinguished, will appear from the statement of the facts connected with it.

It is well known that Elias Hicks and many of his followers, deny the miraculous birth of Jesus Christ, and his Godhead; and as they were not ignorant of the weight which the opinions of William Penn would have on this, and every other subject of faith and doctrine, they naturally thought that if they could enlist the authority of his name in their cause, it would have a very powerful tendency in promoting their views.

William Penn's enemies had often charged him with holding the same opinions, in consequence of the publication of a pamphlet,

• Paley's Philosophy.

entitled "The Sandy Foundation Shaken;" and of this pamphlet some of these persons availed themselves, and have published and circulated, with great industry, extracts from it; not as his cotemporary opponents had done, for the purpose of confuting them, but with the disingenuous view of impressing on the reader, a belief that he advocated doctrines which they well knew he explicitly disavowed.

Every reader of history must remember, that in the time of William Penn, the attention of all ranks of people in Great Britain, was engaged with singular earnestness on subjects of religion; that religious controversy pervaded the land, and that attempts were frequently made to define the great mysteries of our religion, with a precision which the Scriptures did not warrant. To this practice the Society of Friends were always wisely opposed: they believed it was incumbent on them to receive, as fundamental articles of their faith, every doctrine which was promulgated by Jesus Christ and his apostles: they knew that there were great and awful mysteries in the operations of God's providence, the nature of which were left unexplained; and being convinced that all which is important for them to know has been revealed, their great care was to discipline their minds, so as to receive with humble gratitude the measure of light which has been imparted; to withdraw it from all vain and ensnaring inquiries, and to improve the talent which was allotted to them, with a diligence which would be acceptable to their Great Master.

And however contemptible this humble state of mind may appear to the high pretenders to light and knowledge; to the cavillers of the present day; to those who decide upon every dogma of our religion with unhesitating confidence, and yet (to apply the language of Warburton) are without learning or understanding sufficient to carry them even to the confines of rational doubt; our pious ancestors were enabled to support their testimony to the truth, and to the peaceable and quiet spirit of their religion, with a propriety and uniformity to which these men are strangers.

Influenced by these reasons, they declined the term "Trinity," as unscriptural, although their belief with respect to it, was always substantially the same as that of the Episcopal Church; and William Penn, in the year 1698, in a publication entitled "A Testimony to the Truth, as held by the people called Quakers," expressly declares that, "setting aside some school terms, we hold the substance of those doctrines believed by the Church of England, as to God, Christ, Spirit, Scripture, repentance, sanctification, remission of sin, holy living, and the resurrection of the just and unjust to eternal rewards and punishments."

It was a common practice at the period I have alluded to, to hold public disputations on questions of doctrine, and it was in consequence of some misrepresentations of one Thomas Vincent, that a discussion took place between him, William Penn, and George Whitehead, which being interrupted by the disorderly conduct of some of the auditors, William Penn published his argument in a paper called "The Sandy Foundation Sha-

ken." This publication occasioned a great outcry against him, and he was charged with denying the doctrine of the Trinity, and the divinity of our Saviour. These charges he denied in a pamphlet entitled "Innocency with her open face," in which he explains and defends his previous publication, and solemnly declares his own belief. He complains of the malice of his opponents in endeavouring to pervert his meaning, (a complaint which must operate with two-fold weight against those who pursue the same course after this vindication,) and says, "let me beseech you to be impartial and considerate in the perusal of my vindication, which being in the fear of the Almighty God, and the simplicity of Scripture dialect, presented to you, I hope my innocency will appear beyond a scruple." He then proceeds to explain his meaning in the first publication, and concludes in this solemn manner. "I sincerely own and unfeignedly believe (by virtue of the sound knowledge and experience received from the gifts of that holy unction, and divine grace inspired from on high) in one holy, just, merciful, almighty and eternal God, who is the Father of all things; that appeared to the holy patriarchs and prophets of old, at sundry times, and in divers manners; and in one Lord Jesus Christ, the everlasting wisdom, divine power, true light, only saviour and preserver of all; the same one, holy, just, merciful, almighty and eternal God, who, in the fulness of time, took and was manifested in the flesh: at which time he preached (and his disciples after him) the everlasting gospel of repentance, and promise of remission of sins and eternal life, to all that heard and obeyed."

And in another part of the same tract, after quoting various qualifications and divine properties, which, by the concurrent testimonies of scripture, are ascribed to the Lord Jesus Christ, he declares that "*without a scruple, I call, and really believe him to be the mighty God.*"

These are the opinions entertained by William Penn in his early years, (he being then but of the age of twenty-four,) and we find the same retained by him in the maturity of life. Five years after the above mentioned publication, in a letter to Dr. Collenges, he says, "and now I will tell thee my faith in this matter: I do heartily believe that Jesus Christ is the only true and everlasting God, by whom all things were made, that are made, in the heavens above, or the earth beneath, or the waters under the earth: that he is as omnipotent, as omniscient and omnipresent, therefore God."

And after the lapse of thirty years we find him steadily maintaining the same opinions, and in defence of "a paper called Gospel Truths," against some objections made by the bishop of Cork, he reiterates the declaration before alluded to, saying, "and yet where we are vulgarly apprehended to differ most, we dissent least, I mean in doctrine; which is the reason so many have upon occasion said, as indeed did the Bishop at the visit I made him, viz. 'why, we believe the same, it is what we preach as well as you.' For except it be the wording of some articles of faith in school terms, there are few of them

professed by the church of England, to which we do not heartily assent."

Other declarations of William Penn, of the same import, may be produced, but these are sufficient for my purpose, which is, to deduce from them the following propositions, viz.

1st. That the compilers of the extracts from the work of William Penn, entitled "The Sandy Foundation Shaken" have endeavoured to circulate opinions on his authority, which he never entertained.

2d. Or that William Penn did entertain such opinions, although he has, in the most solemn manner, disclaimed them.

3d. Or that entertaining such opinions, he, in disclaiming them, had some mental reservations: which would indeed be the same falsehood, with the additional meanness of prevarication.

And it cannot escape the observation of my readers, that in either alternative the object of the compilers must be frustrated; for if William Penn did really disbelieve the articles of faith alluded to, notwithstanding his solemn asseverations to the contrary; then must his opinions on this and every other subject be completely worthless.

And here I may safely rest my case: the name of Penn forms too large a portion of the brightest pages of our history, to permit the approach of slander: it is venerated by all who have heard of his deeds: his character is the property of his country; every Pennsylvanian is interested in its vindication, and above all, the descendants of those who accompanied him into the wilderness, and assisted in raising and supporting that lasting monument to his fame, "the frame of government for the province of Pennsylvania," which, by securing to all entire liberty of conscience, has proved to the world that such liberty is not incompatible with the good order of civil society, and established a principle, which is still operating most beneficially for mankind.

A NEAR OBSERVER.

HYMN,

By BISHOP HENR.

Oh, blest were the accents of early creation,
When the word of Jehovah came down from above;
In the clogs of the earth to infuse animation,
And wake their cold atoms to life and to love!
And mighty the tones which the firmament rended,
When on wheels of the thunder, and wings of the wind,
By lightning, and hail, and thick darkness attended,
He uttered on Sinai, his laws to mankind.
And sweet was the voice of the First-born of heaven,
(Tho' poor his apparel, tho' earthly his form,) Who said to the mourner, "Thy sins are forgiven!"
"Be whole," to the sick, and "be still," to the storm.
Oh Judge of the world! when arrayed in thy glory,
Thy summons again shall be heard from on high;
When nature stands trembling and naked, before thee,
And waits on thy sentence, to live or to die;
When the heavens shall fly fast from the sound of thy thunder,
And the sun, in thy lightnings, grow languid and pale,
And the sea yield her dead, and the tomb cleave asunder—
In the hour of thy terrors, let mercy prevail!

The following was first published in "*The Rural Visitor*," a paper printed at Burlington, N. J., a few years ago, and is now inserted at the request of several of our subscribers.

LINES

Occasioned by reading Mat. chap. 8. v. 24, 25, 26.

"And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves, but He was asleep. And his disciples came to Him and awoke Him, saying, Lord, save us, we perish! And he saith unto them, why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm."

When on His mission, from His home in heaven,
In the frail bark, the SAVIOUR deign'd to sleep:
The tempest rose—with headlong fury driven,
The wave-tost vessel whirld along the deep—
Wild shriek'd the storm amid the parting shrouds,
As the vex'd billows dash'd the darkening clouds.—

Ah! then, how futile human skill and power—
Save us—we perish, in the o'erwhelming wave!
They cried, and found in that tremendous hour,
"An eye to pity, and an arm to save."
He spoke, and lo! obedient to His will,
The raging waters, and the winds, were still.

And thou, poor trembler, on life's stormy sea,
Where dark the waves of sin and sorrow roll;
To Him for refuge from the tempest flee,
To Him, confiding, trust the sinking soul:
For oh! He came to calm the tempest-tost,
To seek the wandering and to save the lost.

For thee, and such as thee, impell'd by love,
He left the mansions of the blest on high:
'Mid sin and pain and grief and fear to move,
With lingering anguish, and with shame to die.
The debt of justice, boundless mercy paid,
For hopeless guilt complete atonement made.—

Oh! in return for such surpassing grace;
Poor, blind, and naked, what canst thou impart?
Canst thou no offering on his altar place?
Yes, lowly mourner! give Him all thy heart:
That simple offering He will not disown,
That living incense may approach his throne.—

He asks not herds, and flocks, and seas of oil,
No vain oblations please th' all-knowing mind;
But the poor, weary, sin-sick, spent with toil,
Who humbly seek it shall deliverance find.
Like her, the sufferer, who in secret stole,
To touch his garment, and at once was whole.—

Oh for a voice of thunder! which might wake
The slumbering sinner, ere he sinks in death—
Oh for a tempest, into dust to shake
His sand built dwelling, while he yet has breath!
A viewless hand to picture on the wall,
His fearful sentence ere the curtains fall!

Child of the dust! from torpid ruin rise—
Be earth's delusions from thy bosom hurl'd;
And strive to measure with enlightened eyes,
The dread importance of the eternal world.
The shades of night are gathering round thee fast,
Arise to labour, ere thy day be past.

In darkness, tottering on the slippery verge
Of frail existence, soon to be no more,
Death's rude, tempestuous, ever nearing surge,
Shall quickly dash thee from the sinking shore.
But ah! the secrets of the following day,
What tongue may utter, or what eye survey!

Oh! think in time, then, what the meek inherit,
What the peace maker's, what the mourner's part;
The allotted portion of the poor in spirit,
The promis'd vision of the pure in heart.
For yet in Gilead there is balm to spare,
And prompt to succour, a Physician there.—

For me, I ask no mansion of the just,
No bright possession in yon dazzling sky—
For me, 'twere joy sufficient, low in dust
Like weeping Mary at His feet to lie
In deep abhorrence of myself, and hear
Such words as gladden'd her delighted ear,

THE FRIEND.

TWELFTH MONTH, 15, 1827.

FOR THE FRIEND.

THE AFRICAN OBSERVER.

Edited by ENOCH LEWIS.—No. 1 to 8, to be continued monthly.

The present state of public feeling in the United States on the subject of slavery, is a striking instance of the influence which surrounding objects exert, in familiarizing the mind with things that are fitted to excite sensations of the deepest abhorrence.

A million and a half of human beings are held in chains, by men who make a louder boast of their freedom than any other nation on earth; who commenced a bloody war for the sake of abstract principles of liberty, and the unalienable rights of humanity; and the mockery no longer shocks the public feeling. Thirty years ago, the horrors of the African slave trade were the theme of popular declamation, from one end of the Union to the other; a slave trade, in many cases as revolting and degrading, is now carried on to an enormous extent within our own territories, and it is scarcely noticed but as one of the ordinary incidents of commerce. We are in habits of friendly intercourse with the masters; connected with them by private and social, no less than by political ties—they are our best customers for our manufactures and merchandize; their cotton, their rice, and their tobacco, are indispensable articles of traffic, food and luxury—we are daily deriving some comforts or profit from the labour of slaves; daily multiplying our relations and connexions with the slave-holders. An unwillingness to disturb an unpleasant topic; to offend those whom it is our interest to serve and to please; the suggestions of indolence and timidity, that the evil is too great to be removed; the apathy which affects the character of superior discernment, and is, in truth, but selfishness; all these motives conspire to render slavery an unpopular theme.

Here it is, and will remain, and why trouble ourselves about it? The slaves are happier, say their masters, than many millions of poor in Europe; happier than their freed brethren at home, and why disturb them?

We acquiesce in the conclusion, and turn away from the subject, each one to his own affairs.

A few solitary enthusiasts, here and there, lift up their voices in the name of humanity, but who listens to their cry? Occasionally, indeed, a political end is to be gained; a question like that of the constitution of Missouri is agitated, in which political interests give force and persuasion to the arguments of wisdom, and truth, and justice. But when the excitement of party has subsided, the public apathy returns, and scarcely a voice is heard amid the tumult and stir of the crowd, to plead for the oppressed. The miseries which the slaves suffer, the cruelties to which they are subjected, are indured and inflicted in remote and private places; we only hear as by accident, that misery and cruelty are results of their condition; often we only know it by the reaction which they produce; by the stinging of the trodden worm. The

surface of society is smooth and placid; the wheels of government move readily along, and the superficial and the selfish are too willing to be satisfied that "all is well."

It is for these reasons the more necessary that we should fortify our principles against our inclinations, our indolence, and our interest. The powerful appeals to the heart and imagination, which wrought the overthrow of the slave trade, cannot now be made. The subject is comparatively dry and didactic, involving details of statistics, and rural and political economy, and needing more the light thrown by cool observers of men and things, than the aid of rhetoric or poetry. Those who now labour, must be content to allow others to reap the rewards of fame. To inform the public mind accurately respecting the present condition of slavery, is the first task to be performed. It is surprising to reflect how little the best informed among us have known on the subject. The recent work of an estimable fellow-citizen, on the laws of slavery, has for the first time portrayed its legal incidents—upon that point it is a treatise of inestimable value, and will form the textbook of future inquirers into the subject. The "African Observer" was established in conformity with these views, and is devoted to an impartial examination of slavery as it now exists in the union. The editor has pursued his solitary, and almost unassisted labours, with great perseverance and industry; and we know of no publication which contains, in the same space, a greater amount of solid information on this important subject. We are sorry that his journal is not more widely circulated, for it is essential to the success of future exertions in removing this blot from our national character, that the circumstances and incidents of slavery be accurately known. This knowledge can be best gained by establishing and supporting a journal like the Observer, which shall deserve and gain a character for impartiality and accuracy, and become in time a depository for the observations and suggestions of persons resident or travelling in the South. It is evident that a journal of the kind here described, can contain little to amuse the general reader—it takes higher ground—it rests its claims for support upon the sobriety of its views, and the accuracy of its information. It appeals to the understanding of practical and patriotic men. It hopes, by accumulating facts; by settling principles; by investigating, reasoning, detecting, and exposing, to prepare intelligent persons for a full discussion of the great question of emancipation, when the public mind shall be prepared for the decision which must one day be made. It is for this purpose that we are anxious that the African Observer should be supported. The good which it will be able to effect, may seem to some remote and conditional; for the dreadful catastrophe of a general insurrection may overtake us in the midst of our schemes of emancipation. Yet those who feel on this subject as men of sound principle and christian charity, are aware that all useful reforms must spring from a correct knowledge of the existing relations of slavery; that the first efforts to gain this, must be unpromising and ill rewarded; and that nothing but the perseverance of Christian principle

will accomplish the end. But what will the labour of the most devoted individual avail, if there are none to cheer him in his task; no friendly greetings, no return of sympathy to show that he does not toil on unregarded?

Our design, in this cursory notice of the Observer, has been to show the obligation which rests upon philanthropists, to support a journal of this character. We shall make occasional extracts in our future numbers, from the work itself; and by so doing, justify the opinion we have given of its merits, and induce, we hope, many of the subscribers to the Friend, to become the supporters of the African Observer. †††

TO CORRESPONDENTS.

The offerings in verse from 'J.' and 'A.' in respect to character being nearly the same, one answer may apply to both. Considerable facility in that kind of composition is manifest, but there is too much inequality, and too many marks of inattention to finish, to justify us in giving them a place.

We were delighted to recognise 'Marian' again, because we have had proof, that she is privileged at times to draw from the well of 'sweet poesy.' But in the present instance, we would presume to say, a retouching would be best.

UNION CANAL.

It appears from the report of the President and Managers of the Union Canal Company of Pennsylvania, that this canal, which is to form the great link of communication between the Susquehanna and Philadelphia, is now complete in all its parts, with the exception of the planking on the summit, which will be finished in ten or fifteen days.

Notwithstanding difficulties and embarrassments, which, in the internal navigation of the United States, are unprecedented, the Board believe that the Union Canal presents a work of improvement, which, for economy of expenditure, for beauty, solidity, and adaptation to its purpose, will be found unequalled in our country.

Early in the last summer, the whole canal was considered in a state of completion, and preparations were making to fill the entire line with water, when unfortunately, after the passage of the first boat, the steam-engine pump, which had been constructed in Pittsburg, was broken, and the summit was found less retentive of water than had been anticipated. These unavoidable accidents, (against the recurrence of which effectual measures have been taken,) have been the prime causes of the unexpected delay which has taken place.

The steam-engine, as well as the great water wheel, with the pumps, are now in perfect order, and, before the opening of the spring, a second water wheel, and a second steam-engine, will be in readiness, for the purpose of rendering more certain, at all times, an abundant supply of water.

The planking of the sides and bottom of the entire summit is nearly completed, and it is believed that the water may be admitted before the close of the season.

Every other part of the Canal, including the navigable feeder, is now filled with water to the extent of about eighty miles, and used for the transportation of coal, lumber, and other commodities.

In relation to what are usually denominated the narrow boats of the Union Canal, the Board remark, that the science and experience of the world are now enlisted on the side of narrow boats, as adapted to carry an adequate quantity with greater facility and economy than large boats. Upon the Union Canal, ten men, and ten boys, with ten boats, and ten horses, will carry and bring back 250 tons, with less labour and less time, than can be done with boats which are usually denominated "wide boats," whatever may be their size. The boats which are constructed for the use of the Union Canal, and which for some time have been used upon the eastern and western sections, are found by actual experience to be able to carry at least 25 tons, and to be easily

drawn by one horse, and passed through each lock in five or six minutes.

The New York Canal Commissioners, in their official report to the Legislature, say, that by constructing two sets of locks, they can pass 1,900,000 tons annually, and with single locks one-half that quantity. Now let us suppose that the locks of the Union Canal will pass 8 boats an hour, of 25 tons each, or one every seven and a half minutes; then it follows that 200 tons will pass every hour, or 4800 tons in 24 hours. If then the Canal is navigable but 250 days a year, 1,200,000 tons may be passed in a single year.

It will be competent, as has been heretofore stated, to enlarge the capacity of the Canal, by raising the banks and locks one foot, and boats of 40 tons each may then navigate the canal with facility, or 1,920,000 tons may pass in a single year. The whole commerce of all the branches of the Susquehanna has been estimated at 200,000 tons, and the Pennsylvania Canal Commissioners say, in their report to the last legislature, that the total of the commerce which passes the mouth of the Juniatta by water from the north and west, of a kind to be carried on a canal in preference to the river, is 125,000 tons.

From the foregoing facts the conclusion is drawn, that although liberal policy requires that no objection should be made to the accommodation of other districts of country, either with rail roads or canals, the Union Canal will, for many years to come, have the capacity of conveying to market the whole produce of all the branches of the Susquehanna.

COAL TRADE OF THE SCHUYLKILL.

Shipments of Coal from Mount Carbon to Philadelphia,

	Tons.
Per last report, 1213 boats, carrying	28,230
Add. to Dec. 7, 52 do. do.	1,257
Total 1265 do. do.	29,487

This is the corrected amount, taken from official sources; a mistake of a few tons has occurred in some other published accounts—it is desirable to have the correct amount now in this early stage, say second year, of the Schuylkill coal trade.—*American Daily Advertiser*.

SUNBURY, Northumberland County, Dec. 1.

Effects of the Canal.—Three years ago, real property in this town could scarcely be sold at any price—there were no purchasers. Now there are purchasers, but no lots for sale. Vacant lots which then would readily have sold for from forty to sixty dollars, would now bring from one hundred and fifty to two hundred. If such are the effects already seen and felt, what may we not see and feel after the Shamokin Dam shall have been erected, and a water power thus created, inferior to none in Pennsylvania?—*Emporium*.

Lackawana Coal Mines.—These mines, with a body of land attached thereto, were sold, were sold for one hundred and forty thousand dollars! One hundred thousand of which were paid in stock of the Hudson and Delaware Canal, and forty thousand in cash.

Carbondale is the name given to the Coal Mines, formerly belonging to Maurice and William Wurtz, Esqrs. now owned by the Delaware and Hudson Canal Company. It is situate on the Lackawana river, Blakely Township, Luzerne county, 32 miles from Wilkesbarre, 8 miles from Dundaff, the late seat of the Northern Bank of Pennsylvania, and 16 miles from the Dybbury Fork of the Lackawana, to which place a turnpike road is now completed, and a rail road in contemplation. At this place, the canal up the Lackawana will terminate for the present. The mines are handsomely opened, the coal appears to be of an excellent quality, and about five-and-twenty operatives are employed in uncovering and raising this valuable article; and in erecting saw-mills, and other improvements, about the same number of workmen are employed. The Delaware and Hudson Canal Co. have issued bills in the nature of bank bills—which have a currency superior to that

of the Northern Bank in its best days; and we are pleased to say, that the operations at the coal mines, and on the canal now constructing on the Lackawana, afford a market for the surplus produce of the agriculturalists in the counties of Luzerne and Susquehanna; and assure the landholder and cultivator, that the land and its products will rise in value.—*Village Record*.

LATEST FROM EUROPE.

By the packet ship Manchester, Captain Lee, arrived at New York from Liverpool, London papers to the 2d, and Liverpool to the 3d of November, have been received.

The London Gazette of Oct. 30, contains an order in Council, permitting vessels of the United States to enter ports of the Bahama Islands, in ballast, for the purpose of exporting thence *fruit and salt*, the produce of those islands.

The corn crops on the continent, it appears, are inferior in quantity and quality to those of the last year, and in some parts of Italy, have been almost wholly cut off.

The Edinburgh papers complain of the extreme unfavourableness of the season for gathering in the remainder of the crops. The rain and easterly winds had been of long continuance, and the Tweed was swollen to an uncommon degree.

It appears that the Greek pirates in the Mediterranean are plundering the vessels of all nations with impunity.

An article in the Greek Bee, says that the son of Lucien Bonaparte, who some time since set off for Greece in company with the nephew of Lord Cochrane, killed himself on the 5th September, on board the frigate Hellas, in an attempt to unload a double barrel pistol, which went off and lodged its contents in the lower part of his stomach.

The weather on the coast of England has been very tempestuous, and much damage has been done to the shipping.

LONDON, November 2.

Irruption of the Thames.—St. Katharine's Docks were, on the night of the 31st October, visited by an irruption of the Thames, of so extensive a description, that in a few minutes all those portions of the dock which had been excavated, were filled to the level of the water in the river. It took place, fortunately, at an advanced hour of the night, (five minutes to 11 o'clock) when the labourers and other persons employed in the works had long departed for home, otherwise, from the rapidity and violence with which the immense body of water forced its way, doubtless the sacrifice of life would have been commensurately great. The persons who heard the irruption, describe it as being similar in sound to a violent storm, accompanied with that kind of noise which is produced by a lofty cataract. So rapid was the pouring in, that though the portion of ground excavated exceeds eight acres, and the depth 30 feet, the entire in less than a quarter of an hour was filled to the tide level, when the noise ceased. The wooden bridge is quite swept away; the engine house and engine, which were nearly adjoining, are completely under water, with the exception of the roof of the former, a portion of which is still visible, and the "monkeys," as they are termed, and their scaffolding, which were used in driving the piles, are scarce one foot above the surface.

The accounts from the continent respecting the crops of wheat in the various corn districts, state generally, that the growth of the present year is much inferior in quality to that of the last. Except the neighbourhood of Hamburg, and some parts of Denmark, the quantity is rather below an average crop. In Holland, particularly, wheat is deficient both in weight and colour, and the damp state in which it has been housed renders it unfit for immediate use. The stock of old wheat in those parts is unequal to the present consumption. This circumstance, joined to a brisk demand in the Mediterranean, has raised the price so considerably, that foreign wheat may be purchased here at a lower rate than it is selling for in the Dutch markets.

The failure of the crops in the south of France and in the north of Italy, together with the apprehension

that the Ottoman Porte may close the passage of the Black Sea, whence are derived the immense quantities required for the consumption of Mediterranean markets, are among the chief causes of this increased demand.

Official Intelligence from Constantinople to Oct. 5, had been received in London. No alteration had taken place in the state of the question with respect to Greece. The Sultan continued to profess the greatest anxiety to avoid any hostile result, but at the same time took no steps which might tend to the satisfactory arrangement of the matters at issue.

An article appears in the French papers, dated Bucharest, Oct. 10, which states, as a measure of precaution, that the Grand Seignior had given direction to the Hospodars of the two principalities, to furnish 20,000 lasts of corn, 10,000 oxen, 30,000 sheep, and 1,000,000 of piastres, within the space of five weeks, for the use of the fortresses on the Danube. These demands, which are created from the extreme exigencies of the case, have produced considerable discontents in the principalities, the inhabitants of which are not, it is said, in a situation to comply with them.—*Am. Daily Adv.*

WILMINGTON, Del. Dec. 7.

Mammoth Hog.—One of the largest hogs we ever saw or heard of, was exhibited in this borough this week. His weight, as ascertained at the hay scales in this place, was *thirteen hundred and eighty and a half pounds*. His length, from nose to rump, is nine feet, height, four feet six inches, girth around the body, nine feet. This mammoth animal was bred in Pennsylvania Township, Chester County, Pennsylvania, seven miles from this borough, by Mr. Joseph Pyle, on the farm owned by Mr. Samuel Bush of Wilmington. He is now two years old, and it is supposed his weight will be increased several hundred.

The abstract view taken in the Message of the President of the United States, of our finances, is most gratifying. We have reached the lowest point in the ebb of our commerce, and the tide of prosperity is returning upon us. Under the greatest difficulties to which we have been subjected, it is matter for proud and grateful recollection, that no interruption has been made in the progress of the liquidation of our public debt. It is gradually and steadily diminished, until it does not at this time exceed sixty-seven millions. Our exports have increased, until they have exceeded the amount of our imports. Our Post Office establishment has contributed this year upwards of one hundred thousand dollars to the public revenue, instead of being, as it formerly was, an annual drain on our treasury. In short, there is no dark reality for the eye to rest on, in all the range of our external and internal economy. Imaginary vapours may float before the eye of the discontented politician, but they are the effect of his own diseased vision, and have no real existence. Under the protecting smile of Providence, we have rapidly continued our onward course, giving in the most forcible and felicitous manner, a practical solution of that great problem in the science of government, which has, heretofore, baffled wisdom and experience. If any ultimate failure shall take place, there is every reason to believe that its causes do not exist in the nature of our institutions; but that they must be sought for in that infirmity which is inseparable from our mortal condition, and owing to which the ascendancy of passion over the judgment and the intellect, is so frequently and so fatally exhibited.—*National Journal*.

Hops.—We are not aware that any Hops were raised in this county for exportation, till one day last week, when we saw a number of bales on a cart, which, we were informed, belonged to Mr. David Damon, of Stetson-town, and that he had raised upwards of four thousand pounds this year.

Maine Register.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Corner of Carpenter and Seventh Street,

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Price Two Dollars per annum, payable in advance.

FOR THE FRIEND.

IDRIA AND THE QUICKSILVER MINES.

[Concluded.]

The quicksilver mine of Idria was accidentally discovered in the year 1497. A Carniolian peasant, who carried on a small trade in wooden vessels, was in the habit of groping his way into this dark and wild recess, at that time entirely covered with wood, to procure materials for his ware. Having placed a pail to receive the water from a small rivulet which flowed from the foot of the mountain, he was surprised to find, on attempting to remove it the following morning, that all his strength was scarcely adequate to raising it up. On emptying out the sand which had accumulated in it, his astonishment was increased to terror by observing some shining globules at the bottom. This he attributed to witchcraft, and in the first paroxysm of fear, was almost ready to abandon his pail, and make his escape as fast as possible from this haunted dell. He conquered his apprehensions so far as to take with him some particles of the shining liquid, which he very devoutly carried to the village pastor, to procure an explanation of the mysterious phenomenon. The priest not giving a satisfactory solution of the problem, he next applied to a goldsmith, of whom he learned some agreeable particulars relative to the supposed witchcraft. For a long time he refused to disclose the spot where he obtained the metal, and with the assistance of another peasant, attempted to procure the metal himself. The quantity found, however, was not large enough to answer the golden expectations they had formed, and the attempt was soon abandoned. A company of miners was afterwards formed, who had better success; but in 1525 the works were interrupted, and the mines totally ruined by an earthquake. It was not resumed with activity until 1572, when the Archduke Charles of Austria having obtained possession of the mines, established a regular system for their management. The vast quantities of quicksilver procured from them; the variety and richness of the ores and other mineral productions, soon attracted the notice and attention of the curious and learned in all parts of the world; and they continue to the present time the most extensive and most productive mines of mercury that are known.

A few years ago the mine was rendered

useless for a long time, by a fire which took place in it, the origin of which has never been ascertained. At that time, many of the galleries were lined and roofed with wood, and the stairs floored with the same material. In these the fire is supposed to have begun. In 1803, on the night of the 15th of March, the workmen discovered a volume of thick smoke issuing from the lower galleries—it ascended, and spread through the higher ranges with fearful rapidity. No fire was to be seen, nor a sound to be heard that indicated a conflagration, yet it was but too evident that the mine was on fire. Some of the workmen, with great intrepidity, made repeated attempts to reach the scene of its ravages. It was in vain—again and again they were forced to retreat, flying from gallery to gallery before an enemy whom they could not discover. The smoke, which continued to make its way upwards to the open air, was not merely dense and suffocating, but so loaded with noxious fumes and particles disengaged from the ores and fossils, among which the flames were raging in the bowels of the earth, that no living thing could safely meet it, much less penetrate its murky and stifling columns. The idea was adopted of extinguishing the fire by excluding the air, and the avenues to the mine were all closely stopped, and plastered over with clay. For five weeks the mine remained thus closed up, but without effect. Twice during this period the covering was removed, and each time the enemy was found more furious than before—the flames were heard raging below, with a tremendous roaring; at the very thought of which, the miner still trembles when he attempts to relate it. The smoke, burdened with mercurial and sulphurous exhalations, rolled forth from the mouth of the pit like streams from the jaws of Acheron, striking down every one that came within its influence; while the great heat and other appearances, gave reason to believe that the flames had reached the upper works, and thus threatened the total destruction of the mine. As the last resort, the director resolved to hazard the experiment of laying the mine completely under water, and accordingly a channel was cut from the Idrixa to the perpendicular shaft, and the water suffered to flow for two days and nights. During the first day, no effect was observed; in the course of the second day, whether it was that the steam generated by the meeting of fire and water, was struggling for escape; or whether an inflammable gas had been produced and kindled by the glowing fossils, a sudden subterranean explosion shook the mountain to its basis with the noise and violence of an earthquake. The huts of the miners, situated nearest the entrance to the burning mine, were

rent; houses further off, and standing on the sloping bank near the skirts of the hill, were moved from their foundation—the panic-struck inhabitants were flying in every direction, dismayed at the apparent ruin which threatened to overwhelm their little valley, anxious to escape the general destruction, yet ignorant where they should flee to avoid the danger. The scene was awfully splendid—art could go no further in imitating the most terrific display of His power, “who sendeth forth the earthquake and the lightning.” But the victory was gained—the smoke and vapours began to subside, and at the end of some weeks, they ventured to explore the upper galleries of the mine.

It cost two years of constant labour to prepare an apparatus and pump out the water, so as to resume the mining operations. The water was found to be strongly impregnated with sulphuric acid, and contained so much iron, that the banks of the Idrixa, into which it flowed, were lined with a ferruginous deposit, from Idria to the confluence of the Idrixa with the Lisonro. E. T.

FOR THE FRIEND.

SAVONAROLE, THE ITALIAN REFORMER.

(Continued.)

While this event still agitated the public mind, the Franciscan monk, who had been delegated by the Pope to oppose the reformation at Florence, made a proposition as extraordinary as it seemed daring. Savonarole had boasted of his power of working miracles. Francesco proposed that they should together enter into the midst of a burning pile; not doubting that himself, who claimed no miraculous powers, would perish in the flames, but content to die in torment, if he might thus rid the church of a heretic, who had already seduced so many souls. When this singular proposition was reported to the reformer, he rejected it, not that he was unwilling to submit to the trial of his faith, but fearing, as he asserted, some stratagem of his enemies. A friend and confidant, however, Dominick of Pescia, less cautious, or more enthusiastic, accepted the challenge, determined to prove the divine authority of his master's mission, and not doubting that he would be miraculously preserved. The proposal of the contending theologians to submit their fate to this dreadful ordeal was received with avidity by all classes of citizens. The devotees rejoiced in the anticipated triumph over the court of Rome; their adversaries saw with pleasure a heretic rushing into the flames to which they had long devoted him; the populace waited impatiently for so extraordinary a spectacle; and the magistracy embraced with joy the opportunity of escaping from the dangerous position

in which they were placed between the church and the reformer. The Pope encouraged his partisans to the trial, affirming that the memory of the glorious exploit would descend to all future ages. Meanwhile the Franciscan declared that he would enter the flames only in company with Savonarole, unwilling to expose himself to certain destruction, unless he might thus draw down the same fate on the head of the great enemy of the church. Candidates, however, for so glorious an office were not wanting, and two other Franciscan monks offered to undergo the trial with Dominick, while crowds of the reformer's converts, men, women, and even children, entreated that they might be allowed to enter the flames in the place or in the company of the latter. On a scaffold, erected in the public square, and covered with earth and unbaked bricks, to protect it from the flames, were placed two immense piles of wood, interspersed with faggots and other combustibles, separated by a passage of only two feet. Through this opening it was determined that the Dominican, who looked for divine interposition, and the Franciscan, who aspired to the glory of martyrdom, should pass together. On the appointed day, the monks of the latter order assumed the station assigned them in silence, while the Dominicans appeared, singing a hymn, their crosses in their hands, headed by Savonarole and the intrepid Dominick, the former clothed in his priestly garments, and bearing the host in a vessel of crystal. It was now but little after midnight, yet every window and roof were filled with crowds of anxious spectators, assembled from the neighbouring country, to witness the dreadful spectacle. When day at length dawned, the courage of the Franciscans seems to have abated. They insisted that the Dominican might be aided by magical influence, and demanded that he should put on other robes, in which no enchantment could be concealed. To this humiliating proposal Dominick consented; but new difficulties arose: Savonarole would not permit his friend to enter the flames unless bearing in his hands the consecrated wafer, while the other party declared that it would be an act of impiety to expose the Host to be burned. Savonarole was inflexible, asserting that it was upon the divine presence in the sacrament that he depended for the preservation of his friend. The discussion was prolonged during many hours, until the populace, who had long occupied the surrounding roofs, beginning to suffer from hunger and thirst, no longer restrained their impatience; ignorant of the motives of the disputants, and indifferent to their discussions, their eyes were fixed upon the frightful pile, which they were anxious to see inflamed, and which, it was sufficiently evident, the two monks had little inclination to enter. The fears of the latter at length became a subject of ridicule, and supposing themselves to have been sported with, the enthusiasm of the people was changed into contempt and indignation. Night at length arrived, and the monks had not yet settled their differences, when a violent rain, drenching the pile and the spectators, compelled the magistrates to dismiss the assembly. Savonarole,

retiring to his convent, did not escape the insults of the crowd, and sensible of the fate which awaited him, he took leave of his congregation in a sermon which he preached the following day, announcing to them that he had devoted himself to God in sacrifice. His enemies had in effect taken advantage of the disappointment of the people, to excite them to acts of violence against him. A society of libertines, who had, from the beginning, accused him of hypocrisy, called upon them no longer to suffer themselves to be cajoled by a false prophet, who, in the moment of danger, had recoiled from the trial of his faith. They assembled in crowds at the cathedral, and, in the midst of the evening service, filled the church with the cry of war. The enraged populace followed them to the convent of St. Mark, assailing it with arms and with firebrands; the assembled congregation were obliged to capitulate; and Jerome Savonarole, and his two friends, were conducted to prison, surrounded by an insulting multitude, now regardless of that voice to which they had once listened as to a revelation from the Most High. C.

[To be continued.]

FOR THE FRIEND.

HISTORY OF BYBERRY.

[Concluded.]

The monthly meeting was held for some years alternately at Byberry, Oxford, and Cheltenham. In 1702, it was held at Abington, and finally settled there. Byberry continued attached to it till 1782.

27 of 4 mo. 1692. The records mention that there was read in the meeting "a paper of condemnation given forth by a meeting of public friends at Philadelphia, against George Keith and his separate company." In the latter end of the same year, they notice the reception and reading of three other papers on the same subject—from Bridgetown six weeks meeting in Barbadoes, the yearly meeting at Tredaven in Maryland, and William Richardson, of West River. Some years after, a few individuals are noticed, who returned to the society, after having "gone out in the separation with George Keith."

26 of 10 mo. 1698. The records say "there hath been a complaint against Wm. Hibbs, concerning his disorderly behaviour in keeping on his hat when William Walton was at prayer in their meeting." At the next monthly meeting, it is said, "Wm. Hibbs being sorry for his disorderly behaviour, promiseth to do so no more."

27 of 6 mo. 1716. "At this meeting Thomas Walton appeared, and seemed to be somewhat sorry that he had indulged his children, and that for the future he hopes to be more careful, and desires Friends to pass it by."

31 of 1 mo. 1718. "Whereas, Friends of Byberry have made complaint that Friends' children do frequent shooting matches, being a practice that tends to the corruption of youth, and being dealt with some about it, viz. John Brock and his brother Oddy, who have acknowledged their fault, and given the meeting satisfaction, as also for being in other vain practices."

Very early after the settlement of Byberry meeting, Friends manifested a concern to promote good order, and especially to inculcate the necessity of it amongst their young people. In 2d mo. 1695, John Carver was "appointed to take care of the youth, concerning their orderly walking as becomes the truth they make profession of;" and in 12 mo. same year, John Carver and John Brock were "appointed to put in practice the counsel of the yearly meeting, to admonish those that profess God's truth, and do not walk answerable thereto."

Giles Knight, the patriarch of the Knight family in this neighbourhood, was from Gloucestershire,

and came with his wife Mary and son Joseph, in company with William Penn, in 1682. On the passage, Mary was extremely sick, so that her survival to the end of the voyage was very doubtful. On their arrival up the Delaware, she was carried ashore in a blanket, and laid on the bank: she then observed, that she had been fully persuaded in her mind she should not die till she saw America; but now she had landed here, she could not tell how it would go with her. She recovered, and afterwards had twelve children. Giles was one of the heads of Byberry meeting. He died in 1726, in his seventy-fourth year, and Mary in 1732, in her seventy-seventh year.

The children of the first settlers were generally on the stage of active life by the year 1720. They had been educated in habits of industry and rigid economy. But many of them had very little school learning, and some of them did not know even how to read, or write their own names. They were, however, possessed of health, strength, activity, and vigour, and delighted in the exercises of chopping, grubbing, fencing, and farming—shooting wild turkeys, and hunting bears and raccons.

The land was productive, and large crops of wheat were raised. It was gathered with sickles, and commonly put up in stacks till thrashed. Barns were not then projected upon the commodious scale of modern times. Such as they had were of simple construction—two log pens of about eight or ten feet high, with a thrashing floor between them, and thatched roof over the whole. Wagons for hauling were difficult to obtain. Sleds were first used to gather the grain from the fields, and when it was ready for the market, it was carried to Pennepac mills on horses. A tongue cart was afterwards brought into use, and was considered a great convenience and improvement among the utensils of a farm. Harness for ploughing, hauling, &c. was generally of home manufacture. Collars were made of straw, or the tops of calamus ingeniously plaited, and traces were tow or hemp ropes made sufficiently strong.

Old people used to tell us that the winters formerly were more remarkable for cold weather, and that there was more snow than of latter time. In the hard winter of 1740, the snow covered the fences; and the crust on the top of it was so firm, that it would bear sleds and horses, so that people could travel in any direction, without reference to roads. We are told also of a very moderate winter, the ground being so little frozen, that they could plough all winter with the exception of two or three days.

The extraordinary wet harvest in 1719 was long remembered. A small quantity of wheat was secured before the rains commenced—much of it was in shock, and was so damaged by the grain growing, that the shocks were all green with it. Even the heads of the standing wheat grew in like manner.

The earliest records extant of the preparative meeting of Friends at Byberry bear date 18th of 2d mo. 1721. The first is a "superscription towards maintaining the poor." These records, for many years, relate chiefly to the pecuniary concerns of the society, being generally what are often termed "superscriptions begun" for relief of the poor, to pay persons for taking care of the meeting house, and other occasions. The following are noted for their singularity.

6 of 1 mo. 1725. "A superscription to defraying ye charges of a family of Friends taken captive by the Indians at New England, for their redemption."

22 of 3 mo. 1725. "A superscription for to defray the charges to the healing of a young man that broke his leg at Hosom."

23 of 4 mo. 1736. "A superscription begun to help Daniel Pennington to make up part of his loss, being burnt out."

Joseph Knight was two years old when his parents, Giles and Mary Knight, brought him to this country. He married in 1717, and settled in Jersey, but returned to Byberry in 1729. He had two children, Giles and Mary. He and his wife Abigail were remarkable for their economical habits. We have frequently heard of a coat the old man wore, which had been so abundantly darned that it was

difficult to ascertain its original texture. We have heard of the pound of candles purchased by the old woman for her winter's stock, and having one thrown into the bargain by a generous neighbour, the overplus candle was used all winter, and the pound complete was sold in the spring. Abigail, in the summer time, made cheeses for sale: Joseph took them to Philadelphia. His practice was to go afoot, and carry his shoes till he came near the town; he put them on to go into it, but dispensed with them when he got out again—he thus saved his shoe leather on the road, and supported his credit in the city. He owned a valuable farm, but does not appear to have accumulated a great deal of money. At the time of his decease, it is said, there was scarcely a whole rail in his fences; they were composed chiefly of broken pieces of old rails, assorted into pannels according to their length. He cut but little live timber; dead trees, broken branches, and old stuff picked up in the woods, furnished his fire-wood. Joseph died in 1762, aged eighty-two years. Abigail died two years after, at about the same age.

Joseph Gilbert endeavoured to maintain a strict moral discipline in his family; he was rigidly temperate, and bore such a faithful testimony against the slavery of the negroes, that Benjamin Lay could consider him as his intimate friend, and put up at his house when he came to this neighbourhood. He also protested against the use of spirituous liquors especially by abstaining altogether from them himself. He diligently attended religious meetings, and encouraged his family to a regular observance of the same practice. Even the workmen he occasionally employed, were left at liberty to go to meeting with him in the middle of the week: but in case they did not incline to do so, he enjoined them to suspend their labours till he returned. His bodily and mental powers retained their strength and vigour to old age. He generally led his reapers in the harvest: he drank nothing but water, and that from the running brook, kept in a jug in the sunshine; but he provided beer for his workmen. He was one of the elders of Byberry meeting. After the decease of Abel Hinkson, he occupied the head seat, and gave the signal for closing the meeting as long as he was able to attend it. He died in 1765, aged near ninety years.

In 1788, the Hessian fly was first noticed in the wheat at Byberry. The crop being much injured, many farmers afterwards sowed rye; and rye bread, which was little used here before that time, became customary on the tables of some that were considered wealthy.

Until about the year 1791, it had for a number of years been the custom for a part of a tribe of Indians from Edgepeleck in New Jersey, to the number of twelve or fifteen, to visit Byberry every spring, where they were allowed by Thomas Walmsley to occupy one of his orchards. On their arrival, they immediately employed themselves in erecting new wigwams, or repairing the old ones, and settled themselves comfortably for the summer. Their habits, although they nearly all spoke broken English, were far from those of civilized life; and they retained much of the indolence for which they are noticed, when settled on the borders of the white population in time of peace. They nevertheless occupied a part of their time in making wooden trays, barn shovels, bowls, ladles, &c. of white poplar, and in fabricating baskets of different descriptions and sizes. The smaller ones were made with great skill and neatness, and the splits of maple or black ash, of which they were constructed, were dyed with brilliant and lasting colours—purple, red, yellow, &c. were the prevailing colours. These dyes were entirely prepared from the vegetable kingdom. Their natural taste for hunting had not been much diminished by their intercourse with the whites, and much of the time of the men was passed in roaming through the woods, fields, and about the hedges, with their guns, or bows and arrows, in search of game; the latter instrument they used with great dexterity. They were also fond of angling, but not contented with the usual sports of the field or brook, they furthermore made a most destructive and un sportsman-like attack upon the unoffending land-tortoises of the neighbourhood, which, after capture, were,

without mercy, uniformly condemned to be burnt alive: their mode of cooking them being to cover them with hot coals and embers; and when sufficiently roasted, they were eaten with a small portion of salt, and were equally delicious to their unsophisticated taste, and as highly valued as a luxury by them, as the terrapin is by the more refined epicure of civilized life. It is not many years since the remains of the shells of these tortoises disappeared in the orchard.

This little colony, although without recognised laws or regulations, were not without an implied leader. The eldest appeared to be the patriarch, and old Indian Caleb, as he was familiarly called, stood at the head of the little community, and exercised his influence over it with apparent mildness, but, at the same time, with much of that dignity, so uniformly observed in the aboriginal sons of our forests.

This company consisted of men, women and children, and were, for several seasons, remarkable for their general sobriety and inoffensive demeanour. But the last summer they quartered here, several of them were intemperate, and when intoxicated, were quarrelsome with one another. They frequently cut timber without license from the owner, under a plea which prevailed amongst them, that when the country was sold to William Penn, the Indians reserved the privilege of cutting basket stuff where they chose.

ORIGINAL POETRY.

The following is one of several productions from the same hand, which we have had in reserve on our files. We deem it among the best efforts of his muse, and both in style and conception not unfitting the exalted theme.

SACRED ODE.

BY CHARLES W. THOMSON.

"For ye are the temple of the living God."—St. Paul.

Where is thy dwelling-place?—
Is it in the realms of space,
By angels and just spirits only trod?—
Or is it in the bright
And everlasting light
Of the sun's flaming disk, that thou art thron'd,
O God?

Does fair Arcturus shine
Upon the seat divine,
Whence thou thy matchless mercy dost display?—
Or does Orion's zone,
Thy glorious presence own,
Thou who didst breathe through Night and kindled
up the Day?

Or must we search for thee
Beyond the galaxy,
Far in the unmeasured, unimagined heaven—
So distant, that its light
Could never reach our sight,
Though with the speed of thought for endless ages
driven?—

Or does thy spirit still,
Its purpose to fulfil,
Move o'er the face of waters unexplored—
As when thou didst of old
Thy embryo world behold,
And raised it from the deep by thy almighty word?

Hast thou thy throne on high,
In the empyrean sky,
Where saints adore the wonders of thy grace?
Or is it fix'd elsewhere,
In glories yet more rare?
O! thou all glorious God, where is thy dwelling
place?

Howanna unto thee,
God of Eternity!
For thou thy Spirit on all flesh hast poured—
And in thy boundless love,
Descended from above,
And made the hearts of men thy temple, mighty
Lord!

O! for a voice to sing
To thee, all bounteous King,
That heavenly song, by angels sung of yore,
When from the azure plain,
They breathed the blessed strain,
"Glory to God on high, and peace for evermore!"

FOR THE FRIEND.

NEGRO SLAVERY.

"Disguise thyself as thou wilt, still, slavery, still thou art a bitter draught."

There are but few subjects that so well deserve the serious attention of the philanthropist, the statesman, and the patriot, as that of negro servitude in the United States. To behold a portion of the human race held in a state of bondage so vile and degrading, as to reduce them almost to a level with the brute creation, in a land whose government is professedly founded on the unalienable rights of man, is a spectacle so anomalous and extraordinary in its nature and consequences, that it ought to awaken the deepest interest in every bosom. It is a reproach to our free institutions, a dark spot on the broad disk of our country's glory, which every citizen should be anxious to efface: it is the fruitful cause of misery and suffering, over which every benevolent heart must mourn: the unrighteous instrument of galling oppression, against which every generous and noble principle of our nature revolts; and in every moral and political point of view, it is an evil, so serious in its character, so alarming in its magnitude, and yet so difficult of remedy, as to excite the most lively and painful apprehensions in every reflecting mind.

Under the influence of such views and feelings, we have read with intense interest a recent publication entitled "A sketch of the laws relating to slavery in the several states of the United States of America," by GEORGE M. STROUD. The avowed object of the work is to exhibit the state of slavery in this country, so far as it can be ascertained from the *laws* of the several independent sovereignties which belong to our confederacy. The author has undoubtedly attained the end of his labours, in a manner that at once evinces industry, fidelity, and capacity, in the execution of a difficult, perplexing, and delicate undertaking. We venture to affirm, that no one can read his work without feeling and acknowledging that he has rendered an essential service to his country, and to the cause of humanity. He has presented a distinct and accurate view of the condition of this degraded portion of the human family, so far as it results from positive legislation; and although this is not the only source from which we would seek light, when inquiring into the actual state of the slave population of the United States, yet it is one so important and unerring in the general conclusions to which it leads, that we cannot but feel it to be a matter of congratulation, that it no longer remains in the mist and obscurity which have hitherto surrounded it. It is justly observed by the author, that "in representative republics, like those of these United States, where the popular voice so greatly influences all political concerns, where the members of the legislative departments are dependent for

their places upon *annual* elections, the *laws* may be safely regarded as constituting a faithful exposition of the sentiments of the people, and as furnishing therefore strong evidence of practical enjoyments and privations of those whom they are designed to govern. To the condition of the *passive* members of the community, such as slaves, this latter deduction is emphatically applicable."

The remarks and annotations of the author in illustration of the principles and spirit of the statutes which he cites, are characterized by a temper and forbearance, but at the same time by a due regard for the immutable principles of justice, which enhance the merit, and will add to the utility of this work where the moral influence of such an exposition is most needed.

There are but few to be found in this free land, at the present day, so hardy as to justify slavery upon any other than the tyrants plea—necessity. There are still fewer, who do not promptly admit it to be utterly at variance with the genius and spirit of our institutions, and (in its moral and political consequences) the worst feature of our colonial condition. Yet deep and general as is now the conviction on this subject, it cannot but be increased by the circulation and perusal of this book. It will rouse into action the sensibilities of those, who, while themselves in the full enjoyment of liberty, and all its blessings, have hitherto turned a cold and careless eye on the enslaved African: while those who have sympathized warmly with that unhappy race in their sufferings and their wrongs, will derive from it accurate and well defined notions of the odious character of slavery, in a country which waged a seven years war in support of these "self-evident truths—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that amongst these are life, liberty, and the pursuit of happiness."

FOR THE FRIEND.

Among the many novelties that have grown up with the difficulties that are now distracting the religious Society of Friends, is a sentiment which our fathers probably never thought of, much less attempted to bring into practice. I allude to an apprehension, industriously propagated by a certain class of individuals, that the decisions of our meetings for discipline are to be dependent upon *majorities*. *Majority* and *minority* are terms no where to be found in our code of discipline; nor has the principle which they imply ever been recognised by the Society, in the transaction of its business.

The practice indeed of all our meetings for discipline has ever been opposed to a recognition of this principle. And why? Because the subjects coming before those meetings are connected with religion—with right and wrong—and because religion and right rest upon a foundation that is immutable, not accessible to discovery by the privilege of *suffrage*, nor obnoxious to change, though all men should deny them. Correct conclusions upon these subjects are attainable by the whisperings of that "still small voice," that is neither in the earthquake, nor in the whirl-

wind of human passion or caprice. To look for them in any other source, would be to lay waste one of the fundamentals of Quakerism, and to decline a reliance upon that gracious declaration, "Lo, I am with you alway, even unto the end of the world."

Shall decisions upon religious subjects in the outward church be sought in the voice of the multitude? Shall the momentous truths of religion be tested by plurality of voice, when even natural philosophy is allowed to owe its deductions to the efforts of reason? Who ever thought of determining the truth or falsity of the Newtonian system of philosophy by a vote in the British parliament, or would decide upon the concentric spheres of Captain Symmes, by reference to a trial of strength in our own national legislature?

Because, in the days of Noah, all the world lay in wickedness, does it follow that there is indeed no future state of rewards and punishments? When France, in the days of Robespierre and Danton, declared that there was no object of worship but the goddess of Reason, did she prove that there was really no Supreme Being? When her National Convention resolved that there was no religion but that of nature, did this resolution prove Christianity an imposture? Or, because at this moment two-thirds at least of the great bulk of mankind cling to Judaism, Mahometism, and Heathenism, must we therefore infer that the Christian religion has its foundation in error?

Republican in principle, we are ever ready to concede, that the affairs of civil life should be determined by the will of the people—that doctrines in philosophy shall be tried and passed upon by reason, the distinguishing attribute of man: but, that the doctrines of religion,—that the principles of truth, should witness the degradation of being tested by numbers, is, we believe, a proposition as much opposed to the genuine spirit of Christianity, as it ever has been to the practice of the religious Society of Friends. H.

FALL OF DEISM, AND TRIUMPH OF THE GOSPEL.

In turning over the leaves of a volume published in London during the current year, containing the epistolary correspondence between Edmund Burke and Dr. French Lawrence, our attention was forcibly arrested by an article appended to the introductory part of the volume, in the form of a note; and considering it as conveying one of the most impressive lessons on the subject of infidelity which has ever come under our notice, we have not hesitated to transcribe it for "The Friend." Free from every thing like cant, and without the least appearance of an endeavour to make more of the case than is justified by the facts the narrative carries on the face of it a composed, unartificial air of sincerity and truth, that must recommend it to the attention of all, even to minds of a similar cast to that of the individual who is the subject of it. The interest which the account is calculated to inspire, is greatly enhanced by the general character of that individual—no fool-hardy voluptuary, like the famous Lord Rochester, subdued under the overpowering compunctions of a guilty and burdened conscience, in

the last extremity of a life exhausted by dissipation and disease;—the subject of the present narrative appears to have been an accomplished, learned, philosophical, and sedate character—of correct and unobtrusive habits, associated with some harmless eccentricities—benevolent, charitable—and both respected and beloved by his fellow townsfolk. His great misfortune seems to have been an early bias on the side of unbelief; and the most remarkable feature perhaps in the whole story is, that his ultimate most wonderful conversion from the dark spirit of a cold philosophic infidelity to the saving faith of the gospel, was evidently effected independently of any secondary helps, or of what is commonly understood by the term outward means—and is another instructive exemplification of the verity of those declarations, "the grace of God, which bringeth salvation, hath appeared unto all men;" "my grace is sufficient for thee."

"An account of the extraordinary conversion of Mr. John French, by Mr. Rogers, then Vicar of Westminster. In a letter to the Bishop of Salisbury.

"Upon my first being placed in this large and populous parish, by Bishop Sherlock, it was not only my duty, but at the same time my pleasure, to get acquainted with, and be informed of, the characters, disposition, and opinions of those, whom I was sent to instruct. Among them, I soon found a gentleman, much respected for his sense and understanding, (Mr. John French,) and looked upon as an oracle within the circle of his acquaintance. He was tolerably well skilled in the mathematics, and read the classics with ease. 'Twas very rare, and somewhat extraordinary must have happened, if ever he neglected attending church on Sundays. He always brought with him his Greek Testament, in which he read, with the minister, the several portions of Scripture, as they were appointed. But I soon learnt, that all his friends held him to be a rank deist, and quickly discovered, that, at church, the One Supreme God was the sole object of his faith and worship—for whenever the 'Gloria Patri' was said, or sung, I could not but observe his inattention, by wiping his spectacles, shutting his book, gazing about him, or the like. The same was observable at the repeating of either of the creeds. He was, however, always decent, and whatever were his particular notions, he never troubled the world with them. I lived with him in strict harmony and friendship many years, almost eighteen. He had many moral excellences—was, in particular, very charitable, and much beloved by the poor. He would never enter on any religious points, and if at any time they happened to be started, was generally silent, or, at the most, said but little. We styled him 'the Philosopher,' a character he much affected, both in his garb and carriage, being altogether careless in the one, and not a little unpolished in the other. About six months since, his health began to be impaired, and his decline seemed to be coming on apace. I watched every opportunity to get at his religious notions, and instill others. Unhappily for him, he was too reserved, (as he afterwards confessed,) nor could he venture to open his mind to me, when he could not but know that his end was drawing near. The Monday before he died on the Friday following, I went to see him, purposely to lay hold on any favourable opportunity that might then offer, of my inculcating the necessity and importance of faith. But I left him as I found him, fully convinced in my own mind, that he was resolved to leave the world in the faith of those principles he had embraced, whatever they were, without communicating them to me, or any one else. I did not, however, think his time so very near as it afterwards proved, for he walked out, and dined abroad the next day, and 'better' was his reply to all who kindly asked how he was. On the Thursday following, in the afternoon, as I was visiting another sick person, three messengers came after me, on the heels of each other, to hasten me to him. They all urged, he was impatient to see me immediately. I soon

went, and found him sitting by his fire, in his chair, as usual. He thanked me for coming, hoped it was not inconvenient, and then calmly desired me to do my office by him. I asked him, what part? His answer was, to administer to him the sacrament of the Lord's Supper. This gave me the opportunity I had long wished for; I immediately put the following question to him, viz. Whether he renounced those principles he must know himself to be charged with; of which, too, he could not suppose me to be ignorant; and whether he embraced the faith of a crucified Saviour, Jesus, through whom alone he could be saved? With a becoming warmth, he replied, "I do." And with indignation he added, that he renounced and abhorred those principles that had, all his days, misled him—wither, reflecting on the folly and unhappy circumstances of those who build their hopes of security on the moral fitness of things. "In proof of my sincerity, look there, sir," says he, pointing to the fire, "you see the ashes of two books, not quite consumed. They are the remains of two that have helped to mislead me, ('Woolston against the Miracles,' and a volume of deistical tracts;) I intended to have burnt them before you, as a mark of my sincerity, but was impatient with resentment against their contents, and will, if it please God I ever get to my closet again, where are more of the same stamp, burn the remainder." Thus, upon the fall of deism, an opening was given me to implant the saving truths of the gospel. To inculcate its truths, indeed, was needless: he had read, heard, and fully remembered them; and to enforce them in their spiritual sense, here the grace of God prevented me; for I had no sooner attempted it, than he freely acknowledged, that he had found and felt the power of the Gospel of Christ unto salvation. He found, he said, all other schemes ineffectual, and the gospel alone efficacious to his comfort and support. He then witnessed, *as to place and posture*, wherein it pleased God to illuminate his understanding, to embrace those saving truths he had long rejected, and he rejoiced in the light thereof."

The letter relates some further conversation respecting the penitent's desire of compliance with the forms in use on such occasions in the Episcopal Church, which, however, was deferred to the next morning. It then proceeds;—"Friday morning, at nine o'clock, I accordingly attended him, not a little surprised to find him so weak as to be unable to rise out of his bed; I found him, however, quite composed, much rejoiced to see me, and full of the same good thoughts I had left him in the night before. I then administered to him the sacrament of the Lord's Supper, which he received with all the outward marks of faith and devotion, and, as he was pleased to tell me, with the highest satisfaction and comfort. Being engaged to visit another sick person, I soon left him, with a promise to call upon him morning and evening, as long as he lived—but I saw him no more; for about three o'clock in the afternoon, after having said to those about him, he thought he should not live to see me fulfil the kind promise I had made him, he expired without a groan."

Such was the conversion of Mr. John French, justly, I think, so called, beyond many modern ones the world has of late been made acquainted with: a marvellous work of God, as it must be acknowledged to have been. To him be the glory given, and may a like degree of light break in upon the hearts of all others, who are as yet in unbelief, that they may all be brought to the acknowledgment of the truth as it is in Jesus."

"October, 1760."

The bee and the butterfly are both busy bodies, but they are differently employed.

Dillwyn's Reflections.

The pleasant hospitality waiteth not for curious costliness, when it can give cleanly sufficiency. More cometh of pride and greater friendliness to your own ostentation, than to the comfort of the guest.

Happy are the people who want little because they desire not much.

Aphorisms by Sir Philip Sidney.

FOR THE FRIEND.

THE ELDERS OF PHILADELPHIA AND ELIAS HICKS.

Although the distractions in our religious Society has grown out of causes which have long existed, and which must, in the nature of things, have sooner or later produced a schism, there can be no doubt that they owe their present aspect and condition in a great measure to the peculiar character and doctrines of Elias Hicks. It was the attempt of the Elders of Philadelphia, in the year 1822, to obtain from him a candid exposition of his opinions, that first roused into activity that spirit of opposition to the discipline and usages of the Society which has since committed such ravages. As we may date the commencement of this revolutionary schism from that period, it has become an era in the history of the Society, of which it is important to ascertain the circumstances. A minute narrative of the events which transpired during that visit is due to those friends at a distance, who, having imperfectly understood the affair, have been ready to suppose, that a zeal for the truth may have led their brethren beyond the line of duty prescribed by the discipline. It is due to the reputation of the society among our Christian neighbours; to the fair character of the present generation in the eyes of posterity. Having had access to many original and interesting documents, furnished me by an acute observer of the progress of this sad dissension, I have thrown them together in a narrative form for publication in "The Friend."

The peculiar tenets of Elias Hicks are now well known throughout our Society, and have been proved upon him in a manner which no evasion or denial on the part of him or his followers can ever elude. But the case was very different at the period of which I am about to speak. Many discerning Friends, it is true, had for a long time disapproved of his doctrines and his ministry, and had faithfully fulfilled their duty in expostulating with him. Such, however, were the charms of his eloquence with his admirers, so great the respect felt for his age, his character, and the station which he filled, that few were qualified or inclined to scrutinise the tendency of the doctrines which he proclaimed with such warmth and boldness. Wherever he travelled he attracted disciples, and became the all engrossing subject of conversation. His letter to Wm. B. Irish, and a small pamphlet, entitled "Wisdom justified of all her Children," both of which betray his real sentiments, had been circulated before this period. But of the few who had read them, some were his blind admirers; some, having no jealousy on the ground of unsoundness in the faith, had read them without being aware of the extent of their scepticism; and those who saw into their real character were generally regarded as prejudiced. His sermons were not, at that early period, so undisguised as they have since been, and few were able to abstract their minds so as to estimate at its true value the torrent of language which he poured forth, and the sentiments of free thinking which he clothed in the language of Scripture.

Under all these circumstances, it was natu-

ral, not only for the elders, but for other faithful friends in these parts, to be somewhat concerned at the intelligence, that he had obtained a minute from his meeting to pay a religious visit to Philadelphia and the neighbouring meetings. There can be no doubt, that, under these circumstances, the elders would have found it to be their duty to warn the flock under their care from the pernicious doctrines of this individual. Two circumstances, which occurred previously to his arrival, left them no alternative as to the course they should pursue.

Joseph Whitall, a highly respected Friend in the ministry, residing near Woodbury, N. J. who is generally known throughout the Society, came to the city, and placed in the hands of some of the elders the following narrative, viz.

"Having attended the last Yearly Meeting at New York, I heard Elias Hicks declare in public testimony, in a large meeting at the north house, 'The same power that made Christ a Christian, must make us Christians; and the same power that saved him, must save us.' Being very uneasy with the doctrine, I took a private opportunity to state to him my uneasiness. I informed him, that for several years, reports had been in circulation unfavourable towards him, and that on these occasions I had vindicated his character, from a belief that he must have been misunderstood; until last fall I met with a piece in writing, said to be from his pen, in which he called Christ the Jewish Messiah, that he was alone the Saviour of the Jews, and that he was not the Son of God until after the baptism of John and the descent of the holy Ghost. To this I offered my objections as unscriptural, but he justified them. He also declared that he considered it a matter of the greatest encouragement to believe that Christ was no more than a man; for if he were any thing more, it would destroy the effect of his example to him. He admitted that he had not *till of latter time* held up the doctrine that Christ was liable to fall like other men. When I quoted the testimony of John, that the Word was made or took flesh, *he said it was impossible*. I offered my sentiments, that if he persisted in preaching these doctrines, so contrary to the Scriptures, and the testimonies of our ancient friends, it would produce one of the greatest schisms that had ever happened. *He allowed it would produce a schism*, but that it would soon be over, for he believed his doctrine must and would prevail. Seeing that we differed so widely in sentiment on these points, I proposed to him to have a few solid friends, ministers and elders, convened, that a discussion might be had, *but he would not consent thereto*, saying that he was so confirmed in his sentiments, that he would persevere therein, *let the consequences be what they might*."

JOSEPH WHITALL.

The truth of this statement respecting the sermon preached by E. Hicks, is fully confirmed by many respectable friends who were present, and also by Elias himself, as will be seen in the course of this narrative. The reader cannot fail to remark the utter unsoundness of E. Hicks' doctrines as exhibited in the narrative, and that he himself was per-

fectly aware, that he would produce a schism, and was determined at all hazards to maintain his opinion, and risk the consequences.

[To be continued.]

FOR THE FRIEND.

THE HOLY SCRIPTURES.

It is a favourite object with many in the present day to persuade the people that the Scriptures are of no authority—that they were written, nobody knows when, or by whom—that they have been in a number of instances corrupted by transcribers and translators. Let us hear on this latter point the evidence of a learned and diligent searcher into the sacred volume. “The Old and New Testament,” says Horne, “in common with all other ancient writings, being preserved and diffused by transcription, the admission of mistakes was unavoidable; which increasing with the multitude of copies, there arose a great variety of different readings. Hence the labours of learned men have been directed to the collation of manuscripts, with a view to ascertain the genuine reading; and the result of their researches has shown, that these variations are not such as to affect our faith or practice in any thing material; they are mostly of a minute, sometimes of a trifling nature. *The worst manuscript extant would not pervert one article of our faith, or destroy one moral precept.* It is therefore a very ungrounded fear, that the number of various readings, particularly of the New Testament, may destroy the certainty of the Christian religion.”

STANZAS BY ROBERT GRANT.

When gathering clouds around I view,
And days are dark, and friends are few,
On him I lean, who not in vain
Experienced every human pain:
He knows my wants, allays my fears,
And counts and treasures up my tears.

If aught should tempt my feet to stray
From heavenly virtue's narrow way,
To fly the good I would pursue,
And do the ill I would not do;
Still he who felt temptation's power
Shall guard me in that trying hour.

When anxious thoughts within me rise,
And, sore dismayed, my spirit dies,
Yet he who once vouchsafed to hear
The sick'ning anguish of despair,
Shall sweetly soothe, shall gently dry
The throbbing heart, and streaming eye.

If injur'd love my bosom swell,
Deceived by those I prized too well;
He shall his pitying aid bestow,
Who felt on earth severer woe;
At once betrayed, denied, and fled
By all who shared his daily bread.

When sorrowing o'er some stone I bend,
Which covers all that was a friend;
And from his voice, his hand, his smile,
Divides me for a little while;
Thou, Saviour! seat the tears I shed,
For thou hast wept o'er Lazarus dead.

And Oh! when I have safely past
Thro' every conflict but the last,
Still, still unchanging, watch beside
My parting couch, for Thou hast died,
Then point to realms of endless day,
And wipe the latest tear away.

COMMUNICATION.

TEXT.

“We feel an ardent desire, that in all our proceedings tending to this end, our conduct towards all our brethren, may, on every occasion, be marked with love and forbearance.”

Green Street Address of the 4th mo.

COMMENTARY.

The object of the present communication is to relate the circumstances attendant on the exclusion of Friends from their meeting house at Frankford; and, although they are not accompanied with any of those acts of violence by which the proceedings of the followers of Elias Hicks have, in several instances, been marked, yet their conduct in the present case is particularly unfair and oppressive.

At the close of their meeting for worship, on the first day following their quarterly meeting in the 11th month, Joseph Churchman, a conspicuous member of the new sect, informed the assembly, that, by a late arrangement, (which was concluded upon at the late meeting of the followers of Elias Hicks at Horsham,) Frankford midweek meeting would be held for the future on 6th instead of 5th day. It would seem as though the design of this change was to harass Friends, and to try how far they would submit to be governed by the conclusions of the new sect; and in the expectation probably, that, rather than acknowledge the authority of the separatists, they would peaceably retire from the meeting house, and leave it and the appurtenances in the possession of their opponents. It is obvious, indeed, that Friends could not recognise this assumption of control over the meetings, by persons who had formally seceded from the Society; and, accordingly, on the following fifth day, the usual time for their meeting, Friends convened at the meeting house, which they found securely locked up to prevent their entrance. Two Friends immediately waited on the person appointed to the care of the house, who is one of the new sect, and respectfully requested him to open it for the meeting. He declined doing so, and informed them, that some of the trustees, and others, of the followers of Elias Hicks, had directed him not to do it. They then asked him for the key of the meeting house, but he told them that the key was his property, and he should not give it up. It appears to us somewhat extraordinary, that men's notions of justice should be so strangely perverted, as to induce them to suppose, that the mere circumstance of a man being hired to open and close a meeting house, to make the fires and keep it clean, should give him absolute control over it, and actually make the key his own property. Such, however, were the prerogatives he assumed, and Friends concluded quietly to submit and suffer the wrong. A person residing in the vicinity of the meeting house, perceiving the unpleasant situation in which Friends were placed, kindly made them the offer of his house to meet in, which was accepted, and the meeting held there for that time. As it was obviously the intention of the followers of Elias Hicks to take exclusive possession and control of the property, Friends believed it proper to look out for a suitable meeting place, and a house was accordingly procured in the

town of Frankford, and fitted up for the occasion, where the meetings of Friends are now regularly held on first and fifth days. We before said, that the conduct of the followers of Elias Hicks was, in this instance, peculiarly unfair and oppressive, and we are supported in the assertion by their own favourite, though erroneous maxim, that “the majority must govern.” It appears from actual enumeration, that, of the whole number of members of Frankford meeting, a considerable majority are Friends, and consequently ought, in conformity with the often repeated professions of the new sect, to have the use of the property. What signify all the high professions of “condescension, love, forbearance, and brotherly kindness,” which have been so liberally made in their epistles and addresses? They may serve the temporary purpose of deceiving the uninformed, but the disappointment and disgust of these will, in the end, be proportioned to the wide contrast between the professions and the practice. Where shall we look in the proceedings of the new society for a practical illustration of those excellent precepts and advices which their printed documents contain? The search, alas, is vain and fruitless! It only adds another to the many humiliating proofs of the inconsistency and frailty of human nature, and may serve to show us, that those, whose professions are the fairest, are not always the most exemplary in their practice.

SELECTED FOR THE FRIEND.

Between Christians, whose judgments disagree only about a form of prayer or manner of worship, I apprehend there is no more essential difference than between flowers which bloom from the same kind of seed, but happen to be somewhat diversified in the mixture of their colours. Whereas, if one denies the divinity of our Lord Jesus Christ, and degrades the incarnate God to the meanness of a mere creature; if another cries up the worthlessness of human works, and depreciates the alone meritorious righteousness of the glorious Mediator; if a third addresses the incommunicable honours to a finite being, and bows to the image, or prays to the saint—these are errors extremely derogatory to the Redeemer's dignity, and not a little prejudicial to the comfort of his people; against these to remonstrate, against these to urge every argument and use every dissuasive, bespeaks not the censorious bigot but the friend of truth, and the lover of mankind. Whereas, to stand neuter and silent, while such principles are propagated, would be an instance of criminal remissness rather than of Christian moderation. For the persons, we will not fail to maintain a tender compassion; we will not cease to put up earnest intercessions; we will also acknowledge and love whatever is excellent in their character; yet we dare not subscribe their creed; we cannot remit our assiduous, but kind endeavours, if, by any means, we may reconcile them to a more scriptural belief and a purer worship.—*Hervey.*

The economical rule, “take care of the pence, and the pounds will take care of themselves,” may, with great benefit, be applied to morals. Few persons, comparatively, are exposed to the danger of committing great crimes, but all are daily and hourly tempted to commit little ones. Beware, therefore, of slight deviations from purity and rectitude, and great ones will take care of themselves; and the habit of resistance to trivial vices will make you able to resist temptation to errors of a more culpable nature; and as those persons will not be likely to exceed improperly in pounds, who are laudably saving in pence; and as little lies are to great ones, what pence are to pounds, if we acquire a habit of telling truth on trivial occasions, we shall never be induced to violate it on serious and important ones.—*A. Oris.*

FOR THE FRIEND.

BENEVOLENT ECCENTRICITY.

The following newspaper article excited so much interest in ourselves, that we thought proper to introduce it in "The Friend" for the gratification of such of our readers as may not have seen it. The phrase by which we have designated it, is rather in compliance with the manner in which it will probably strike people in general; on the contrary, we consider it as a rational and altogether praiseworthy exercise of genuine philanthropy. We have sometimes indulged in the contemplation of what might be the result of a more general faithfulness to the precept and spirit of the gospel dispensation. The effects which this would necessarily produce would be seen in greater degrees of dedication, in the multiplication of disinterested acts of benevolence, in deeds of charity and offices of love. There would be less regard to popular favour—to the applause or to the censures of the many, and more to the due fulfilment of our individual stewardship; the consideration would be whatever thy hand findest to do—in other words, what is right for thee to do, that do, with fidelity, and with a single eye to the good to be effected; thus proceeding in the straight forward course of simple duty, each one would be inclined to seek out his peculiar field of labour—his proper allotment of service, contributing, in his relative proportion, to the general harmony, and the promotion of universal righteousness.

PROVIDENCE, Dec. 4.

We observed the other day in the Newport Mercury, under date of October 18, the following advertisement: "A person offers to teach a school in Coventry four months, without any compensation, and supply the same school with an instructress five months at his own expense. A letter addressed to A. B. New Ipswich, New Hampshire, and conveyed by mail, will be faithfully regarded."

We cannot willingly remain silent in reference to the disinterested conduct of this individual designated as A. B., though it would give us cause of sincere regret, if the relation of the following facts, which we derived from the representatives of the towns alluded to, should in the slightest degree be unacceptable to one who has for so long a period practised upon the maxim, which teacheth the truly benevolent when they do a good action, to let not the left hand know what the right hand doeth. Such examples are so rare, that the benefit of them ought not to be withheld from the public.

In 1824, an advertisement similar to the above, purporting that a person would teach a school gratuitously in West Greenwich, in this state, induced some gentlemen in that town to write to A. B. at the place designated, expressing a desire to avail themselves of his offer. Soon after, a person arrived in West Greenwich, and opened a school, which he taught in the best manner for three months, refusing to receive any compensation, and even insisted on paying his board, and other incidental expenses, which those whose children had been benefited by his instructions were solicitous to relieve him from. The instructor was only known by the appellation of Mr. A. B. and the Master, and at the end of the school departed, leaving his best wishes with the people. The following winter, 1825, the same offer was made by A. B. to teach a school in Richmond, on application by letter to Brattleborough, Vermont. He was immediately written to, agreeably to the direction, and soon after opened his school in Richmond, which was continued for three months, and which gave more satisfaction to the parents than any school ever taught in the town. The instructor not only refused all pecuniary consideration, and insisted

on bearing his own expenses, but, on leaving the place, put forty-six dollars into the hands of a female, who had attended his school, and was qualified for the task, as a compensation for her continuing to keep the school during the summer months, which was accordingly done. Last year, the same benevolent gentleman, whose real name had not been ascertained, gave notice that he should teach a school in Hopkinton, if written to at Amherst, N. H. Colonel Barber, of that place, immediately wrote as directed, and the gentleman soon arrived. His school was attended by upwards of fifty pupils. His qualifications as an instructor were of a high order, and the children improved more under his tuition than they had ever done before. He again refused the most earnest solicitations of the parents to be allowed to pay for his board and the incidental expenses of the school, permitting them only to furnish the wood and school-room, himself gratuitously supplying the scholars with nearly all the books necessary in their studies. The inhabitants, with becoming politeness, never pressed the disclosure of the name of the individual, to whom they were so much indebted, and he left them at the close of his school entirely ignorant whether he possessed any other designation than the initials by which he had uniformly been known. Letters, &c. directed to him, bore only the superscription, to Mr. A. B. He was a young gentleman of prepossessing and amiable manners, and possessing a well cultivated mind.

We have been induced to state these facts, not with a wish of attracting public attention towards an individual as unassuming as he has shown himself benevolent; but for the purpose of conveying, in some slight degree, an expression of the gratitude felt by those persons whose children have been benefited by his instructions. Curiosity, without much regard to consequences or feelings, is supposed to be a prevailing trait in the character of the inhabitants of country towns, and it is not a little creditable to those of the towns that have enjoyed the benefits of this gentleman's instructions, that he has never, during his stay with them, been subjected to an idle scrutiny, that would have rendered the preservation of his incognito extremely inconvenient.—*American.*

FOR THE FRIEND.

The writer of the following notice, who is a constant reader of the Friend, has been much gratified by observing the elevated standard both of style and sentiment, which has been adopted and maintained in the management of its literary department. The selections have been such as were calculated at the same time to instruct by the value of their matter, and to please and improve that taste by the purity of their style; and the original articles, while entirely destitute of glare and tinsel, are characterized, in general, by a solidity of thought and a correctness of diction, which, if continued, will establish the journal in public estimation, and thus enable it to exercise a most beneficial influence over that portion of the community in which it circulates. It is therefore anxiously to be desired, that all communications, before admission into its pages, may be scrupulously examined, lest, by becoming the vehicle of error, it should be lowered in the estimation of those who are capable of appreciating its merits, and prove injurious in its operation upon others, who may be disposed to confide implicitly in its statements and opinions. This remark is the more applicable, as there is reason to fear, that, in a recent instance, the vigilance which has usually watched over the literary execution of the journal has been somewhat deficient; and sentiments have been permitted to pass into circulation which would not have borne the test of strict inspection. Allusion is made to a paper in the

last number of the Friend, containing some critical observations on a recent production of Montgomery, entitled "The Pelican Island." The author of these observations is evidently young in the art of criticism, and has been induced, by a very natural ambition, to trust to his own unfledged powers in an attempt in which success could be expected only from maturer strength and more practised skill. The opinions which he has advanced upon the merits of the poem are such as his own riper judgment will probably condemn, and, so far from being confirmed, are, in fact, directly contravened by the unfortunate illustrations he has adduced in support of them. A more striking example of the genuine *bathos* could scarcely be found, within the range of English poetry, than is afforded by the following effusion, which is pronounced "sublime," and "worthy of Milton."

—whose judgments are a mighty deep,
Where plummet of archangel's intellect
Could never yet find soundings, but from age
To age let down, drawn up, then thrown again
With lengthened line and added weight, still fails;
And still the cry in Heaven is "O the depth!"

We might truly reiterate, "O the depth!"

The "bold and forcible metaphor" sinks, when properly estimated, into a far-fetched image, which becomes ridiculous by the attempt, towards its close, to increase the force of expression by triplicating eternity.

—To trace
The Nile of thinking to its secret source,
And thence pursue its infinite meanders,
Not lost amid the labyrinth of time,
But o'er the cataract of death down rolling,
To flow for ever, and for ever, and for ever,
Where time nor space can limit its expansion.

In the remaining extracts, there is some beauty of thought and expression; but far too little to justify the high commendation bestowed upon the author. The description of the storm at sea is debased by the low and rather singular image of

"Mountains each other swallowing;"

and weakened by the hacknied comparison contained in the following lines:

Now Alps and Andes, from unfathomed valleys
Upstarting, joined the battle; like those sons
Of earth—giants, rebounding as new-born
From every fall on their unwearied mother.

The poetical talents of Montgomery have been overrated in this country. It is true, that so long continued a popularity as that which he has enjoyed, must have some foundation in the merit of his productions; and many of his minor pieces are marked by a kindliness of feeling, a pleasing succession of imagery, and occasionally by an energy of expression which entitle them to approbation. But circumstances, unconnected with poetical merit, have greatly contributed to exalt his reputation. The vein of pious feeling which runs through his works, the uniform regard they exhibit for the moral duties, and all the decencies of life, and a disposition, apparent on every occasion, to advocate the cause of the injured and oppressed, have enlisted the heart in his favour; and a strong desire to be pleased often supplies the place of real desert in the objects of our attention.

The style of Montgomery, in his more ex-

tended productions, is almost always loose and feeble, often exceedingly careless in its structure, and in many places, quite prosaic. Figurative language, however, is not wanting. On the contrary, his imagination appears to be frequently tasked for metaphors; and when they do not present themselves to his invention, he hesitates not to resort to the store-house of his memory. It would indicate a spirit rather of hostility than of justice to affirm, that his imagery is never pleasing nor beautiful; but, in strict truth, it may be said, that it seldom, if ever, rises into strength or sublimity—is often exceedingly ill arranged, and abounds in those faults which a cultivated taste condemns. A few extracts from the Pelican Island will show that this last assertion is not without foundation.

Describing the effects of a breeze at sea, the author says

*—bubble armies fought
Millions of battles on the crested surges,
And where they fell, all covered with their glory,
Traced in white foam on the cerulean main,
Paths, like the milky-way among the stars.*

This is pure bombast.

Many instances, such as the following, might be given, in which the original idea is debased by the comparison. Speaking of the Pelicans, he observes:—

*Or, when the flying-fish, in sudden clouds,
Burst from the sea, and flutter through the air,
These giant-fowlers snapt them like mosquitoes
By swallows hunted through the summer sky.*

The motions of the flying-fish are thus described:

*On wing-like fins, in bow-and-arrow figures,
The flying-fishes darted to and fro.*

Great coral islands emerging from the ocean are compared with the leaves of water-lilies in a pool.

*They spread like water-lilies, whose broad leaves
Make green and sunny islets on the pool, &c.*

Of a tiger on the watch for prey, the poet says:

*—his fire-ball eyes
Made horrid twilight in the sunless jungle.*

Numerous other examples of disregard for the rules of good writing might be adduced from this poem; but these afford sufficient evidence that the style of Montgomery is not one which can be recommended for imitation, or upon which the taste of the young reader can be advantageously formed. Our attention is too much directed away from our older and truly classical writers; and, it is to be feared, lest the torrent of verbiage which is now poured forth upon the reading public, may sweep away all the barriers of good taste, which the genius and industry of past time have erected, and overwhelm our language in its chaotic confusion. The periodical press is contributing rather to swell the deluge than to stay its course: and, it is therefore especially incumbent upon those journals, which, like the Friend, are devoted to the maintenance of sound principles in literature, as well as religion, to be exceedingly cautious, lest, by giving to error the sanction of their authority, they should weaken the very defences they are intended to strengthen.

FOR THE FRIEND.

I know not whether the enclosed will meet the views of the editor of the Friend, as it inculcates no distinct moral sentiment. It may, however, be acceptable as a specimen of the poetry of Spain, with whose literature, in general, we are not, perhaps, so familiar as with that of some other modern nations. The original from which this rude but very literal translation has been attempted, displays great sensibility to the beauty and sublimity of nature, enriched by a fine vein of poetic imagery. The close resemblance which it bears in many passages to the beautiful Address to the Ocean, in the third canto of Childe Harold, induces the supposition that Lord Byron must have been familiar with it, and perhaps have been indebted to it for some of his most noble thoughts and splendid images. Z.

TO THE OCEAN.

Immortal Ocean! calm thy rushing waves!
Lull their proud swell—nor to my feeble voice
Send from thy breast the turbulent response.
Soothe thy unquiet surface into smiles!
And grant my sight o'er all thy wide expanse
To roam at pleasure.—How my mind is fill'd
With contemplation of thy power, immense,
Unbounded—and on India's distant shores,
Or on the farthest borders of the West,
I gaze, where'er thy glorious sway extends,
And bow for ever at thy lofty shrine.
Swift where imagination's fervid power
Leads on, I follow—with unmix'd disdain
Bursting the narrow circle, which confined
My bounded view, I course my rapid flight
To where the eternal pyramids arise
On Egypt's plain; or to the Tempean vale,
Whence proud Olympus rears his lofty brow.
Then, with a daring step, ascend the heights
Of labouring Ætna, view the vast abyss
Where flame the unceasing fires, whence bursting
forth

The burning lava pours its glowing waves
Over the mountain's side; swift fly the rocks
Upheaved to Heaven—while at the thunder's roar
Trinacria trembles. But not all the grand,
Sublime, or beautiful, in nature's works,
Oh, sacred Ocean! gives me such delight,
Such rapture, or enjoyment so intense,
As to disport me on thy ample breast.
For, I have joined myself to thee; have linked
My happiness with thee: thy boiling foam
Flinging its whiteness o'er the rugged rock
With ceaseless dash, awakens in my mind
A pleasing awe, with admiration joined.
In gorgeous splendour when the sun descends
The western Heaven, he shrouds his beaming brow
Amid thy waves, whose restless scintillations
Betray his course. Where are thy bounds, O Sea?
Can the eye trace thy limits? With swift course
Thou spread'st thy waste of waters o'er the globe:
If on the sounding north wind borne, I fly
To equatorial regions, I behold
Thy waves, upheaving to the torrid beams:
If to the utmost pole, lo! thou art there—
My spirit sinks within me, o'erwhelmed,
Lost, and annihilated, in thy immensity.
Has destiny decreed thee to embrace
The Earth, as with a girdle, thus to mark
Her limits, and protect her distant shores?
Or art thou fated in thy terrible rage,
To pour destruction o'er her proudest realms?
Ah! how that turbulent, resounding surge
My heart depresses. Often have I seen
The summer winds sweep o'er the ripening harvest,
Prostrating all its pride, while bow'd to earth,
In moaning sounds it deprecates their wrath.
I've seen the furious whirlwind flinging high
Columns of dust—or viewed the lofty pines
Tremble and groan beneath the raging blast.
But never yet this blind, this passionate life—
These swelling surges, which with ceaseless course,
Come, fly, return, lashing the sounding shore,

Still on, and on, unwearied; at the rush
Of this dread music, quake the mountains round;
Even echo deafens, at the awful roar.
Cease, cease thy fury, Ocean! deign to look
Compassionate upon the frail support,
To which, exhausted, spiritless, I cling.
Hear'st thou me not? and lashest thou thyself
To added fury? lo! unlooked for comes
The fearful hurricane, thy voice to join!
What barrier can resist thee? What retreat
Is sacred from thy fury? Black as night
Thy mountain waves upheave, or in deep gulfs
Of raging foam, seem threatening to o'erwhelm me.
Behold I then that day of dreadful war!
When thy victorious waters, sweeping o'er
Earth's fairest regions, blindly shall engulf,
Men, kingdoms, empires, in thy dark abyss!
Thus in thy whelming wave submerged, was lost,
Where now the Atlantic's foaming billows swell,
A wide spread continent. The thick-ribb'd Earth
Bound in her firmest zone, essayed in vain
To mock thy fury—at thy powerful strokes,
Impetuous and redoubled, surge on surge,
The mighty axis shook—till burst at last
Her firmest barriers—then her trembling orb
Was rent asunder, and with awful roar,
Into the vast abyss, where once outspread
Her blooming plains, thy world of waters rush'd—
Where wave with wave encountering, o'er the wreck
Swell'd thy broad surge, and veil'd it from the view.

On reading the above, we are tempted to exclaim,
So chafest thou, in thy wild and wrathful mood,
Thou turbulent, unconquerable main!
Yet art thou but the creature of His will
Who spake thee into being—at whose voice
In gentle accents whispering—"Peace, be still,"—
Thy mountain billows sink, and all is calm.

Literature has its fashions, as well as other things, and we hear of different schools of poetry; the popular taste, or, perhaps more properly speaking, the popular prejudice, is ever fluctuating, and, consequently, several of those different schools, after having flourished out their day—had for a time their respective advocates and worshippers, have dwindled into merited insignificance. Just taste has triumphed over temporary caprice, and the good old standard works of the age of Queen Anne have resumed their pre-eminence. But a few names have since appeared, whose efforts, to use the language of Milton, "by certain vital signs" are "likely to live." Among these, Montgomery deservedly has a place, but in our opinion, a secondary one. Literary competition, however, is, we think, a fair subject for critical animadversion, and the admirers of the several candidates for fame, have an equal right to be heard in support of their respective favourites. These remarks are elicited by the appearance of another criticism on the "Pelican Island," &c. which we insert in the present number. It was found in the letter box, and we are totally ignorant who wrote it, but, being pleased with it, merely as a literary production, we thought ourselves bound to publish it. Both essays will be now before our readers, and they are left to form their own conclusions.

Coal trade of the Lehigh.—Shipments of coal from Mauch Chunk to Philadelphia.
Per last report, 503 boats carrying 29,539 tons.
Additional to Dec. 8th, 13 do. do. 766

Total, 516 30,305
No further shipments will be made from Mauch Chunk this year.—*Am. D. Adv.*

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THE FRIEND.

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FOR THE FRIEND.

SAVONAROLE, THE ITALIAN REFORMER.

(Concluded.)

The career of Savonarole now hastened to its close. Throughout the city all who showed themselves attached to his cause, were exposed to the reproaches of the people, while the magistracy unhappily taking part with his enemies, and anxious to give proof of their hatred of the austere manners of the Reformer, and of the hypocrisy which they laid to his charge, did not hesitate to encourage those games and amusements and even the vices which he had so severely reprimanded. But among the enemies of Savonarole, none were more anxious for his destruction than the Pope, who felt that his own safety would be compromised by that of the courageous partizan. He rewarded the Florentines for his arrest, by restoring them to the bosom of the Church and by the grant of indulgences, and demanded with importunity that the prisoner should be delivered into his hands. It was however determined that the trial should take place at Florence, and Alexander sent thither two deputies to assist at the ceremony, at the same time anticipating their judgment by pronouncing the accused a heretic, a schismatic, and a seducer of the faithful. The tribunal before which the unhappy man was conducted, consisted entirely of his enemies, and their proceedings commenced, in the spirit of the age, with the application of torture. Of an enfeebled constitution and nervous temperament, Savonarole could not endure the torments to which he was subjected. To procure a cessation of his agony, he consented to make confessions, which as soon as he was relieved from torture he again retracted—declaring that he knew his own weakness, but that the truth was to be found only in the words which he uttered when pain or terror no longer suspended his control over himself. Thus was he submitted to repeated tortures, alternately confessing and retracting, and was finally condemned to the flames, without reading in his presence, as was the custom of the times, confessions which he would not have hesitated to disavow. During the month that Savonarole passed in prison, he employed himself in composing his commentary on the 51st psalm, which he had omitted when writing his exposition of the other psalms, observing that he would reserve that for the

period of his own calamity. At length, on the 13th May, 1498, a new pile was erected on the site on which his disciples had hoped to have witnessed his triumph; and Savonarole and his two friends, one of whom was the faithful Dominick, after having been degraded from the sacerdotal office, were attached to the same stake. When the ecclesiastic who performed the ceremony of degradation declared that he separated him from the Church, Savonarole replied, "from the Militant Church;" thus intimating his faith that he was about to be united to the Church triumphant. He added nothing to these few but significant words, and the pile was fired by one of his enemies, who anticipated the office of the executioner. Thus perished in the midst of his two disciples, at the age of 45 years, Jerome Savonarole—a man of singular courage, and if his history may be relied upon, of singular purity of purpose. He may be designated emphatically, the Italian Reformer. It was the fate of Luther to be born among a people who reasoned—it was that of Savonarole to preach to a nation who felt. Luther naturally appealed to the judgment of his hearers as the faculty they most exercised. Savonarole's success depended upon the influence which he exerted over their imagination.—While Luther was led to combat corruption in doctrine, Savonarole attacked corruption in morals, and it may perhaps be remarked, that the results which the two reformers obtained, were such as were to be expected from the different classes of mind on which they acted. Luther's reform was enduring, because the judgments of his hearers were convinced; Savonarole's was transient, because the sensibilities of his audience only were moved. The German survived to see the system of religion which he had inculcated, flourish under the protection of enlightened minds and accurate habits of thinking—the Italian perished by the hands of those whose imaginations he had made the instrument of their conversion to good works, and whose excitability, acted upon by some more powerful influence, prompted them to deeds of violence against himself.

A secret assurance of worthiness, though it be never so well clothed in modesty, yet always lives in the worthiest minds.

We see many men among us, who hold themselves contented with the knowing of untruth, without seeking after the truth; and with mocking superstitions, without seeking the pure and true religion.

If many times falls out, that we deem ourselves deceived in others, because we first deceived ourselves.

All honest hearts feel that trust goes beyond advancement.

FOR THE FRIEND.

PALESTINE, NO. 3.

Three miles from Bethlehem, on the road to Jaffa, lies the celebrated Terebinthine vale, or valley of Elah, renowned for nineteen centuries as the field of the victory gained by the youthful David over the uncircumcised champion of the Philistines, who had "defied the armies of the living God." Nothing has ever occurred to alter the appearance of the country. The very brook whence David chose him five smooth stones, has been noticed by many a thirsty pilgrim journeying from Jaffa to Jerusalem, all of whom must pass it in their way.

The narrow Valley of Hinnom lies at the foot of Mount Zion, and is memorable for the inhuman and barbarous, as well as idolatrous worship here paid to Moloch; to which idol, parents sacrificed their smiling offspring, by making them pass through the fire. To drown the lamentable shrieks of the children thus immolated, musical instruments (in Hebrew termed *Toph*) were played; whence the spot, where the victims were burnt, was called Tophet. From the same circumstance, Ge-Hinnom, (from which the Greek Gehenna is derived,) is sometimes used to denote hell, or hell-fire.

The country of Judea, being mountainous and rocky, is full of caverns, to which the inhabitants were accustomed to flee for shelter from the incursions of their enemies. Some of these appear to have been on low grounds, and liable to inundations when the rivers, swollen by torrents or dissolving snows, overflowed their banks, and carried all before them with resistless fury. To the sudden destruction thus produced, Isaiah probably alludes. (xxviii. 17.) Therefore to enter into the holes of the rocks, and into the caves of the earth, for fear of the Lord, was to the Jews a very proper image to express terror and consternation. The prophet Hosea has carried the same image further, and added great strength and spirit to it, which image, together with this of Isaiah, is adopted by the sublime author of the Revelation, (vi. 15, 16.)

The vast desert of Arabia, in which the children of Israel sojourned after their departure from Egypt, is in the sacred writings particularly called *The Desert*: very numerous are the allusions made to it, and to the divine protection and support which were extended to them during their migration. Moses, when recapitulating their various deliverances, terms this, *a desert land and waste howling wilderness, and that great and terrible wilderness, wherein were fiery serpents, scorpions, and drought, where there was no water.* The most minute description of it is in Jeremiah ii. 6., *a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt.* These characteristics of the desert will

account for the repeated murmurings of the Israelites, both for food and water. The extremity of their sufferings is thus concisely but most emphatically portrayed by the Psalmist, "Hungry and thirsty, their souls faint in them."

Perhaps the most terrible scourge to which Palestine was subject, was the visitation of locusts. By the prophet Joel, they are termed *the army of the Lord*, from the military order which they appear to observe—disbanding themselves and encamping in the evening, and in the morning resuming their flight in the direction of the wind, unless they meet with food. They fly in the most countless hosts, occupying a space of two or three miles in length by a mile in breadth, so as to obscure the sun and bring a temporary darkness on the land. Wherever they settle, they darken the earth, climbing or creeping in perfect order. Regardless of every obstacle, they mount the walls of houses and cities, and enter the very apartments. They devour every green herb, and strip the bark off every tree, so as to render the land which before was as the garden of Eden, a desolate wilderness, as if it had been laid waste by fire. The noise made by them when committing their depredations, is compared to the crackling noise of fire among the dry stubble, or a mighty host set in battle array. So painful were the effects of their devastation that every one was filled with dismay, and vainly attempted to prevent them from settling on their grounds by making loud shouts (Jer. ii. 14.) as the Persian husbandmen, the inhabitants of Egypt, and the Nogai Tartars do to this day. On their departure from a country, they leave their fetid excrements behind them, which pollute the air, and myriads of their eggs deposited in the ground, whence issues in the following year a new and more numerous army. They are generally carried off by the wind into the sea, where they perish: and their dead bodies putrefying on the shore, emit a most offensive, and, it is said, sometimes even fatal smell. These predatory locusts are larger than those which sometimes visit the southern parts of Europe, being five or six inches in length, and as thick as a man's finger. From their heads being shaped like that of a horse, the prophet Joel says *that they have the appearance of horses*, and, on account of their celerity, they are compared to horsemen at full gallop, and to horses prepared for battle (Rev. ix. 7.) They are frequently pickled in vinegar, or toasted before the fire. The locusts which formed part of John the Baptist's food, were these insects, and not the fruits of the locust tree.

The devastations of these insects were frequently followed by absolute famine. M.

Elizabeth Payne, forty years of age, and having five children, died on Sunday week, at Bethnel Green, from taking tobacco water as a cure for worms. A quack doctor, named Gabriel Ore, recommended the "specific!" Verdict "manslaughter," and the doctor committed to Newgate.—*London Paper*.

THE ENGLISH CLASSIC, No. 1.

We commence with the present number of the Friend a series of selections under the

above title, which we design to continue regularly. The periodical essays which have obtained the name of the British Classics, are a species of composition in which English literature stands unrivalled. They abound in happy sketches of character and manners, in lively satire, in humour and pathos; and in the more grave and valuable qualities of sound criticism, pure morality, and religious sentiment. They furnish some of the best models in the language on which to form the style of a youthful writer. As the fashions of one age are revived in another, their satire often portrays living manners with exquisite felicity, and in colours which we cannot hope to rival.

In making our selection for this series, we shall not restrict ourselves to the pages of these periodical essays, nor to grave treatises in prose. Our wish is, in the first place, to present to the readers of the Friend, good examples of classical English composition; and in the next to adapt the selection, as much as lies in our power, to the circumstances of the present times. It may sometimes happen that we can read a lecture to modish folly from the Spectator, the World, or the Mirror, which would seem out of place if delivered by so grave a personage as the Friend in his proper character.

At the hazard of being thought impertinent we shall occasionally submit our own criticisms and annotations; and shall take the liberty of making several authors contribute to a paper when we find them to have fallen upon the same subject, and to have viewed it each one in a peculiar light.

The essay which we have selected for the present number is a happy example of the inimitable pleasantry and familiar wisdom of Addison. It would be presumptuous to expect to fare better than the Spectator, yet we may be allowed to hope that there are no moles at work in the neighbourhood of the Friend.

THE SPECTATOR, No. 124, Monday, July 3, 1711.

BY ADDISON.

Μεγα βιβλίον, μέγα κακόν.

A great book is a great evil.

A man who publishes his works in a volume, has an infinite advantage over one who communicates his writings to the world in loose tracts and single pieces. We do not expect to meet with any thing in a bulky volume, till after some heavy preamble, and several words of course, to prepare the reader for what follows: nay, authors have established it as a kind of rule, that a man ought to be dull sometimes; as the most severe reader makes allowances for many rests and nodding places in a voluminous writer. This gave occasion to the famous Greek proverb which I have chosen for my motto, *That a great book is a great evil*.

On the contrary, those who publish their thoughts in distinct sheets, and as it were by piece-meal, have none of these advantages. We must immediately fall into our subject, and treat every part of it in a lively manner, or our papers are thrown by as dull and insipid: our matter must lie close together, and either be wholly new in itself, or in the turn it receives from our expressions. Were the books of our best authors thus to be retailed to the public, and every page submitted to the taste of forty or fifty thousand readers, I am afraid we should complain of many flat expressions, trivial observations, beaten topics, and common thoughts, which go off very well in the lump. At the same time, notwithstanding some papers may be made up of broken hints and irregular sketches, it is often expected that every sheet should be a kind of treatise, and make out in thought what it wants in bulk: that a point of humour should be worked up in all its parts; and

a subject touched upon in its most essential articles, without the repetitions, tautologies, and enlargements that are indulged to longer labours. The ordinary writers of morality prescribe to their readers after the Galenic way; their medicines are made up in large quantities. An essay writer must practise in the chemical method, and give the virtue of a full draught in a few drops. Were all books reduced thus to their quintessence, many a bulky author would make his appearance in a penny paper; there would be scarce such a thing in nature as a folio: the works of an age would be contained on a few shelves; not to mention millions of volumes that would be utterly annihilated.

I cannot think that the difficulty of furnishing out separate papers of this nature has hindered authors from communicating their thoughts to the world after such a manner; though I must confess I am amazed that the press should be only made use of in this way by news writers, and the zealots of parties; as if it were not more advantageous to mankind, to be instructed in wisdom and virtue, than in politics: and to be made good fathers, husbands, and sons, than counsellors and statesmen. Had the philosophers and great men of antiquity, who took so much pains in order to instruct mankind and leave the world wiser and better than they found it; had they, I say, been possessed of the art of printing, there is no question but they would have made such an advantage of it, in dealing out their lectures to the public. Our common prints would be of great use were they thus calculated to diffuse good sense through the bulk of a people, to clear up their understandings, animate their minds with virtue, dissipate the sorrows of a heavy heart, or unbend the mind from its more severe employments with innocent amusements. When knowledge, instead of being bound up in books, and kept in libraries and retirements, is thus obtruded upon the public; when it is canvassed in every assembly, and exposed upon every table; I cannot forbear reflecting upon that passage in the Proverbs, "Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates. In the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning? and fools hate knowledge?"

The many letters which come to me from persons of the best sense in both sexes, (for I may pronounce their characters from their way of writing,) do not a little encourage me in the prosecution of this my undertaking: besides that, my bookseller tells me, the demand for these my papers increases daily.

I am not at all mortified, when sometimes I see my works thrown aside by men of no taste nor learning. There is a kind of heaviness and ignorance that hangs upon the minds of ordinary men, which is too thick for knowledge to break through. Their souls are not to be enlightened.

—Nox atra cava circumvolat umbra.

Vine. Æn. 2. v. 360.

Dark night surrounds them with her hollow shade.

To these I must apply the fable of the mole, that after having consulted many oculists for the bettering of his sight, was at last provided with a good pair of spectacles; but upon his endeavouring to make use of them, his mother told him very prudently, "That spectacles, though they might help the eye of a man, could be of no use to a mole." It is not therefore for the benefit of moles that I publish these my daily essays.

But besides such as are moles through ignorance, there are others who are moles through envy. As it is said in the Latin proverb, "That one man is a wolf to another;" so, generally speaking, one author is a mole to another author. It is impossible for them to discover beauties in one another's works; they have eyes only for spots and blemishes: they can indeed see the light, as it is said of the animals which are their name-sakes, but the idea of it is painful to them; they immediately shut their eyes upon it, and withdraw themselves into a wilful obscurity. I have already caught two or three of these dark, undermining vermin, and intend to make a string of them, in order to hang them up in one of my papers, as an example to all such voluntary moles.

FOR THE FRIEND.

PROSE WORKS OF MILTON.

(Continued.)

There is a noble self-respect—an ingenious consciousness of intellectual wealth and superiority, common perhaps to highly gifted minds, and by no means incompatible with a becoming sense of humility. Something like this is perceptible in the first part of the selection which we have made for the present number, where reference is made to his juvenile performances at school, and to his flattering reception among the literati of Italy, “whither,” says he, “I was favoured to resort;” and no one, familiar with the great epic by which the fame of Milton has been rendered at least commensurate in duration with the English language, and taking the passage in connexion with that which immediately follows, can fail to discover the germ—the crude conception—the incipient state—of that august poem, which, as he himself expresses it—

“Pleas’d me, long choosing, and beginning late.”

In the concluding paragraph, we have further evidence of the predominating religious feeling which pervades all his writings, and that he aspired to a higher and purer source of inspiration than to that of the famed Castalian fount—as witness the termination of his sublime apostrophe to light, *Paradise Lost*, B. III. where, after the most touching allusion to his loss of sight, he proceeds—

“So much the rather thou, celestial Light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.”

And again, in his invocation to the divine *Urania*, *Book VII.*

“The meaning, not the name, I call: for thou
Not of the muses nine, nor on the top
Of old Olympus dwelt’st, but, heav’nly born,
Before the hills appear’d, or fountain flow’d,
Thou with eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play
In presence of th’ Almighty Father, pleas’d
With thy celestial song. Uplied by thee
Into the heav’n of heav’ns I have presum’d,
An earthly guest, and drawn empyreal air,
Thy temp’ring—”

“I should not choose this manner of writing, wherein knowing myself inferior to myself, led by the genial power of nature to another task, I have the use, as I may account, but of my left hand. And though I shall be foolish in saying more to this purpose, yet since it will be such a folly as wisest men go about to commit, having only confessed and so committed, I may trust with more reason, because with more folly, to have courteous pardon. For although a poet, soaring in the high region of his fancies, with his garland and singing robes about him, might, without apology, speak more of himself than I mean to do; yet for me sitting here below in the cool element of prose, a mortal thing among many readers of no empyreal conceit, to venture and divulge unusual things of myself, I shall petition to the gentler sort, it may not be envy to me.

“I must say, therefore, that after I had for my first years, by the ceaseless diligence and care of my father, whom God recompense! been exercised to the tongues, and some sciences, as my age would suffer, by sundry masters and teachers both at home and at the schools, it was found, that whether aught was imposed me by them that had the overlooking, or taken to of mine own choice in English, or other

tongue, prosing or versing, but chiefly this latter, the style, by certain vital signs it had, was likely to live. But much later in the private academies of Italy, whither I was favoured to resort, perceiving that some trifles which I had in memory, composed at under twenty or thereabout, (for the manner is, that every one must give some proof of his wit and reading there,) met with acceptance above what was looked for; and other things, which I had shifted in scarcity of books and conveniences to patch up amongst them, were received with written encomiums, which the Italian is not forward to bestow on men of this side the Alps; I began thus far to assent both to them and divers of my friends here at home, and not less to an inward prompting which now grew daily upon me, that by labour and intent study, which I take to be my portion in this life, joined with the strong propensity of nature, I might perhaps leave something so written to after times, as they should not willingly let it die.

“These thoughts at once possessed me, and these other; that if I were certain to write as men buy leases, for three lives and downward, there ought no regard be sooner had than to God’s glory, by the honour and instruction of my country. For which cause, and not only for that I knew it would be hard to arrive at the second rank among the Latins, I applied myself to that resolution which Ariosto followed against the persuasions of Bembo, to fix all the industry and art I could unite to the adorning of my native tongue; not to make verbal curiosities the end, that were a toilsome vanity, but to be an interpreter and relater of the best and sagest things among mine own citizens throughout this island in the mother dialect, that what the greatest and choicest wits of Athens, Rome, or modern Italy, and those Hebrews of old did for their country, I, in my proportion, with this over and above, of being a Christian, might do for mine, not caring to be once named abroad, though perhaps I could attain to that, but content with these British islands as my world, whose fortune hath hitherto been, that if the Athenians, as some say, made their small deeds great and renowned by their eloquent writers, England hath had her noble achievements made small by the unskillful handling of monks and mechanics.

“Time serves not now, and perhaps I might seem too profuse to give any certain account of what the mind at home, in the spacious circuits of her musing, hath liberty to propose to herself, though of highest hope, and hardest attempting; whether that epic form whereof the two poems of Homer, and those other two of Virgil and Tasso, are a diffuse, and the book of Job a brief model; or whether the rules of Aristotle herein are strictly to be kept, or nature to be followed, which, in them that know art and use judgment, is no transgression, but an enriching of art; and lastly, what king or knight before the conquest, might be chosen in whom to lay the pattern of a Christian hero. And as Tasso gave to a prince of Italy his choice, whether he would command him to write of Godfrey’s expedition against the infidels, or Belisarius against the Goths, or Charlemain against the Lombards; if to the instinct of nature and the emboldening of art aught may be trusted, and that there be nothing adverse in our climate, or the fate of this age, it haply would be no rashness from an equal diligence and inclination, to present the like offer in our own ancient stories; or whether those dramatic constitutions, wherein Sophocles and Euripides reign, shall be found more doctrinal and exemplary to a nation. The Scripture also affords us a divine pastoral drama in the song of Solomon, consisting of two persons, and a double chorus, as Origen rightly judges. And the Apocalypse of St. John is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies; and this my opinion the grave authority of Pareus, commenting that book, is sufficient to confirm. Or if occasion shall lead, to imitate those magnificent odes and hymns wherein Pindarus and Callimachus are in most things worthy, some others in their frame judicious, in their matter most an end faulty. But those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the

very critical art of composition, may be easily made appear over all the kinds of lyric poesy, to be incomparable.

“These abilities, wheresoever they be found, are the inspired gift of God rarely bestowed, but yet to some, though most abuse, in every nation; and are of power, beside the office of a pulpit, to inbreed and cherish in a great people the seeds of virtue, and public civility, to allay the perturbations of the mind, and set the affections in right tune; to celebrate in glorious and lofty hymns the throne and equipage of God’s almightiness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God’s true worship; lastly, whatever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man’s thoughts from within; all these things with a solid and treatable smoothness to paint out and describe, teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight to those especially of soft and delicious temper, who will not so much as look upon truth herself, unless they see her elegantly dressed, that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult indeed. And what a benefit this would be to our youth and gentry, may be soon guessed by what we know of the corruption and bane, which they suck in daily from the writings and interludes of libidinous and ignorant poetasters, who, having scarce ever heard of that which is the main consistence of a true poem, the choice of such persons as they ought to introduce, and what is moral and decent to each one, do for the most part lay up vicious principles in sweet pills to be swallowed down, and make the taste of virtuous documents harsh and sour.

“But because the spirit of man cannot demean itself lively in this body, without some recreating intermission of labour and serious things, it were happy for the commonwealth, if our magistrates, as in those famous governments of old, would take into their care, not only the deciding of our contentious law cases and brawls, but the managing of our public sports and festival pastimes, that they might be, not such as were authorized a while since, the provocations of drunkenness and lust, but such as may civilize, adorn, and make discreet our minds by the learned and affable meeting of frequent academies, and the procurement of wise and artful recitations, sweetened with eloquent and graceful enticements to the love and practice of justice, temperance, and fortitude, instructing and bettering the nation at all opportunities, that the call of wisdom and virtue may be heard every where, as Solomon saith: ‘She crieth without, she uttereth her voice in the streets, in the top of high places, in the chief concourse, and in the openings of the gates.’

“The thing which I had to say, and those intentions which have lived within me ever since I could conceive myself any thing worth to my country, I return to crave excuse that urgent reason hath plucked from me, by an abortive and foredated discovery. And the accomplishment of them lies not but in a power above man’s promise; but that none hath by more studious ways endeavoured, and with more unwearied spirit that none shall, that I dare almost aver of myself, as far as life and free leisure will extend. Neither do I think it shame to covenant with any knowing reader, that for some few years yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be raised from the heat of youth, or the vapours of wine, like that which flows at waste from the pen of some vulgar amorist, or the trencher fury of a rhyming parasite, nor to be obtained by the invocation of dame Memory and her siren daughters, but by devout prayer to that eternal Spirit, who can enrich with all utterance and knowledge, and sends

out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added industrious and select reading, steady observation, insight into all seemly and generous arts and affairs; till which in some measure be compassed, at mine own peril and cost, I refuse not to sustain this expectation from as many as are not loth to hazard so much credulity upon the best pledges that I can give them."

ORIGINAL POETRY.

It will readily occur to our readers, that the following lines are founded on a short article in our seventh number, with the same title. At the time of its insertion, we thought it might well admit of poetical embellishment, and it must be admitted that our fair correspondent has very happily succeeded in the attempt.

THE ALPINE HORN.

When varying hues of parting day
O'er evening's portals faintly play,
The Alpine horn calls far away,
Praised be the Lord.

And every hill and rock around
(As though they loved the grateful sound)
Send back, 'mid solitudes profound,
Praised be the Lord.

Just Heaven! has man so thankless grown,
He brings no anthems to thy throne,
When voiceless things have found a tone
To praise the Lord?

Ah, no! for see, the shepherds come,
Though hardly heard, the "welcome home"
From toil of day—they quickly come
To worship God.

The look that taught their hearts to bow,
And childhood's laugh and sunny brow,
All, all by them forgotten now
In praise to God.

Kneeling—the starry vault beneath,
With spirits free as air they breathe,
O pure should be their votive wreath
Of praise to God.

How lovely such a scene must be,
When prayer and praise ascend to Thee,
In one glad voice of melody,
Eternal Lord!

All space thy temple—and the air
A viewless messenger to bear
Creation's universal prayer
On wings to Heaven.

Oh! that for me, some Alpine horn
(Both closing eve and wak'ning morn)
Would sound, and bid my bosom scorn
The world's vain joys:

Its treasured idols all resign,
That when life's cheating hues decline,
The one undying thought be mine,
To praise the Lord.

MARIAN.

The Camelopard.—A curious circumstance recently happened, with reference to the Camelopard of the museum at Paris. Some Egyptians going to see it in the dress of their country, the animal gave evident signs of joy, and loaded them with caresses. This fact is explained by the lively affection which the Camelopard entertains for the Arab to whose care it is entrusted.—*Edin. Phil. Jour.*

FOR THE FRIEND. NEGRO SLAVERY.

The remarks which follow, are taken from the ninth number of that excellent journal, "The African Observer." They place the influence of the price of slaves upon emancipation in a strong light, and prove decisively that whatever renders the negro more valuable to his master, diminishes the hope that the slave-holder will combine in any effort to rid the country of slavery.

The remarks are extracted from a discourse delivered in the Franklin Institute of Pennsylvania, by Professor Jones, "on the advantages of employing the labour of slaves in manufactures." Apart from the soundness or unsoundness of Dr. Jones's views as a political economist, it appears to me that there is an incongruity between the subject of the discourse and the place in which it was delivered, that is offensive as well to sound morals as to good taste.

That an argument should have been delivered in the city of Penn, in a hall bearing the name of the first president of the Abolition Society of Pennsylvania, upon the best method of rendering the slave more valuable to his master, and thereby perpetuating slavery in our land, seems almost like a contradiction in terms.

The question as to the pecuniary advantage of introducing manufactures in the southern states, can only be determined by experiment; for the elements which enter into the calculation of the problem are so numerous, and so difficult to estimate, that the most sagacious economist would find himself embarrassed in the attempt. There is but one thing certain about it; and that is, that the only argument by which the proposition is supported, and the only benefit to be derived from the scheme, lie in the increased value of the slave. If it should succeed, the strongest obstacle to emancipation will be strengthened, and the chains of slavery may be riveted for ages to come.

So strong is the disapprobation which I have felt on this occasion, that I am not willing to conceal it. I think that it was entirely beside the business of a lecturer in a scientific association of Philadelphia, to deliver such a discourse in the hall of the Franklin Institute. If the southern capitalists choose to venture upon the trial, let them do so. But let it not be said that the strongest recommendations of the plan came from Philadelphia. Consistently with the genius of our institutions, the fair fame of our ancestors, and our own unaffected and rooted dislike of slavery, it becomes us to take neither part nor lot in any scheme which may increase the difficulties of emancipation. We may be assured, that so long as the people of the south derive wealth from the labour of their slaves, they will be loth to sacrifice its indulgences to avoid remote dangers. We find accordingly, that it is only in those parts where the negroes are becoming a burden, and where almost the only profitable management of a stock, is one at which generous minds revolt, that a real interest is taken in the emancipation of the blacks, the substitution of free labourers, and the deliverance of the whites from the thral-

dom, in which, by a just retribution of Providence, a servile population must always hold its masters. †††

REMARKS

Upon "An Address on the Progress of Manufactures and Internal Improvements in the United States, and particularly on the advantages to be derived from the employment of Slaves in the manufacturing of Cotton and other goods. Delivered in the Hall of the Franklin Institute, November 6, 1827, by Thomas P. Jones, M. D."

In calling the attention of my readers to this address, I am far from desiring to intimate an opinion, which the author expressly deprecates, that he is an advocate of slavery, or willing to promote any measures which are calculated to perpetuate that harsh institution. It would be with the greatest reluctance that I should adopt such an opinion, and certainly could not justify to myself, the attempt to stamp such a stigma upon so respectable a character. I must, however, be allowed to suppose, that the tendency of the doctrines contained in some parts of the address, and those not the least prominent, is unfavourable to the cause of emancipation. The establishment, for which he so earnestly pleads, and which, he asserts, the philanthropist and political economist must hail with equal pleasure, appears to me, if carried into effect, likely to rivet more firmly the fetters of slavery. The author has, indeed, advanced an opinion, that the formation of extensive manufactories, in which the operatives are slaves, or at least negroes, will improve the condition of the slaves, and pave the way to their ultimate emancipation. The manner in which these effects are to be produced, is not clearly stated; we have, therefore, ample room to suppose that a contrary result may arise.

We are told, that, for a considerable period, the planters, in many places, have found it extremely difficult to pay their current expenses, and to feed and clothe their negroes, from the annual produce of their lands; and thousands have removed to the more fertile regions in the western states, not with a view of accumulating wealth, but merely for the purpose of obtaining a ready and abundant supply for their negro families; thousands more of our southern fellow citizens will be compelled to adopt the same expedient, unless some new resource be obtained. This is, in effect, an acknowledgment that the exhausted soil no longer supports the expenses of slave cultivation; or, in other words, that the labour of the slaves will no longer support their masters and themselves, and that the slave-holding system requires, for its support, some new source, or a richer soil. This, to the philanthropist, affords a pleasing, rather than a painful prospect. Not that the masters should be embarrassed, but that the value of the slaves should be small. The subject of regret is, that the new and fertile soils of the west should be subjected to the same depleting regimen, and slavery find an asylum in which to maintain a sombre existence for ages to come. Disinterested benevolence is lovely in theory, and not less so in practice, where it can be found; but the experience of mankind, I fear, will warrant the conclusion, that motives of interest point the course, and stimulate the exertions of a majority of our race. The Author of our existence has diffused into the nature of things, a principle, by which moral evils tend to exhaust their own supplies. This principle is the vis medicatrix of nature. In regard to slavery, it is particularly important. Slave cultivation, by exhausting the soil, diminishes the profits of labour, and thence the value of slaves. When the labour of the slave will no longer afford a surplus beyond the expense of rearing and supporting him, the temptation to retain him in that unnatural state is removed, and his emancipation becomes a natural result. If this state of things can be avoided only by emigration, attachment to the land of their birth, and aversion to encountering the hardships attendant on the formation of a new settlement, will unquestionably prevent many from resorting to that expedient. Hence, under such circumstances, emancipations will be more frequent than where slave labour is profitable. In most of the British colonies, official returns have been made within a

few years, of the slave population, the number of manumissions, and the average value of slaves. And the number of manumissions appears, as might be expected, generally, if not always, greatest, where the price of slaves is least. Thus, in Barbadoes and Demerara, where the slave population is nearly the same, and the legal obstructions very similar, the number of manumissions effected in a given time, is nearly in an inverse ratio to the price of slaves. In the former, where the average value of a slave was £28, the number of manumissions was 408. In the latter, where a slave was worth £86, the manumissions amounted to 142. In Berbice, where the slaves appear to have been worth about £90 each, we find 49 manumissions out of a population of 22,000; but in the Bahamas, where the average value of a slave was £21 8s., the manumissions, for the same time, are stated at 176, out of a population of 9,500 slaves, or a ratio, on equal numbers, of more than 8 to 1. If, when by exhaustion of the soil, the value of slaves employed in the labours of the field has been nearly annihilated, the introduction of manufactory should furnish new and profitable employment for this class of labourers, the necessary consequence would be, that their value must rise, and the temptation to augment their numbers, by importations or otherwise, must increase. Hence, instead of a disposition on the part of the masters to prepare them for freedom, and to promote their emancipation, they would cling more closely to what they would consider their valuable property, and frown upon every attempt which might be made to enlighten the minds of this servile class. For it is generally well understood, that knowledge in a slave, beyond what is requisite for the performance of his allotted service, is dangerous to his master.

The Doctor appears to suppose that when the condition of the master is prosperous, the comforts of the slave must be increased. This, however, is not necessarily the case. When the slave is employed in the production of commodities intended for exportation, the exactions of the master will increase, as the value of the exports advances. With the improvement of the foreign market, the attention must be directed from cultivation for home consumption, and the support of slaves be rendered more dependent on foreign supplies. This is illustrated by the case of the Bahamas compared with Jamaica, Demerara, and Berbice. In the first, where the soil is too much exhausted for the production of sugar, the slaves are generally well fed, and their numbers increase; in the others, where the staple productions are designed for exportation, the poor slaves are gradually wasting away from excess of toil, or deficiency of food.

FOR THE FRIEND.

JUSTIN MARTYR.

Amidst the apathy which so generally prevails respecting the support of sound religious principles, it would be well to recur to the cruel persecutions which the early Christians endured. The firmness with which they advocated the doctrines of the New Testament, in the face of their fiercest enemies, ought to rouse the lukewarm professor, who, rather than risk his popularity, or sacrifice a little temporal ease, shrinks from an open avowal of those sacred truths, for which they encountered death, before they would abandon, or conceal them in the hour of danger. Absorbed in worldly pursuits, many seem to overlook the cause of religion and the salvation of their immortal souls. Scarcely can they spare a few hours for serious reflection and the public acknowledgment of their duty and gratitude to an almighty Protector, whilst hundreds of the primitive believers, of whom the world was not worthy, passed months and years immured in dreary cells for their testimony to the name and cause of the Lord Jesus. Liberty of con-

science has been the purchase of their blood, accompanied by every species of torture which the ingenuity of man could invent. We read their sufferings, and approve and applaud their constancy. We pride ourselves upon the freedom of sentiment which that constancy has procured; but where are the fruits of the privileges we enjoy? Are we redeemed from all undue attachments to earthly enjoyments, and with hearts fixed on heaven, engaged to confess before men, that we are the true followers of a despised yet omnipotent Saviour? Is our love to a gracious Benefactor manifested by our humility, by obedience to his law, by the purity of our lives, and by the fervour and sincerity of our devotions? We may hold the same religious principles which they did, but if our lives bear testimony that we are unchanged in heart, the infidel and the profligate will glory in the renunciation of a religion, which, from our example, may appear to effect nothing more for its professors than for its avowed enemies.

The subjoined extract is taken from Cox's *Narrative of the Lives of the Fathers*, and furnishes an instance of zeal and devotedness in the cause of Christianity worthy of our emulation.

"Justin, surnamed the Martyr, was a native of Neapolis, a noted city in Samaria, anciently called Sychem. He was born about the sixth year of Trajan's reign, and about the year of our Lord 103. He appears to have been the first writer, after those who are termed apostolical, that was eminent in the church of Christ. At a very early period, he was instructed by suitable masters in the rudiments of gentle philosophy. After our young philosopher had made considerable progress in various branches of literature, he travelled into foreign parts for the improvement of his mind in knowledge, making observations upon every thing that appeared worthy of notice, and contracting acquaintance with the most celebrated scholars of the day. At length he came to Alexandria, a city at that time of no small renown in the literary world; and visited the cells, where the celebrated seventy translators performed their great and elaborate work. Interested with the various objects around him, Justin determined to take up his residence in this seat of learning, and proceeded to investigate, in succession, the different systems of philosophy which were then maintained. He soon, however, discovered, that none could give him satisfactory information respecting the Deity, which was the chief object of his researches; though the Platonic system, which was the last he studied, appeared to him the most specious and attractive. During this period, as he himself afterwards mentioned, he was convinced, from the courage and constancy of the persecuted Christians, that they were not a profligate and debauched people; and that consequently the horrid charges brought against them were radically false. Still, however, he was bewildered amidst the intricate mazes of philosophy. He felt, indeed, a supreme reverence for the as yet 'unknown God;' and his inquiry was, 'O that I knew where I might find him! that I might come even to his seat.'

"He first applied to the Stoics, hoping that they were in possession of genuine philosophy; but finding that his master was not only unable to give him any information respecting the nature of God, but even professed to regard such knowledge as unimportant, he left him, and repaired for instruction to one of the Peripatetics. The sordid spirit, however, which this man manifested, in settling the price of his tuition, led Justin to conclude, that truth could not dwell with him. A Pythagorean next attracted his attention, who, requiring of him a previous knowledge of music, astronomy, and geometry, dismissed him for the present, as he was unfurnished with these preparatory qualifications. At length he

applied to a Platonic philosopher, was much struck with his intellectual notions, and resolved, according to the practice of that school, to give himself up to solitude and contemplation. Adhering to these resolutions, Justin seemed likely to be established in the doctrines of his new master, when an unforeseen occurrence took place, which led to his conversion to Christianity. Whilst walking alone, on a certain day, by the sea-side, he met an aged person, of a most venerable appearance. They regarded each other with mutual attention, and soon entered into conversation. One question led to another, till at length Justin referred to the pleasure he took in private meditation; and on the stranger's hinting at the absurdity of expecting satisfaction in his soul from merely abstract reasoning, he declared that his earnest desire was to arrive at the knowledge of God, and then proceeded to expatiate on the praises of philosophy. The venerable stranger took the occasion to show, that he attached too much importance to the sentiments of Plato and Pythagoras, and at length recommended him to read the writings of the Old Testament prophets, as more ancient, and infinitely wiser, than all the works of heathen philosophers. He then unfolded to him some of the evidences and leading doctrines of Christianity, and concluded his discourse with this truly important advice—'Above all things, pray that the gates of light may be opened to you, for these things cannot be discerned or understood by any man, except God and his Christ impart to him the knowledge of them.' The words of this venerable man made a deep and abiding impression on the mind of Justin. 'A divine flame,' he remarks, 'was immediately kindled in my soul, and I felt a sincere affection for those prophets and excellent persons who were the friends of Christ.' From this period he carefully read the Scriptures, felt an increasing interest in their important contents, and in due time experienced that genuine consolation which Christianity alone can confer on the troubled mind. To use Justin's own expressions, he 'found Christianity to have a formidable majesty in its nature, admirably adapted to terrify those who are in the way of transgression, as well as a sweetness, peace, and serenity, for those who are acquainted with it.'

"The secession of the philosophical Justin from the cause of paganism, excited no little astonishment and indignation in the minds of his late literary associates. But he was not to be shaken from his principles either by their reproaches or threatenings. After the deliberate exercise of his judgment, he had cordially embraced the religion of a despised Master, and was now prepared to sacrifice every worldly consideration, or even lay down his life in its defence. His first employment was to compose his 'Exhortation to the Greeks or Gentiles,' in which he ably vindicates his conduct in embracing Christianity, and contrasts the absurdity and falsehood of their religion, with the truth and excellency of the one which he had now embraced. In the early part of the reign of Antoninus Pius, and about six years after his own conversion to Christianity, Justin visited Rome. During his residence in this celebrated city, he wrote his book against heresies, in which he especially opposed the blasphemous errors of Marcion. About the year 150, Justin wrote his first Apology for the Christians, in refutation of the dreadful calumnies which were currently reported against them. Scurrilous reports, when once currently circulated, are with difficulty suppressed. *The malice of bad men, and the credulity of weak men*, are alike instrumental in preserving them in existence. By these glaring misrepresentations, the rage of the heathens was for a time inflamed to the utmost against the Christian name, and a handle was afforded for the most barbarous treatment of the *best of men*. Time, however, at length detected the falsehood of these accusations; and all who made any pretensions to candour, became, at last, ashamed of affecting to believe a charge which was equally devoid of probability and destitute of evidence.

"In his Dialogue with Trypho, Justin illustrates the wonderful increase of the Christians, under dreadful persecutions, by the following beautiful and appropriate simile. 'We are slain with the

sword, we are crucified, we are cast to the wild beasts, we are bound with chains, tortured and burned, and yet we depart not from our profession; the more we are persecuted, the more believing worshippers are added to our numbers. As a vine, by being pruned, and cut close, puts forth new shoots, and bears a greater abundance of fruit; so is it with us, who are the vine which God and his Christ have planted.

"Justin Martyr suffered death about A. D. 167, during the persecutions under Aurelius. In his examination, with several others, before Junius Rusticus, prefect of Rome, he acknowledged the Christians and their doctrines. 'What is their doctrine?' inquired Rusticus. 'It is this,' rejoined the martyr. 'We believe in the one only God to be the Creator of all things, visible and invisible; and we confess our Lord Jesus Christ to be the son of God, foretold by the ancient prophets. He is now the Saviour and Teacher of all those who humbly submit to his instructions—and he will hereafter be the Judge of mankind. As for myself, I am too mean to say any thing becoming his infinite Deity. This was the employment of the prophets, who, many ages ago, foretold the coming of the Son of God into the world.' Being threatened with torture, unless they sacrificed to the gods, 'There is nothing we more sincerely desire,' exclaimed Justin, 'than to endure tortures for the sake of our Lord Jesus Christ, and to be saved. For this will promote our happiness, and give us confidence before the awful tribunal of our Lord and Saviour, before which God hath appointed the whole world to appear.'"

THE FRIEND.

TWELFTH MONTH, 29, 1827.

The Epistle from our brethren at their late Yearly Meeting in North Carolina has, at length, come to hand, and is inserted in our present number. We hope it will obtain a serious and attentive perusal from all our readers. In the progress of the unhappy dissension which for some time past has agitated the once peaceful Society of Friends, the seceding party have clearly manifested that they have swerved from the ancient principles of our worthy predecessors, and adopted opinions relative to some of the fundamental doctrines of the Christian religion, incompatible with our religious profession, and at variance with the Holy Scriptures. Under these circumstances, it has become the imperative duty of the religious Society of Friends to express their disunity with the new doctrines attempted to be introduced amongst their members; and to re-assert their ancient and steadfast testimony to the proper divinity of our Lord and Saviour Jesus Christ, his propitiatory sacrifice on the cross for the sins of the world, as well as his various offices in the great work of man's salvation; and also in the authenticity and divine authority of the Holy Scriptures.

The Yearly Meeting of Friends in Indiana, set a worthy example in the fulfilment of this Christian duty; North Carolina has followed; and we sincerely desire that other Yearly Meetings may "do likewise." The holy apostle exhorted his fellow believers in Christ Jesus, "earnestly to contend for the faith

once delivered unto the saints;" and we believe the same causes which rendered it necessary in that day, exist at the present period.

The followers of Elias Hicks boast much of their numbers, and affect to despise and scorn the concern and labours of Friends, for the support of their doctrines and discipline.—They practically adopt the swelling words of a Jewish antagonist of old, "What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish, which are burned?" We earnestly desire that Friends everywhere, may be enabled through Divine assistance, to meet these taunts in the meek and gentle spirit of our holy Redeemer; that they may not suffer the weakness of human nature to draw them from the path of duty; but relying on the all-sufficiency of his holy aid, in all their movements, they may experience him to be "a spirit of judgment to those who sit in judgment, and strength to them who turn the battle to the gate."

The acclamations of the multitude are not always an evidence of the justice or righteousness of the course in which they have engaged. While we are fully convinced that the separating party vastly overrate their numbers, and that the Society of Friends are by no means the little handful which some would represent them; we desire to remind all our brethren, and especially those who meet together in small companies, for the purpose of religious worship; that our blessed Lord and Saviour emphatically styled his believing and tribulated disciples, "a little flock"—they were few in number, and weak and despised, when compared with the enemies by which they were surrounded. And the company of Christ's companions may still be called "a little flock"—but if these "hold fast the profession of their faith without wavering, bearing his cross and despising the shame;" however the world may deride them, they will finally be found among the number of those, "to whom it is the Father's good pleasure to give the kingdom," being made "more than conquerors through him that hath loved them, and given himself for them."

Anxious to elude the force and weight of these testimonies, the followers of Elias Hicks, industriously circulate the idea, that the one from Indiana was issued by a few persons only, while the majority was opposed to it. This is entirely incorrect—the expression in the meeting, with but very few exceptions, was decidedly in favour of the measure—and as regards the one from North Carolina, it was unanimously adopted. These documents are of the highest importance as official declarations from the religious Society of Friends, testifying that they do not hold or approve the sentiments of Elias Hicks—and drawing

a clear line of distinction between him and his followers, and the Society of Friends.

In the present Epistle, it appears to have been thought unnecessary to quote much of the language of Elias Hicks. Enough however is given to show what the doctrines are which the meeting testifies against. Those who wish to see them more fully developed, may refer to pages 22, 29, 38, and 51, of the Friend, and to an Essay signed Luther in the present number.

An Epistle from the Yearly Meeting of Friends, held at New Garden, Guilford County, North Carolina, by adjournment, from the 5th of the 11th month, to the 9th of the same, inclusive, 1827.

To the Quarterly, Monthly, and Preparative Meetings, within the Limits, and to all its Members.

Dear Friends—This meeting having been brought under a lively concern for the preservation of the members of our religious Society in the unchangeable truth as it is in Jesus, has been deeply impressed with the importance of our adhering to the faith once delivered to the saints, and which we find so conspicuously set forth in the writings of our early friends: under a precious covering of gospel love, we earnestly desire to caution our dear friends of every class, against reading any of those pernicious books which have of late been so industriously circulated in various sections of the country, and which are calculated to spread the desolating principles of infidelity among us. The views of our early friends with regard to the Holy Scriptures, are beautifully stated by Robert Barclay in his 3d proposition,* namely, "In this respect above mentioned, then, we have shown what service and use the Holy Scriptures, as managed in and by the Spirit, are of to the church of God; wherefore we do account them a secondary rule. Moreover, because they are commonly acknowledged by all to have been written by the dictates of the holy Spirit, and that the errors which may be supposed by the injury of time to have slipped in, are not such but that there is a sufficient clear testimony left to all the essentials of the Christian faith, we do look upon them as the only fit outward judge of controversies among Christians, and that whatever doctrine is contrary unto their testimony, may therefore justly be rejected as false. And for our parts, we are very willing that all our doctrines and practices be tried by them, which we never refused, nor ever shall, in all controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil."

And we are engaged at this time to bring also into view, as being in accordance with the principles of our Society to the present day, the following extract from a declaration of the Christian faith and doctrines of the Society of Friends by our worthy predecessor George Fox, namely: "Whereas many scandalous lies and slanders have been cast upon us, to render us odious; as that 'We deny God, Christ

* New-York ed. p. 85.

Jesus, and the Scriptures of truth," &c. This is to inform you, that all our books and declarations, which for these many years have been published to the world, clearly testify to the contrary. Yet for your satisfaction we now plainly and sincerely declare "that we own and believe in the only wise, omnipotent, and everlasting God, the creator of all things in heaven and earth, and the preserver of all that he hath made; who is God over all, blessed for ever; to whom be all honour, glory, dominion, praise and thanksgiving, both now and for evermore! And we own and believe in Jesus Christ, his beloved and only begotten son, in whom he is well pleased, who was conceived by the Holy Ghost, and born of the Virgin Mary, in whom we have redemption through his blood, even the forgiveness of sins, who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by him." "And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him when he said, "Behold the lamb of God, that taketh away the sins of the world." John i. 29. "We believe that he alone is our Redeemer and Saviour, the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; he is the seed of the woman that bruises the serpent's head, to wit: Christ Jesus, the Alpha and Omega, the first and the last. He is, as the scriptures of truth say of him, our wisdom, righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the shepherd and bishop of our souls: he is our prophet, whom Moses long time since testified of, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you: and it shall come to pass, that every soul that will not hear that Prophet shall be destroyed from among the people." Acts ii. 22, 23. "He is now come in spirit, and hath given us an understanding, that we know him that is true." He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life, but by him; for he is the quickening spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our mediator, who

makes peace and reconciliation between God offended and us offending; he being the path of God, the new covenant of light, life, grace and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in; he whom the high priest raged against, and said he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely: "That his disciples came and stole him away by night whilst they slept." After he was risen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say is that Lord Jesus Christ, whom we own to be our life and salvation.

"Concerning the holy scriptures, we believe they were given forth by the holy Spirit of God, through the holy men of God, who, as the scripture itself declares, 2 Pet. i. 21. "spoke as they were moved by the Holy Ghost." We believe they are to be read, believed, and fulfilled; he that fulfils them is Christ; and they are "profitable for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 19. and are able to "make wise unto salvation, through faith in Christ Jesus."

In the pernicious books above alluded to, are sentiments wholly opposed to what we have here quoted from Barclay and Fox. In a volume of sermons attributed to Elias Hicks, we find the following expressions, (see page 50.) "We must never look for the way, without us. I am the way, the truth, and the life, Jesus declared, when he was outwardly present, as a teacher and Messiah to Israel. They did not look any higher. He was *their* director, *their* Saviour. He it was that saved them from their outward sicknesses. He was *only an outward Saviour*, that healed their *outward diseases*, and gave them strength of body to enjoy that *outward good land*. This was a *figure of the great Comforter*, which he would pray the Father to send them; an *inward one*, that would heal all the diseases of *their souls*, and cleanse them from all their inward pollutions, that *thing of God*, that *thing of eternal life*. It was the soul that wanted salvation, but this *no outward Saviour could do, no external Saviour could have any hand in it.*" And again, in another sermon,

"If we believe that God is equal and righteous in all his ways, that he has made of one blood all the families that dwell upon the earth, it is impossible that he should be partial: and therefore he has been as willing to reveal his will to every creature as he was to our first parents, to Moses and the Prophets, to Jesus Christ and his apostles. *He never can set any of these above us, because if he did he would be partial.*" (Phil. Sermons, page 202.) And in a letter bearing the signature of the same individual, and addressed to Dr. N. Shoemaker, are these words, speaking of the offering upon Calvary's mount, "Surely, is it

possible, that any rational being that has any right sense of justice or mercy, would be willing to accept forgiveness of his sins on such terms!!! Would he not rather go forward, and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer. Nay—was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice, and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice!!!" (E. H.'s letter to Shoemaker.)

Here is a plain denial of the divinity of our Lord and Saviour, Jesus Christ, of his propitiatory sacrifice for sin, contrary to scripture testimony, and to the well known principles and discipline of our religious society, as it may be seen by the following passage from our book of discipline. "If any in membership with us shall blaspheme, or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, or deny the divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the scriptures, as it is manifest, that they are not one in faith with us, the monthly meeting to which they belong, having extended due care for the benefit of such individuals without effect, should disown them." (See book of Discipline, pages 11 and 12.) And we believe it especially needful in the present day, that we should attend to the exhortation of the apostle John, "Beloved—believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world, hereby know ye the spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh, is of God—and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Anti-Christ, whereof ye have heard that it should come, and even now already is in the world. Also, be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour."

And, dear friends, the language is verified in the present day, "by their fruits ye shall know them;" for, it cannot be concealed, that facts do exist, which prove the awful and separating tendency of these principles of infidelity which have been privily brought in, and have latterly spread, by their effects upon many individuals, distress and desolation, even to producing a departure from the good order and discipline of Friends, by the establishment of separate meetings within the limits of a yearly meeting on this continent, against which, as well as against the principles which have led to these things, we believe it our duty to bear our testimony, and to warn all our members against any connexion with them.

Finally, we would revive a passage in our discipline, as calculated to impress and instruct all our members, viz. We tenderly advise and exhort all parents and heads of families to advise and instruct their children and families in the doctrines and precepts of the Christian religion, as contained in the scriptures; and that they excite them to the diligent

reading of those excellent books." (See Book of Discipline, page 27.) And, it is our earnest desire, that it may please the Shepherd of Israel to grant unto us the blessing of preservation, that we may increasingly experience the unity of the Spirit in the bond of peace.

Read, approved, and signed, on behalf of the meeting, by

NATHAN MENDENHALL, Ck. to Men's Meeting.
MARGARET MORRIS, Ck. to Women's Meeting.

FOR THE FRIEND.

"Doctrines held by one part of society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious. From this has resulted a state of things that has proved destructive of peace and tranquillity," &c.—Green-street Address of the 4th month last.

The quotations from the writings of our primitive friends, and those from the Sermons of Elias Hicks, given in my last number, present a contrast so striking, that I apprehend every dispassionate reader will be convinced that the views of Friends and those of the preacher, in regard to the holy scriptures, are entirely incompatible. It follows, therefore, that the light which he follows, must be something entirely different from the holy Spirit which guided them, inasmuch as this is ever unchangeably the same, and cannot contradict itself.

In the present essay I propose to make some extracts from the sermons, illustrating the views of Elias Hicks respecting our Lord and Saviour Jesus Christ and his offices.

In the Philadelphia sermons he says—"Who was his father? He was begotten of God. *We cannot suppose* that it was the *outward body* of flesh and blood *that was begotten of God*; but a birth of the spiritual life in the soul. We must apply it *internally and spiritually*. For *nothing can be a Son of God*, but that which is *spirit*—and nothing but the soul of man is a recipient for the light and spirit of God. Therefore, *nothing can be a Son of God*, but that which is *immortal and invisible*—*Nothing visible can be a Son of God*." P. 10. This sentence is a plain and positive denial of the narrative of the Evangelists Matthew and Luke, relative to the miraculous conception and birth of our blessed Lord.

Speaking of the gift of divine grace, he declares, "Then it was not *his* [Jesus Christ's] grace, but the grace God *communicated to him*, as it was communicated *to the rest of Abraham's children*, to every one in a sufficient degree to enable them to come up to the law and commandments given them." P. 253. This assertion places our holy Redeemer on a perfect equality with every rational soul, and directly contradicts the Bible, which says, that, "of *His* fulness, have *all we* received," and "*grace and truth came by Jesus Christ*."

"Now, as I observed, when Jesus went into the last ritual, which was John's watery baptism, he received *an additional power*. And he *certainly must have needed it*; for we cannot conclude, that God ever communicated any thing superfluous to man, or any other creature." This amounts to a denial of those portions of holy scripture which declare that "God giveth not the Spirit *by measure* unto Him," "for in Him dwelleth all fulness of the Godhead bodily."

"Here now we find, that having *an additional power*, he had also additional trials to encounter—he was *now brought to see his wilderness state*—he was brought to see the trials and temptations that awaited him, *arising from the propensities of his human nature*, for he stood in need of *all things* in the same manner as we do, to eat, to drink, and to seek knowledge."

On the passage where the evangelist says our Lord was led by the Spirit into the wilderness, to be tempted of the devil, Elias Hicks remarks: "Now, let us pause a little, and consider what is here meant. *Can it be supposed* that he was driven into an *outward wilderness*? Or, shall we not suppose, that *he was brought*, by the power of Divine light, to see the *wilderness state* in his own mind?" As the figure of "a wilderness" is used to convey the idea of an impure, unregenerated, and desolate state of mind, these expressions of Elias Hicks's amount to an assertion, that our blessed Lord was in this deplorable condition, they are directly at variance with the concurrent testimony of the inspired writers, who invariably represent him as inherently pure and perfect—"holy, harmless, undefiled, and separate from sinners."

Speaking of the "natural desires" of men, he declares—"He (Jesus Christ) had all these desires. *The desire after knowledge, and the things of the world*, presented itself to his animal part, and thus it is said to have driven him into the wilderness." "Here the tempter led him up to *aspire after the glory of the world*." Now, it is obvious, that if our Lord so far yielded to "the tempter" as "to be led by him to aspire after the glory of this world," he must have sinned. It was not a mere temptation to do wrong, but a giving way to the temptation—obeying the tempter, and worshipping him, and it will follow that Christ sinned. All this is directly contrary to the testimony of our Lord himself, "the prince of this world cometh, and *hath nothing in me*," and to that of the apostles, who declared, concerning their crucified Saviour, that "*he knew no sin*"—"was tempted as we are, *yet without sin*"—"who did *no sin*, neither was guile found in his mouth"—"he was manifested to *take away our sins*, and in him is *no sin*."

"We read," says Elias Hicks, "that he was taken up, and set upon the pinnacle of the temple. And do you suppose, there was some power which actually took him up, and set him upon a pinnacle? *No, I hope there are none so ignorant!*" (That is to say, he hopes there are *none so ignorant* as to believe the testimony of those "holy men, who spoke as they were moved by the Holy Ghost"—*none so ignorant* as to credit the Bible!) "*It was a temptation to exalt him for his righteousness—his goodness*. And have not you, many of you been set upon this pinnacle of high honour? Have you not a *little religious pride*?" These expressions convey a direct charge of spiritual pride, and self-exaltation against our blessed Lord. Elias Hicks makes the temptation of Jesus Christ to exalt himself for his righteousness, his goodness, to have been so powerful, and his compliance with it so great, that it elated him to a height of religious pride, compared to a pinnacle

of the temple. In this, he contradicts our Lord's declaration, "I am *meek and lowly in heart*."

"He was tempted in all points as we are. Now, how could he be tempted, if he had been *fixed in a state of perfection, in which he could not turn aside?*" The object of this sentence is to prove, that Christ could fall away—that he was a frail, peaceable man, who, in common with the rest of the species, might sin, and finally be lost. Hence, it is evident, he could not be our Saviour, because he must himself have needed a Saviour. Again, Elias Hicks says, "We must never look for the way, without us. I am the way, the truth, and the life, Jesus declared when he was outwardly present, as a teacher and Messiah to Israel. They did not look any higher. He was *their director, their Saviour*. He it was that *saved them from their outward sicknesses*. He was *only an outward Saviour*; that healed *their outward diseases*, and gave them *strength of body*, to enjoy that outward good land. This was a *figure* of the great Comforter, which he would pray the Father to send them—an *inward one*, that would heal all the diseases of their souls, and cleanse them from all their *inward pollutions*—that thing of God—that thing of eternal life. It was the soul that wanted salvation, but *this no outward, no external Saviour could have any hand in it*."

Here is a positive denial that Jesus is the Christ. He declares *unconditionally*, that our Lord was only an *outward Saviour*, to heal *outward diseases* of the body—that he was a mere *figure* of the inward Saviour of the soul—and that *he could have no hand in the salvation of the soul*. These presumptuous and irreverent assertions, are contrary to the whole tenor of the scriptures of truth; they evince a degree of arrogance and hardihood, which, we apprehend, can only be the result of long continued unbelief.

The angelic host announced to the shepherds the birth of Jesus of Nazareth, the babe of Bethlehem, in these words: "Fear not, for behold, I bring you good tidings of great joy, which shall be *to all people*, for unto you is born this day, in the city of David, a *Saviour*, which is *Christ the Lord*." The angel which appeared to Joseph told him, "thou shalt call his name *Jesus* (which is a *Saviour*) for he shall *save his people from their sins*." Our Lord says of himself, "The Son of man is come to *save that which was lost*."—"I came not to judge the world, but to *save the world*." The Pharisees of old appear to have entertained opinions concerning our blessed Saviour, very similar to those of Elias Hicks—for when in the exercise of his divine prerogative, he addressed the paralytic man with the language "*Son, thy sins are forgiven thee*," they exclaimed, "Who is this which speaketh blasphemies? Who can forgive sins but God alone?" But when Jesus perceived their thoughts, he again asserted his pardoning power, and confirmed his declaration by a signal miracle; "that ye may know that the Son of man hath power upon earth to forgive sins, I say unto thee, arise, take up thy couch, and go into thine house."

LUTHER.

[To be continued.]

THE FRIEND.

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SELECTED FOR THE FRIEND.

PALESTINE, No. 4.

In the east anciently, as well as in modern times, there were no inns in which the traveller could meet with refreshment. Shade from the sun, and protection from the plunderers of the night, are all the caravanseras afford. Hence, hospitality was deemed a sacred duty incumbent on every one. The sacred writings exhibit several instances of hospitality exercised by the patriarchs, and the writings of modern travellers show that similar hospitality still exists in the east. Abraham received three angels, invited them, served them himself, and stood in their presence. Sarah, his wife, took care of the kitchen, and baked bread for his guests. Lot waited at the city gate to receive guests. When the inhabitants of Sodom meant to insult his guests, he went out, he spoke to them, he exposed himself to their fury for the protection of his guests. The same is observable in the old man of Gibeah, who had received the young Levite and his wife. St. Paul uses Abraham's and Lot's example to encourage the faithful to hospitality, saying, that they who have practised it, have merited the honour of receiving angels under the form of men. The primitive Christians made one principle part of their duty to consist in the exercise of this virtue. Our Saviour tells his apostles, that whoever received them, received him himself; and that whosoever should give them even a glass of water, should not lose his reward. At the day of judgment he will say to the wicked, "depart, ye cursed, into everlasting fire: I was a stranger, and ye received me not—inasmuch as ye have not done it unto the least of these, ye have not done it unto me." St. Peter requires the faithful to use hospitality to their brethren, without murmuring and complaint. St. Paul, in several of his epistles, recommends hospitality; but he recommends it particularly to bishops. The primitive Christians were so ready in the discharge of this duty, that the very heathens admired them for it. They were hospitable to all strangers, but especially to those of the same faith and communion. Believers scarcely ever travelled without letters of communion, which testified the purity of their faith; and this procured them a hospitable reception wherever the name of Jesus

Christ was known. Calmet is of opinion that the two last epistles of St. John, may be such kind of letters of communion and recommendation, as were given to Christians who travelled.

Instances of hospitality among the early Greeks abound in the writings of Homer, whose delineations of manners and customs reflect so much light on the Old Testament, especially on the Pentateuch; and that ancient hospitality, which the Greeks considered as so sacred and inviolable, is still partially preserved. When the traveller makes a second tour through the country, he can hardly do any thing more offensive to the person by whom he was entertained in his first journey, than by not again having recourse to the kindness of his former host.

Travelling, in the greater part of Greece, seems to have been, anciently at least, as difficult as it is at the present day: and that circumstance gave rise to the laws of hospitality. This reciprocal hospitality became hereditary in families; and the friendship which was thus contracted, was not less binding than the ties of affinity. Those, between whom a regard had been thus cemented, by the intercourse of hospitality, were provided with some particular mark, which, being handed down from father to son, established a friendship and alliance between the families for several generations. This mark was the Sumbolon Zenikon of the Greeks, and the Tessera Hospitalis of the Latins. The former was sometimes probably of lead, which, being cut in halves, one half was kept by the host, and the other by the person whom he had entertained. On future occasions, they, or their descendants, by whom the symbol was recognised, gave or received hospitality on comparing the two tallies. The ancient Romans divided a Tessera lengthwise, into two equal parts, as signs of hospitality, upon each of which one of the parties wrote his name, and interchanged it with the other. The production of this when they travelled, gave a mutual claim to the contracting parties and their descendants, for reception and kind treatment at each other's houses, as occasion offered. These Tesserae were sometimes of stone, shaped in the form of an oblong square; and to them some critics have supposed that an allusion is intended in Rev. ii. 17., where it is said, "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." In this passage, the venerable translators of one authorized version, by rendering it a *white stone*, seem to have confounded it with the small globular stone which was commonly used for balloting, and on some other occasions. The original words do not specify either the matter or

the form, but only the use of it. By this allusion, therefore, the promise made to the church at Pergamos, seems to be to this purpose: that the faithful among them should hereafter be acknowledged by Christ, and received into a state of favour and perpetual friendship.

FOR THE FRIEND.

THE CONVERTED JEW.

The following affecting narrative has appeared in some of the periodical journals both in this country and in England, and has excited so much interest and sympathy with the individual who forms the principal subject of it, as to induce considerable inquiry as to its correctness.

One of our friends has been at some pains to trace out the story, and we are assured that the result of his researches has been entirely satisfactory. After receiving various accounts, all of which tended to confirm the truth of the narrative, a clue was at length obtained, which led him to the person through whose means it was first published. The character of this gentleman is highly respectable, and he has politely furnished such data as place the reality of the facts, and the accuracy of the statement, beyond doubt.

Travelling lately through the western part of Virginia, I was much interested in hearing an aged and highly respectable clergyman give the following account of a Jew, with whom he had recently become acquainted.

He was preaching to a large and interesting audience, when his attention was arrested by seeing a man enter the house, the lineaments of whose countenance had every appearance of a Jew. The stranger was well dressed—his countenance was noble, though its expression seemed to indicate that his heart had lately been the habitation of deep sorrow. He took his seat, and was absorbed in attention to the sermon, while tears often stole unconsciously down his cheek. After the service was over, the clergyman was too much interested in the stranger to refrain from speaking to him. Fixing his eye steadily upon him, he said, "Sir, am I not correct in supposing that I am addressing one of the children of Abraham?" "You are," was the reply. "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows:—He was a very respectable man, of superior education, and handsome fortune; who with his books, his riches, and an only child, a daughter, in her seventeenth year, had found a beautiful retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew little pleasure except in the society of his beloved child. She was indeed worthy of a parent's love. Her person was beautiful; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared in her education. She could read and speak with fluency several different languages; and her proficiency in other departments of literature was proportionate, while the ease and graceful-

ness of her manners captivated all who beheld her. No wonder then, that a tender father, whose head was now sprinkled with gray hairs, should place his whole affection on this only child of his love; especially as he knew of no source of happiness beyond this world. Being himself a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented that religion with an ornament.

It was but a little while ago that this beloved daughter was taken ill:—the rose faded from her cheek; her eye lost its fire—her strength decayed; and, it soon became apparent, that an incurable and fatal disease was preying upon her constitution. The father hung over the bed of his child with a heart fraught with the keenest anguish. He often attempted to converse with her, but could seldom speak, except by the language of tears. He spared no trouble or expense in procuring medical assistance; but no human skill could avert or arrest the arrow of death.

He had retired into a small grove not far from his house, where he was pensively walking, wetting his steps with tears, when he was sent for by his dying daughter. He immediately obeyed the summons, and, with a heavy heart, entered the door of her chamber; soon, alas! he feared, to be the chamber of death. The parting hour was at hand, when he was to take a last farewell of his endeared child; and his religious views gave him but a feeble hope of meeting her hereafter. She clasped the hand of her parent in her own, now cold with the approach of death, and summoning all the energy with her expiring strength would admit of, she thus addressed him:—"My father, do you love me?" "My child, you know that I love you—that you are now more dear to me, than all the world beside!" "But, father, do you love me?" "Oh, why, my child, will you give me pain so exquisite? Have I then never given you any proofs of my love?" "But, my dearest father, do you love me?" The afflicted father was unable to make any reply, and the daughter continued. "I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you—will you grant me one request? O, my father, it is the dying request of your daughter! will you grant it?" "My dearest child, ask what you will—though it take every cent of my property; whatever it may be, it shall be granted—I will grant it." "My dear father, *I beg you never again to speak against Jesus of Nazareth!*" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught; but I know that *He is a Saviour*—for he has manifested himself to me since I have been sick, *even for the salvation of my soul*. I believe that *he will save me*, although I never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my father, do not deny me—I beg that you will *never again speak against this Jesus of Nazareth!* I entreat you to obtain a Testament, which tells of him; and I pray that you may know him; and, when I am no more, that you may bestow on him the love that was formerly mine."

The exertion overcame the weakness of her enfeebled frame. She stopped, and her father's heart was too full even for tears. He left the room in great horror of mind, and before he could compose himself, the spirit of his accomplished daughter had taken its flight; I trust into the bosom of that blessed Saviour, whom, though she scarcely knew, yet she loved and honoured. The first thing the parent did, after committing to the earth his last earthly joy, was to procure a New Testament. This he read diligently and devoutly; and taught by the Holy Spirit from above, is now numbered among the meek and humble followers of the once despised Jesus.

FOR THE FRIEND.

The following melancholy instance of religious persecution and cruelty, is related in the Seventh Report of the London Society for the Improvement of Prison Discipline, &c. It is difficult for the mind to realize that an act, worthy of the darkest age of bigotry, should

have been perpetrated in the twenty-sixth year of the nineteenth century.

"An instance of the infliction of torture in Westphalia, has recently been made known to the committee. This occurred at Minden. The object of vengeance was not a capital offender, but a person who from conscientious motives, peculiar to the religious body of which he was a member, had refused to serve in the militia. He was placed in a cell, the floor and sides of which were closely studded with projecting spikes, or pieces of sharpened iron, resembling the blades of knives. The individual remained in this state for twenty-four hours, and the punishment was repeated at three distinct intervals. It is considered a rare occurrence for a person to survive the second infliction of this species of cruelty. In this instance, however, the sufferer did not fall a sacrifice. His property was confiscated, but has since been restored, in consequence of the representations which have been made from this country to the proper authorities."

STRIKING EXAMPLE OF THE PATHETIC.

The following pathetic speech is well authenticated. *Gayashuta* has long since slept with his fathers; but we believe *Cornplanter*, at an advanced age, remains to witness the once powerful Seneca nation, reduced in numbers, corrupted by association with civilized people, and to use their own figurative style, "*wandering toward the setting sun, without a place of their own to spread their blankets.*"

The sons of *Onas* were moved by the appeal of the ancient chief, and the aid he sought was promptly afforded. We owe a large debt of gratitude to the remaining descendants of the aboriginal inhabitants, for the kindness with which they uniformly treated our ancestors at the settlement of Pennsylvania. Let us embrace every opportunity for paying what is due to the poor Indian; not only as the mere measure of justice, but with munificent hearts.

To the sons of *Onas*,* the speech of *Gayashuta* of the Seneca Nation, as given in charge by him to the *Cornplanter*, to be by him delivered to the sons of his old beloved brother *Onas*.

Brothers! the sons of my beloved brother *Onas*! When I was young and strong, our country was full of game, which the Good Spirit sent for us to live upon. The lands which belonged to us, extended far beyond where we hunted; I and the people of my nation had enough to eat, and always something to give to our friends when they entered our cabins; and we rejoiced when they received it from us. Hunting was then not tiresome; it was diversion, it was a pleasure.

Brothers! when your fathers asked land from my nation we gave it to them, for we had more than enough. *Gayashuta* was among the first of the people to say, "give land to our brother *Onas*, for he wants it;" and he had always been a friend to *Onas* and to his children.

Brothers! your fathers saw *Gayashuta* when he was young; when he had not even thought of old age or of weakness; but you now are too far off to see him, now he has grown old. He is very old and feeble, and he wonders at his own shadow, it is grown so little. He has no children to take care of him, and the game is driven away by the white people, so that his younger friends must hunt all the day long to find game for themselves to eat—they have nothing left for *Gayashuta*! And it is not *Gayashuta* only who has become old and feeble; there yet remain about thirty men of your old friends, who, unable to provide for themselves or to help one another, are become poor, and are hungry and naked.

* The Indians having no word expressive of *Penn* in their language, called William Penn *Onas*, which signifies a quill.

Brothers! *Gayashuta* sends you a belt which he received long ago from your fathers, and a writing which he received but as yesterday from one of you. By these you will remember him and the old friends of your fathers in his nation.

Brothers! look on this belt and this writing, and if you remember the old friends of your fathers, consider their former friendship, and their present distress; and if the Good Spirit shall put it into your hearts to comfort them in their old age, do not disregard his counsel. We are men, and can therefore only tell you, that we are old, and feeble, and hungry, and naked; and that we have no other friends but you, the children of our beloved *Onas*.

Science useful as an auxiliary, but not essential to Religion.—Science, considered in itself, is highly desirable; and great attainments in literature, when consecrated to the service of God, qualify their possessor for greater usefulness. Such acquirements, however, are not essential to religion. It can exist, it can flourish without them. Witness the many pious persons in all ages, who, whilst in a high degree, "taught of God," have been but little acquainted with human learning! Witness also the generality of ministers in the two first centuries; who, from peculiar circumstances, were unable to make any considerable proficiency in literature, yet preached the gospel in its native purity, and were made eminently instrumental in the conversion of souls. Plain unlettered men of God! They could tell, in an artless and affecting manner, the story of Him who bought us with his inestimable blood: with a holy earnestness, they could invite poor perishing sinners to Him for succour; and manifest daily a readiness to go to prison and to death for the name of the Lord Jesus! *Cox's Narratives.*

Longevity.—I have often thought, that there is much more of sickness and pain in the world, as well as other natural evils, than is essentially consequent on even the present fallen state of human nature. Many, through excess of action and passion, sap the foundation of their constitution, and either exist as useless members of society, or die before their time; while others, perhaps in less favourable circumstances, make the best of life by being temperate in all things, having the peace of God to rule their hearts, and regularity and order to guide all the actions of life. Such persons, especially if born with good constitutions, may be long healthy and vigorous; be rather gradually and imperceptibly worn out with continued action, than pulled down by disease, and thus have the privilege, for which every good man may piously wish, to lay down his body with his charge, and cease at once to work and live.—*Dr. A. Clarke.*

The Beaver.—The hunters say of this animal, that the young are educated by the old ones. It is well known that in constructing a dam, the first step the beaver takes is to cut down a tree that shall fall across the stream, intended to be dammed up. The hunters in the early part of our voyage informed me, that they had often found trees near the edge of a creek, in part cut through and abandoned, and always observed that those trees would not have fallen across the creek; and that by comparing the marks left by the teeth on those trees with others, they found them much smaller, and therefore concluded not only that they were made by young beavers, but that the old ones perceiving their error, had caused them to desist. They promised to show me proofs; and in our voyage I saw several, and in no instance would the trees, thus abandoned, have fallen across the creek.—*Brabury's Travels.*

Young men, whose mutual attachment is dignified by principle, investigate together the fair and honourable course: self-deceit is unveiled, false shame is combated, and self-esteem is cherished. Truths which elevate the soul, are canvassed and pondered. Generous affections flow and mingle—existence is felt to be a blessing.—*Home on Education.*

"To be good and disagreeable, is high treason against virtue."—*E. Smith.*

THE ENGLISH CLASSIC, No. 2.

THE SPECTATOR, No. 399, Saturday, June 7, 1712.

BY ADDISON.

Ut nemo in sese tentat descendere!—

PERS. Sat. 4. v. 23.

None, none descends into himself, to find
The secret imperfections of his mind. DRYDEN.

Hypocrisy at the fashionable end of the town is very different from hypocrisy in the city. The modish hypocrite endeavours to appear more vicious than he really is, the other kind of hypocrite more virtuous. The former is afraid of every thing that has the show of religion in it, and would be thought engaged in many criminal gallantries and amours, which he is not guilty of: the latter assumes a face of sanctity, and covers a multitude of vices under a seeming religious deportment.

But there is another kind of hypocrisy which differs from both these, and which I intend to make the subject of this paper: I mean that hypocrisy, by which a man does not only deceive the world, but very often imposes on himself; that hypocrisy which conceals his own heart from him, and makes him believe he is more virtuous than he really is, and either not attend to his vices, or mistake even his vices for virtues. It is this fatal hypocrisy and self-deceit which is taken notice of in these words, *Who can understand his errors? Cleanse thou me from secret faults.*

If the open professors of impiety deserve the utmost applications and endeavours of moral writers to recover them from vice and folly, how much more may those lay a claim to their care and compassion, who are walking in the paths of death, while they fancy themselves engaged in a course of virtue! I shall endeavour, therefore, to lay down some rules for the discovery of those vices that lurk in the secret corners of the soul, and to show my reader those methods by which he may arrive at a true and impartial knowledge of himself. The usual means prescribed for this purpose are, to examine ourselves by the rules which are laid down for our direction in sacred writ, and to compare our lives with the life of that Person who acted up to the perfection of human nature, and is the standing example, as well as the great guide and instructor of those who receive his doctrines. Though these two heads cannot be too much insisted upon, I shall but just mention them, since they have been handled by many great and eminent writers.

I would therefore propose the following methods to the consideration of such as would find out their secret faults, and make a true estimate of themselves.

In the first place, let them consider well what are the characters which they bear among their enemies. Our friends very often flatter us as much as our own hearts; they either do not see our faults, or conceal them from us, or soften them by their representations, after such a manner, that we think them too trivial to be taken notice of. An adversary, on the contrary, makes a stricter search into us, discovers every flaw and imperfection in our tempers: and though his malice may set them in too strong a light, it has generally some ground for what it advances. A friend exaggerates a man's virtues, an enemy inflames his crimes. A wise man should give a just attention to both of them, so far as they may tend to the improvement of the one, and the diminution of the other. Plutarch has written an essay on the benefits which a man may receive from his enemies; and, among the good fruits of enmity, mentions this in particular, that by the reproaches which it casts upon us, we see the worst side of ourselves, and open our eyes to several blemishes and defects in our lives and conversations; which we should not have observed without the help of such ill-natured monitors.

In order, likewise, to come at a true knowledge of ourselves, we should consider, on the other hand, how far we may deserve the praises and approbations which the world bestow upon us; whether the actions they celebrate proceed from laudable and worthy motives, and how far they are really possessed of the virtues which gain us applause among those with whom we converse. Such a reflection is absolutely necessary, if we consider how apt we are either to value or condemn ourselves by the

opinions of others, and to sacrifice the report of our own hearts to the judgment of the world.

In the next place, that we may not deceive ourselves in a point of so much importance, we should not lay too great a stress on any supposed virtues we possess, that are of a doubtful nature; and such we may esteem all those in which multitudes of men dissent from us, who are as good and wise as ourselves. We should always act with great cautiousness and circumspection in points where it is not impossible that we may be deceived. Intemperate zeal, bigotry, and persecution, for any party or opinion, how praiseworthy soever they may appear to weak men of our own principles, produce infinite calamities among mankind, and are highly criminal in their own nature; and yet how many persons, eminent for piety, suffer such monstrous and absurd principles of action to take root in their minds under the colour of virtues? For my own part, I must own, I never yet knew any party so just and reasonable, that a man could follow it in its height and violence, and at the same time be innocent.

We should likewise be very apprehensive of those actions which proceed from natural constitution, favourite passions, particular education, or whatever promotes our worldly interest or advantage. In these, and the like cases, a man's judgment is easily perverted, and a wrong bias hung upon his mind. These are the inlets of prejudice, the unguarded avenues of the mind, by which a thousand errors and secret faults find admission, without being observed or taken notice of. A wise man will suspect those actions to which he is directed by something besides reason, and always apprehend some concealed evil in every resolution that is of a disputable nature, when it is conformable to his particular temper, his age, or way of life, or when it favours his pleasure or his profit.

There is nothing of a greater importance to us than thus diligently to sift our thoughts, and examine all these dark recesses of the mind, if we would establish our souls in such a solid and substantial virtue as will turn to account in that great day, when it must stand the test of infinite wisdom and justice.

I shall conclude this essay with observing, that the two kinds of hypocrisy I have here spoken of, namely, that of deceiving the world, and that of imposing on ourselves, are touched with wonderful beauty in the hundred thirty-ninth psalm. The folly of the first kind of hypocrisy is there set forth by reflections on God's omniscience and omnipresence, which are celebrated in as noble strains of poetry as any other I have ever met with, either sacred or profane. The other kind of hypocrisy whereby a man deceives himself, is intimated in the two last verses, where the psalmist addresses himself to the great Searcher of hearts in that emphatical petition: 'Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts. Look well if there be any of wickedness in me, and lead me in the way everlasting.'

L.

FOR THE FRIEND.

THE GOLD MINES OF NORTH CAROLINA.

From two interesting articles on this subject, in the nineteenth, and in the last number of Silliman's Journal, I have compiled the following sketch of these mines. They extend over a space of about one thousand square miles, in Cabarrus and the neighbouring counties; and are contained in a circle, having a radius of eighteen miles, the centre of which is the junction of the Uwharre and the Yadkin. The gold is found in the alluvial deposits, as well as in veins; and the greater part of that hitherto obtained, has been procured from the former mines, which are worked in the rudest manner.

The gold diggers mostly consist of the less wealthy farmers of the neighbouring country, who seize on spare time from their regular pursuits, to work at the mines. Each man goes to the mine armed with a few necessary

tools, such as a mattock, a shovel, a bucket, and a rocker; also, a stock of provisions sufficient to last during his stay. They all encamp out of doors; often with no other shelter from the night air, than that formed by the boughs of trees. Each man or set of men, having marked off their lot of ground, commence digging a few inches, or even feet, until they reach the layer in which the precious metal is deposited, throwing aside all the top earth. The *girt*, as they call it, is then carefully taken up, and removed to the water side, where the *rocker*, a simple trough, worked like a cradle, is placed. The auriferous sand is thrown into it, mixed with water, and by repeated agitations, and additions of fresh water, the earthy part is at length nearly all washed away, and the fine gold picked out with the point of a knife. The gold is generally divided every evening at the mine, where the proprietor or his agent attends with his gold scales, makes the division, and receives his share. Instead of beginning at one end of the deposit, and carrying on the digging regularly, pits are sunk without any regard to method, and the top earth thrown in heaps, or into the old pits. When the deposit is very rich, but little pains is taken to wash it clean, and the consequence is, that more gold is sometimes found at the second or third, than at the first search. Notwithstanding this loose and unskilful manner of working the mines, a large amount of gold is extracted.

No mine is considered as worth working, at which the labourer cannot make his pennyweight per day, clear of the proprietor's share. Good hands think they are doing a bad business, unless they can clear ten or twelve pennyweights per week.

These facts show, that the mines of North Carolina are much richer than the alluvial mines of Brazil, where two shillings sterling is rather more than any hand can average.

The discovery of gold in veins, is but of recent date. The rocks in which it is found are granite, and what is termed by geologists, green stone. In the south western part of the gold region, the veins are found from two to four feet in thickness, and have been traced more than a mile in length, which renders it probable that they sink to a considerable depth. The ores with which it is mixed in these veins, are iron and copper pyrites. The gold of this formation is about 22½ carats fine, and alloyed with iron and copper.

The second formation of veins in which gold is found, is more extensive than the first, and occasionally contains richer deposits of gold; though, perhaps, less to be relied on for regular profits. They chiefly occur in the eastern and northern section of the gold region. These veins are seldom more than twelve or fifteen inches thick, and do not, it is supposed, sink so deep as the former. The gold, and other ores, found in these veins, are enclosed in quartz. All the large masses of gold that have been found, belong to the veins of this formation. The gold of these veins varies in its fineness from 19 to 23 carats fine.

A third formation of veins occurs, which is more widely dispersed than the two others, and in which the gold is blended with a greater variety of other metals. It is from the de-

struction and washing away of the veins of this formation, that the gold of the alluvial deposits has originated.

The gold mines of North Carolina, when worked with more skill and capital, will, probably, yield a large income to the proprietors of the land. We may be allowed to doubt whether they are of any substantial benefit to the state. The influence of mines of the precious metals, in creating gambling and idle habits in the labourers, has often been the subject of remark.

"About every mine of note," says the author, from whom this account is taken, "there are generally to be seen a number of lazy worthless fellows, who resort thither as the place where they can most easily support themselves. They labour only enough to get bread and whiskey, perhaps a few hours in the day, or a few days in the week, and the remainder of their time they idle away in lounging from camp to camp, and in hanging about the whiskey carts, or huckster wagons, of which there are always several on the ground, with cider, spirits, provisions, and other articles, to sell."

Well may the hardy mountaineers of the northern states exclaim, in reference to the contrast between their own wintry climate and stubborn soil, and the slave-darkened, but fertile golden regions of the South—

With gold and gems, let Chilian mountains flow;
Here, freedom fires the soul, and sparkles in the eyes.

There has never been wanting in this country, some possessor of the golden secret of finding out mines with the hazel twig—some genuine representative of Dousterswivel, who knew the art of extracting from the ore, whatever metal his patron chanced to fancy that he possessed.

The common pyrites, which has gained the expressive name of *fool's gold*, is the material with which these alchymists generally play. The writer of this has seen a piece of block tin, which was passed upon the people of Zanesville by one of these worthies, for pure silver, and who thus was enabled to support himself for several months, while expensive borings, to the depth of some hundred feet, were made for the true vein, in which it was to be found. Professor Olmstead relates, that a vein of copper pyrites in Cabarrus county, was supposed to be pure gold ore. A German mineralogist was said to have obtained platinum from it. The professor examined into the matter, and found that the supposed platinum melted easily, and burnt with a blue flame—in short, that it was antimony. This was still an interesting discovery; but how was it obtained? The ore, charcoal, and borax, were put in a crucible. *Ipecacuanha* was added, to make the ore "spew out" the metal. It was not strong enough, and a more powerful medicine was tried. Emetic tartar, in considerable quantity, was administered in the crucible, and wonderful to relate, the ore "vomited out" a goodly quantity of metal!!

Such are the tricks which impudent impostors are able to play upon ignorance and credulity.

WERNER.

FOR THE FRIEND.

SCRAPS,

Or a page from my *Port Folio*.

Doubtless, we are a great and glorious people—
Free—moral—wise—religious—and what not;
Enjoying heartily, with other comforts,
Opinions most respectful of—ourselves.

Yes, doubtless, we are great, and every hour
Becoming greater, like a vast mushroom.
Towns rise, as if by magic, in the forest,
And where, of late, a troop of tuneful wolves
Howled their wild wood notes to the midnight moon,
Caper the hopeful youth, and fiddles squeak.

Our virtuous and enlighten'd population
Rolls onward like a deluge, scattering wide,
With most commendable, unsparing zeal,
The tawny, two-legg'd, and inferior vermin,
To dens obscure and deserts far remote,
To trapper and to squatter yet unknown.

Yes, doubtless, we're a wise, a moral people.
Ask ye for proof? and can ye not perceive
The scent of whiskey float on every gale?
Others may boast their floods of milk and honey;
Ours may be called a whiskey streaming land.
As flows life's current through the human frame
In countless rills meandering, so does whiskey
Flow through our country, but a copious tide,
Resembling more a torrent than a rill;
Marking its troubled and tumultuous course,
By poverty and crime, disease and death.

We kill the nations off, to get the soil;
The soil produces grain; the grain the whiskey;
The whiskey ruin, both to soul and body;
And thus we travel the delightful round.
And modern Solomons, who rule the nation,
Wisely decline to tax the precious fluid,
Lest haply they might check the growth of grain,
And raise a frown upon—a voter's brow.

Yes, doubtless, we're a free, a Christian people,
Holding this truth to be self-evident,
That all men are by Heaven created equal,
Endowed alike with right to liberty.
Doubt ye the fact? and have ye ne'er beheld
Upon our public ways, a group of beings,
Aye, human beings, with immortal souls,
Driven to the market, like a flock to slaughter,
Chain'd, sold, lash'd, mangled, at the sound discretion
Of worthies, doubtless, of superior nature,
Because envelop'd in a paler skin:
The dearest ties the heart can know dis sever'd;
The parent parted from her infant treasure;
The fainting maiden from her lover torn,
And doom'd to toil and slavery for ever.

Yes, doubtless, we're a moral, Christian people.
God hath commanded, thou shalt do no murder;
He, at whose bidding all things rose from nothing,
And at whose frown, would sink again to nought.
And lo! forth crawls the important duelist.
An evanescent worm, a thing of dust,
And dares his wrath, and tramples on his law.
The curse of Cain is on him—his right hand
His soul encrimson'd with a brother's blood,
A friend—a boon companion—one with whom,
A few short hours before, he had united,
Perhaps in scenes of folly and of crime:
What then? he mingles with congenial Christians,
Calls himself one, no doubt, and stands prepar'd
To enact the self same Christian part again.

Will human laws deter him? human laws
Were surely not designed for men of honour;
A starving wretch, in the pursuit of plunder,
Commits a murder, and he shall be hang'd;
Not so your man of honour—he may kill,
Arrange deliberately his mode of murder,
Become an adept by industrious practice,
And boast of his expertness at the trade;
He shall go free—he is a man of honour;
And laws, and those who ought to guard them, sleep.
O yes, no doubt—we are a Christian people.

Thou hopest, after death, in heaven eternal bliss to find,
An instantaneous change, a blessing vague and un-
defin'd,
But ah! reflect in time, and fear, for there is cause to fear
That they will little know of heaven, who do not find
it here;

True happiness, a flower of Heaven, is not ordain'd
to bloom,
In full luxuriant loveliness, on this side of the tomb;
But here on earth, and in thy heart, the seed must
first be sown,
And here on earth, and in thy heart, the immortal
birth be known,
'Tis water'd by repentant tears, and fann'd with
humble prayers,
And heedless of the lapse of years, eternal beauty
wears.

When from the asylum of the chosen few,
O'er the drown'd world the dove of Noah flew,
Far, far she wandered, but could only spy
A boundless ocean and a frowning sky;
On the wild waters sought for rest in vain,
And hasten'd, trembling, to the ark again:
Even so the soul, a spark of heavenly flame,
Allied to dust, in this material frame,
Yet form'd by love divine in heaven to share,
Through endless ages, the Creator's care,
In vain would fashion of the toys of earth,
Enjoyments worthy her celestial birth;
In vain attempt in aught below to find
A rest befitting an immortal mind,
And homeward turns, where, every conflict o'er,
She knows that trouble shall molest no more.

Ye travellers in the narrow way, let not your cou-
rage fail,
Though dangers gather round your path, and evil
tongues assail;
But as the pilot eyes the star that guides him o'er
the wave,
So let your souls be staid on Him, who died and rose
to save;
For he hath said, whom Heaven, and earth, and
death, and hell obey,
That he will those who come to him in no wise cast
away;
And there's a glorious home ahead, a home for ever
blest,
Where the wicked cease from troubling and the
weary are at rest.

*The sum of Religion, by Sir Matthew Hale, Lord Chief
Justice of the Court of King's Bench.*

He that fears the Lord of heaven and earth;
walks humbly before him, thankfully lays hold of the
message of redemption, by Christ Jesus; strives to
express his thankfulness by the sincerity of his obe-
dience; is sorry with all his soul when he comes
short of his duty; walks watchfully in the denial of
himself, and holds no confederacy with any lust or
known sin; if he falls in the least measure, is rest-
less till he hath made his peace by true repentance;
is true to his promise, just in his actions, charitable
to the poor, sincere in his devotions, that will not
deliberately dishonour God, though with the greatest
security of impunity; that hath his hope in Heaven,
and his conversation in Heaven; that dares not do an
unjust act, though never so much to his advantage,
and all this because he sees him who is invisible, and
fears him, because he loves him; fears him as well
for his goodness as his greatness: such a man, whe-
ther he be an Episcopalian, or a Presbyterian, or an
Independent, or an Anabaptist; whether he wears a
surplice, or wears none; whether he hears organs,
or hears none; whether he kneels at the communion,
or for conscience' sake, stands or sits; he hath the
life of religion in him, and that life acts in him, and
will conform his soul to the image of his Saviour, and
walk along with him to eternity, notwithstanding his
practice or nonpractice of these indifferents."

If it were the business of man to make a religion
for himself, the deist, the theophilanthropist, the
stoic, or even the epicurean, might be approved: but
this is not the case. We are to believe what God
has taught us, and to do what he has commanded.
All other systems are but the reveries of mortals, and
not religion.—Elizabeth Smith.

Truth is not local, God alike pervades,
And fills the world of traffic and the shades;
And may be feared amidst the busiest scenes,
Or scorned where business never intervenes. Cooper

FRAGMENTS FOR THE FRIEND.

The number of persons charged with criminal offences in France, in the year 1826, was, according to the official records, 7591; in England and Wales, in the same year, 16,147. The population of France, in round numbers, is 31 millions: of England and Wales, 14 millions. In the same year, 1200 criminals were condemned to death in England, and 150 in France.

In France there are 15,000 deaf and dumb persons, of whom only 500 have been instructed. In Pennsylvania, the number of mutes is about 600, nearly one-third of whom have had the benefit of instruction at the Institution in Philadelphia. These facts show the importance of providing the means of education for this afflicted part of our fellow beings, before the number be so great, as to render it difficult, if not impracticable, to confer that blessing on all who are capable of being taught.

Goodhugh's Library Manual says, "of about 1000 books published annually in Great Britain, 600 are accompanied with commercial loss; on 200 there is no gain; on 100 the gain is trifling; and only on 100 any considerable profit. Six hundred and fifty are forgotten within the year; another hundred in 2 years; another 150 in 3 years; not more than 50 survive 7 years, and scarcely ten are thought of after 20 years. Of the 50,000 books published in the seventh century, not more than fifty are now in estimation; and of the 80,000 books published in the 18th century, not more than 300 are considered worth reprinting, and not more than 500 are sought after at the present time. Since the first commencement of writing, that is, in 32 centuries only, about 500 works of writers of all nations have sustained themselves against the devouring influence of time."

A French paper relates, that "At Neustrelitz, Prussia, Counsellor Hesse, in order to prove an apparatus for preventing injury to persons who may be buried alive, had himself buried two feet under ground, in a close coffin, to which two tin tubes were attached, one for breathing, and another for communicating with his assistants by means of a bell. He remained two hours in this situation, and was disinterred in good health, except that he was very hot. The thermometer, which stood at twelve (Reamur) outside, rose to nineteen in the coffin." [On the utility, or otherwise, of the apparatus in question, or the propriety of the experiment, we are not prepared to give an opinion, but it may not be improper to remark, that too much care cannot be exercised in respect to interments, lest they be prematurely made.]

They must be somewhat out of this world, who would be deep in the concerns of the next.—*Centaur not Fabulous.*

Those who are careful to avoid offending others, are not apt to take offence themselves. [Dillwyn.]

FOR THE FRIEND.

A NEAR OBSERVER, No. 3.

"Presumptuous man! the reason wouldst thou find, Why form'd so weak, so little, and so blind? First, if thou canst, the harder reason guess, Why form'd no weaker, blinder, and no less?"

When a Boyle and a Newton, treading with cautious steps the paths of science, were unfolding the system of nature by the safe inductions of experimental philosophy; their accurate and unclouded faculties enabled them to discover the line, which must, for ever, give limits to the rational powers of man, and separate his finite mind from the infinite mind of the great Creator of all things. They found an ample field of acceptable knowledge in the works of creation, and they knew, that it is from appearances only, that our inferences can be drawn, and that the manner in which the Almighty influences all things, is hidden from our view.*

Their conviction of the truth of the Christian religion, was the consequence of careful and accurate inquiry: they received, with gratitude, the light and knowledge which it revealed; and knowing, that neither genius nor learning could, of themselves, form even a conception of heavenly things, they carefully avoided all attempts to withdraw the veil which shrouds the majesty of heaven; and considered it as presumptuous, as it is vain, to form even conjectures on this awful subject; because it is a necessary consequence of this revelation, that all which is essential to our salvation, must have been imparted.

This is true Christian philosophy, which, in every step of its progress, discovers additional proof of the mighty power of the Creator, and the comparative nothingness of man: that a true acquaintance with God, is not a speculative knowledge, built on abstract reasonings, concerning his nature and essence; and that it can only be acquired by a compliance with his revealed will; and that even were we more fully instructed in the great scheme of the divine economy, however gratifying it might be to our curiosity, it could be no farther useful than as it instructs us in our duty; and that duty we already know, with a clearness sufficient for the great purpose of our lives.

This frame of mind is of the very nature and essence of a Quaker's faith; and yet, there has arisen in that society, a spirit of restless curiosity, and presumptuous confidence, which has unsettled the minds of many individuals, and which however it may be unintended, is making rapid inroads on the Christian religion, and will, I fear, lead many into the cheerless regions of infidelity.

Hence, we find many lofty pretenders to rational religion, who boast that their faith is

* For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. Isaiah, chap. lv. O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. Rom. xi.

† Elias Hicks seems to think that he has discovered what was hid from the prophet and apostle. See New York Sermons, page 130, and Sermons published in Philadelphia, pages 66. 187. 275. 295. His opinions on this awful subject, require particular examination.

limited to the bounds of analogous reasoning,* and who declare that they cannot believe what they do not understand;† and yet, who, (if believed,) know so much more than ourselves. If their knowledge of nature and religion is, indeed, so great, that, with all the curtailment which their maxims must necessarily occasion, they are so far superior to other men, their intellectual resources must be truly unbounded.

But men of observation will not be imposed on by such shallow pretensions; they see, that these persons, although so scrupulous about assenting to what they do not understand, are among the foremost in believing they understand things of which they are completely ignorant. And when we attempt to test their doctrines by their own standard, we find them completely ignorant of their own rules.

Such men cannot say with Socrates, when declared by the oracle to be the wisest man in Greece, "If it is true, it is because that I am not wise, and know it; while others are not wise, and know it not."

It is a truth confirmed by all history, that in all the dissensions and divisions in Christian communities, the priesthood are found to be either mediately or immediately the cause; and, in most, they are the principal actors; and though some of them may, in the pride of their hearts, exclaim, that "God makes ministers," we have sorrowful proof that they are not less fallible than other men.

Every Christian society owes its origin to zealous individuals, who, impressed with the importance of their religion, and having undoubting confidence in their own faith, unite for the purpose of strengthening each other in well doing; and such is the excellence of our holy religion, the purity of its moral precepts, and plainness of its instruction, in relation to its essential tenets; that so long as we retain an unshaken belief in the authority and divine origin of the sacred writings, and our confidence in the fundamental doctrines of the Christian faith remains unimpaired, such associations will be productive of the most beneficial effects, however the ingenuity of man may be exerted in giving novel interpretations to particular passages in the scriptures, and however we may differ on speculative points of doctrine.

These sentiments will, we know, be regarded by the high-flyers among you, with pity or contempt: they will consider them as the grovelling ideas of a darker age: of those, who, content to tread the path their fathers trod before them, are shutting their eyes to the flood of light which now surrounds them, and are seeking instruction from those sources, which, however useful to man when in the A B C of religion,§ are rejected as food for babes and sucklings by the giants of the present day.

These men must excuse us, if we prefer the safe road of experience, to the aerial excursion.

* Hicks's Sermons, page 11.

† Elias Hicks's Letter to Dr. Atlee.

‡ See, in a pamphlet, with the title, "The Cabinet, or, Works of Darkness brought to Light," the reply of Elias Hicks to an Elder of the Meeting, "God makes Ministers, but man Elders."

§ See Elias Hicks's Sermons, page 226.

sions of their balloons; and that as from childhood we have been taught that "the holy scriptures are able to make wise unto salvation, through faith which is in Jesus Christ;" if we still continue to regard them as "given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Ambition is one of the passions which seems to be almost inherent in our nature; and although true religion chastens and regulates it, I suspect it is never wholly rooted out. Religion and reason control, and give it a right direction; and if it is thereby excited to such a course, as will entitle the individual to the approbation of the wise and good, it may be considered as a virtue. But it is too often the fruitful parent of evil; and he is the nearest to Christian perfection, who can the most completely eradicate it from his heart. And, if it is desirable for all, this state of mind is essentially necessary to the ministers of religion, because they are, from their situation, peculiarly liable to be influenced by a passion for popular applause; and as our reason is more frequently employed in devising plausible pretences for the indulgence of our inclinations, than in controlling them, that applause, which their self-love induces them to believe to be a proof of the efficacy of their labours, is too often the cause, and indication of their fall.

I am not opposed to the exercise of our reason on the subject of our religion, because I believe that "the Christian religion, rightly understood, is the choicest piece of philosophy that is:" but it ought to be always in the recollection of the *great reasoners* among your ministers, who attempt an explanation of its mysteries, and who

"reason high
Of providence, foreknowledge, will, and fate,"

that they ought to be prepared to furnish their pupils with such ideas, as will enable them to form, by a right process of that reason, correct conclusions; or, they will, like the reasonings in the pandemonium of Milton, "find no end, in wandering mazes lost;" and the hearers may well exclaim, "vain wisdom all, and false philosophy."

Whatever may be the opinions of others, experience has taught me to believe, that such reasonings seldom produce any good; they are a challenge to examination and refutation, and are often conducted in a manner so contrary to reason itself, that our ingenious and better educated youth too frequently find in the argument its own refutation.

Happy for some of the ministers, I have described, did they, content with the talent allotted to them, endeavour to improve it in the humility of a Christian spirit, and leave to others the task of defending our religion by the process of human reason: to those, who, by labour and study, have instructed, and, by pious meditation, imbued their minds with human learning and Christian knowledge; to men, who in themes like these, can ask instruction;

"And chiefly Thou, O Spirit, that dost prefer
Before all temples, th' upright heart and pure,

Instruct me, for Thou knowest: Thou from the first
Wast present, and with mighty wings outspread,
Dove-like, sat'st brooding on the vast abyss,
And mad'st it pregnant: what in me is dark,
Illumine; what is low, raise and support;
That, to the height of this great argument,
I may assert eternal Providence,
And justify the ways of God to men."

But the hope is vain! "Fools will rush in,
where angels fear to tread."

FOR THE FRIEND.

"Doctrines held by one part of Society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious. From this has resulted a state of things that has proved destructive of peace and tranquillity, &c."—Green-street Address of the 4th month last.

[Continued from page 88.]

These bold and unauthorized assertions of Elias Hicks, respecting our blessed Lord and Saviour Jesus Christ, are in direct contradiction to the clearest and most emphatic testimonies of Holy Scripture. They contravene the whole scope of prophecy, from the fall of Adam to the period when the last page of the prophetic vision was closed; for "all the law and the prophets prophesied" "that Jesus is the Christ, the Saviour of the world." In a word, their tendency is to sap the very foundations of the Christian religion; to blight our highest and holiest hopes both in time, and for eternity; to deprive us of the purest comforts of life, and the only solid consolations in the hour of death—they abandon man to a system of cold and heartless infidelity, in which he can look neither to a God, a Redeemer, a Mediator, an Advocate, nor a Heaven, but what is limited to his own breast.

My readers will remember that the sentiments I have quoted, are a part of those doctrines which the Address of the 4th month declares are "held by *one part* of the Society, [the followers of Elias Hicks,] and which *they* believe to be *sound and edifying*"—while Friends "pronounce them to be unsound and spurious;" thus drawing a clear distinction between their views, and those held by the Society of Friends, on the most important and essential doctrines of the Christian religion.

To make the contrast more striking, I shall turn from the unhallowed sentiments of Elias Hicks, to the devout and reverent expressions of our worthy primitive Friends, when speaking of the character and offices of our holy Redeemer.

In an essay written from Worcester prison, in 1682, "In answer to all such as falsely say the Quakers are no Christians," George Fox says:—"And Christ has purchased his church with his own blood. And we give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, that is, the forgiveness of sins. Who is the image of the invisible God, the First-begotten of every creature; for by Him were all things created, which are in Heaven, and which are in earth; things visible and invisible, whether they be thrones, dominions, principalities or powers;

all things were created by Him and for Him, and he is before all things, and in him and by him all things consist. And He is the Head of the body, the church; who is the Beginning, and the First-begotten from the dead—that in all things he might have the pre-eminence, for it pleased the Father that in Him should all fulness dwell. And many other Scriptures we might bring, which do prove that Christ is the head of the church. And Christ saith, all power in heaven and in earth is given to me: and we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, *this is the true God, and eternal life.*"

Robert Barclay thus speaks of Jesus Christ in his Confession of Faith, viz.—"Article 4th. Concerning the Divinity of Christ, and his being from the beginning.—In the beginning was the Word, and the Word was with God, and the Word was God—the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made. Whose goings forth have been from of old, from everlasting; for God created all things by Jesus Christ; who being in the form of God, thought it no robbery to be equal with God; and his name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; who is the image of the invisible God, the First-born of every creature, the brightness of the Father's glory, and the express image of his substance; who was clothed with a vesture dipped in blood, and his name is called the Word of God. In *Him* dwells all the fulness of the Godhead bodily; and in him are all the treasures of wisdom and knowledge."

The passages in the writings of our early Friends, which set forth their Christian belief in the eternal divinity and glorious offices of the Lord Jesus, are so numerous, that it would be easy to fill a volume with pertinent quotations. But I apprehend it is unnecessary, since every person who is at all conversant with their history or works, must be convinced that this was an article of faith on which they strongly insisted. If we take the language of the Address, placed at the head of this article, in its fullest meaning, it will follow that as the "doctrines held by one part of the Society, are pronounced by the other to be unsound and spurious;" and as the Society of Friends declare the sentiments of Elias Hicks and his followers to be antichristian and unscriptural, so the converse is also to be inferred, viz. that the latter condemn the doctrines of Friends, "as unsound and spurious," as "prescribed modes of faith, framed in the will and wisdom of the creatures."

LUTHER.

If you defraud a man, restore what you took, and the injury is repaid. But, if you slander him, it is not in your power to shut up all the ears, and all the mouths, to which your tale may have access. The evil spreads like the winged seeds of some noxious plants, which scatter mischief on a breath of air, and disperse it on every side, and beyond prevention.

GILPIN.

THE ELDERS OF PHILADELPHIA AND ELIAS HICKS.

(Continued from page 78.)

Having passed through the neighbourhood of Philadelphia without entering the city, Elias Hicks attended the southern quarterly meeting on the 28th of the eleventh month. Two days afterwards, a number of Friends, (all of them members of the select meeting,) being met together on business relating to our religious society, Ezra Comfort, an approved minister of Plymouth monthly meeting, called to see the Friend at whose house they were assembled. He was on his way home from a religious visit in the southern quarter, and had attended the quarterly meeting on the 28th.

He stated, in the course of conversation, that he had been much distressed with the doctrines preached by Elias Hicks in the general meeting, which immediately succeeded the quarterly meeting; but that, owing to several circumstances, he had been prevented from speaking with him thereon.

He expressed a strong desire to have an interview with Elias, in order to unburden his mind, and discharge a duty, which, he conceived, he owed to him—of pointing out the nature and tendency of his doctrines. He also left, with these Friends, the following written statement of some of the exceptionable expressions used by Elias.

"Jesus Christ was the first *man* who introduced the gospel dispensation. The Jews being under an outward and ceremonial law or dispensation, it was necessary there should be some outward miracles, as the healing the outward infirmities of the flesh, and raising the outward dead bodies, in order to introduce the gospel dispensation. He (Jesus) had no more power given him than man, for he was no more than man, he had nothing to do with healing the soul, for that belongs to God only. Elisha, also had the same power to raise the dead. He then stated, that man, being obedient to the Spirit of God in him, could arrive at as great, or a greater degree of righteousness than Jesus Christ; then endeavoured to show, how, by righteous acts, man was to arrive at it, for being innocent was not righteous. Then said Jesus Christ thought it not robbery to be equal with God; neither do I think it robbery for man to be equal with God. Then endeavoured to show, that by attending to that stone cut out of the mountain without hands, (alluding to Nebuchadnezzar's dream,) or the seed in man, it would make man equal with God, for that stone in man, he said, was the entire God."

(Signed)

EZRA COMFORT,
ISAIAH BELL.

It appeared to the Friends then assembled, that their duty towards Elias Hicks imperiously demanded, that he should be informed of the charges thus made against him, and be afforded an opportunity of clearing them up, and refuting them, if they had arisen from misunderstanding his language. They, therefore, requested Dr. Samuel Powell Griffiths and Ellis Yarnell to visit him

for that purpose upon his coming to the city. They accordingly called at his lodgings on the 7th of the twelfth month, the evening after his arrival. Elias saw them in company with his companion David Seamen. They informed him that certain reports had been spread concerning him, particularly, that he had declared in public, that Christ was no more than man; that they had come, as elders, to inform him thereof—that if he disavowed the doctrine, his way would be open with them; if not, that they could not unite with him. Elias explicitly *denied that such had ever been his opinions or expressions, that Christ was the son of God, but that we had only his word for it.* He showed them his certificates from the monthly and quarterly meetings of Long Island, with endorsements of the Baltimore and southern quarterly meetings, expressive of unity with him. It was remarked to him, that this avowal was grateful, but that a Friend was in the city, who had been at the southern general quarterly meeting *after the endorsement of the certificate*, who was much pained by his doctrine, and wished to see him in company with his companion and some of the elders. He said they had no right to meddle with him for what he had declared elsewhere, and would not consent to see the Friend.

In the course of the conversation, Elias said, he *had never been called to account before, except once* by a Friend in this city, on a very trifling occasion; that he thought the certificate from the quarterly meeting of Long Island, the first in the United States, would be sufficient to silence all objections;—that he knew whence all these false reports had originated—they were from an individual in New York, who had been striving for years to injure him.

He observed, concerning human reason, that it was but of little avail, until divinely illuminated, and then it was all things;—that many spoke of the divinity of Jesus Christ, who did not know what it meant; that he had been grossly misunderstood in his public communications. It was suggested to him, that more plainness and clearness, and less speculation, might obviate these difficulties. He did not dissent from the first remark, *but denied that he ever speculated.* On leaving him at the door, the elders again requested him to see the Friend who had been at the southern quarterly meeting, and he again declined it.

The reader must perceive that in this interview, Elias Hicks, even in denying the charge of having declared that Christ was no more than man, used evasive language; and that his reception of the Elders amounted to a total rejection of their counsel and care over him. He told them they had no right to meddle with him for what he had declared elsewhere. As this is the only plausible argument that has been raised against the proceedings of the Elders, it becomes necessary to state it clearly, that the reader may perceive its weakness. In order to do this, we must first examine into the nature and character of the office of Elder, as it exists under the regulations of our Yearly Meeting.

These are briefly, but comprehensively

stated in the Discipline. The Elders are prudent, solid Friends, chosen in each monthly meeting, to sit with the ministers in the select meeting.

"It is earnestly and affectionately recommended, that ministers and elders watch over one another for good. If any ministers shall misapply or draw unsound inferences, or wrong conclusions from the texts, or shall misbehave themselves in points of conduct or conversation, let them be admonished in love and tenderness by the elders or overseers where they live; and if they prove refractory, and refuse to acknowledge their faults, let them be further dealt with, in the wisdom of truth as the case may require."

In the select meetings, the question is regularly asked, and it is enjoined that a clear and distinct statement of the answer be transmitted to the superior meeting: "Are ministers sound in word and doctrine?"

"The elders are designed to be as nursing fathers and mothers to those that are young in the ministry, and with all care and diligence to advise and admonish them; and if they see occasion, reprove them in a tender and Christian spirit, according to the rules of our discipline, and counsel of Friends in that respect."

"We tenderly recommend faithful Friends, and especially ministers and elders, to watch over the flock of Christ in their respective places and stations."

These extracts from the book of Discipline, which comprehend nearly all that relates to the elders, clearly show that one of the most important of their duties, is to keep a guard and watch over the ministry. This duty is to be performed by them in the first place, towards the members of their own select meeting, whom they are to advise, admonish, and reprove, as the occasion may require. But they are also to watch over the flock of Christ in their respective places and stations. A minister travelling in the service of the gospel, becomes the object of care and concern to the elders of the meetings he visits. If he draw unsound inferences or wrong conclusions from the texts, he is to be admonished in love and tenderness by the elders or overseers, wherever he may be. In the particular case before us, a Friend had been much pained with the doctrines preached at the southern quarterly meeting. He had sought an interview with Elias Hicks, and had not been able to obtain it. He was compelled to go away without unburdening his mind; and on his way home, requested several of the elders of Philadelphia to endeavour to procure an interview for him. Could they do otherwise? Would it have been performing their duty towards the Friend, to have withheld from him the information that a brother had somewhat against him, and wished to expostulate with him? The case was evidently one of those in which elders and ministers are earnestly recommended to watch over one another for good.

The course pursued by the elders in respect to the application of Ezra Comfort, would have been proper in relation to any similar expression of uneasiness with a minister, the soundness of whose faith was unimpeached.

But in the present instance, they would have been justified in taking much higher ground than was actually assumed.

The views of Elias Hicks respecting the most important articles of christian faith, were incompatible with those of the Society of Friends; and that duty of self-preservation, which all societies owe to themselves, rendered it necessary to prevent, if possible, the *authorized* promulgation of his sentiments. He was unquestionably entitled to be heard in his own defence; and it would therefore have been proper for the elders to afford him an opportunity of clearing himself of the charge of wilful error, or of a deliberate intention of severing the Society. But to try the measures rendered necessary in an extreme case of this kind, by the rules of ordinary proceedings, is neither fair nor reasonable. Several circumstances had occurred, which threw the case entirely out of the statutes of the discipline—for in the first place Elias Hicks carried with him the sanction and approbation of his own monthly and quarterly meetings; the presumption, therefore, under the discipline, must be that all was right with him. The framers of that code never supposed, no legislator *can* suppose, that the laws which he establishes will be abandoned by a *whole people*. The entire frame of the discipline is constructed in the faith that every department of the Society will, each in its proper place, support the duty which is assigned to it. That any meeting for discipline should so far forsake the faith and testimonies of the Society, as to give its official sanction to unchristian principles, as to grant a certificate for performing a religious visit abroad, to a member upon whom the fact of unsoundness had been proved, was never to be supposed. But when this is once done, and the preacher set at large, those meetings which he visits must protect themselves *as they can* from the intrusion. This case is an exception to all the ordinary rules of the discipline, and must form its own rule. Let us suppose for a moment, that a minister were to come among us with all the regular testimonies of the unity of his friends at home with his doctrines and his mission, and that his first sermon here were to be a laboured vindication of the duty of citizens to bear arms, or of the lawfulness of taking oaths. Can any one doubt that it would be the duty of the elders at once to stop his progress, and inform his friends at home of his apostacy? And would not every voice in the Society be lifted up in support and approbation of their conduct in so doing? And what then is the cause, that for simply attempting to gain an explanation from Elias Hicks himself, of his real views upon doctrines in which he was believed to err; doctrines which constitute the very basis of Christianity; in respect to which, those I have alluded to above, are secondary; what, I repeat, can be the cause, that they have drawn upon themselves, for thus doing, so much bitter hostility, and alienated the feelings of many of their brethren? The only assignable cause, is a secret or avowed partiality for the *doctrines* in question, or ignorance of their nature and tendency, and of all the circumstances of the

case. So far at least as my own observation extends, it confirms this opinion. I have never known an individual that had been deceived by these false doctrines, and returned to his early faith, whose opinions respecting the conduct of the elders had not also changed, upon hearing the correct statement of their proceedings. It appears to me to be impossible to have correct views respecting these doctrines, and to condemn the elders for their endeavours to support them.

I consider it therefore as perfectly clear, that if the elders of Philadelphia had satisfied themselves of the unchristian character of Elias Hicks's doctrines, they would have been justified in refusing him at once the privilege of our meeting houses, and in transmitting a clear statement of his doctrines, as a charge against him, to the meeting of which he is a member.

[To be continued.]

THE FRIEND.

FIRST MONTH, 5, 1828.

We should be deficient in gratitude towards our literary coadjutors and correspondents were we to omit the expression of thanks for the generous support we have hitherto received. But from the continued accession to our list of subscribers, from various parts of our country, near and remote, and other unequivocal demonstrations of approbation, we feel the responsibility of our duties, and the importance of sustaining the respectability of the paper, especially in its literary department, proportionably increased. We would, therefore, once more remind our friends, that a letter-box is placed at the publisher's door, for the reception of communications intended for 'The Friend.'

By the immediate insertion of 'Scraps from my Port Folio,' we have shown our readiness to welcome favours from that quarter.

Several other articles have been recently received, and are under consideration.

The article entitled 'the Rainbow,' is placed in the hands of the publisher, with notes for alterations; in its present form it will not do.

The communications from A. and M. T. H., though not destitute of merit, do not sufficiently come up to the test.

Due heed has been given to the strictures of Emsaul on our use of the pronoun *We*; but without adverting to the fact, that 'The Friend,' in common with most periodicals, is indebted to the co-operation of several literary fellow-helpers, the circumstance of the editor and the publisher having a joint interest in its management, is a full justification for their use of the plural number. This observation applies to the editorial department; if a correspondent chooses to assume that mode of address, the editor is not responsible.

We feel obliged for the friendly hints of a subscriber from New Bedford, Mass., and hope that the course of our latter numbers has evinced our readiness to take advantage of them.

SELECTED FOR THE FRIEND.

HYMN.—*Psalm 19th.*

Thy glory, Lord, the heavens display;
Thy work the firmament declares;
The circling change of night and day,
The message of thy wisdom bears.

That message needs nor voice nor sound
To spread its tale of power abroad;
Light's silent march alone, around
Proclaims to all the worlds their God.

High mid those worlds, the giant force
Of yon bright sun, thy might obeys;
Thy word impels his morning course,
Thy word recalls his evening rays.

Forth from the chambers of the night,
He rushes to his glad career,
And spreads through all the paths of light
The splendours of his welcome year.

Thus rising in a brighter morn,
In cloudless majesty sublime,
The sun of righteousness shall dawn,
Through heaven, through earth, through space
and time.

And scattering broad the piercing gleam,
O'er worlds around, above, beneath,
The Christ of God, the living beam,
Shall brighten all the glooms of death.

Second Part.

Oh, Saviour, life, and love, and light,
Pour on my heart thy quickening ray,
And give thy peace to every night,
And heaven's own dawn to ev'ry day.

Oh! cleanse me from the sins unknown
To my own proud and careless eye!
Oh! pitying, hear the conscious groan,
(Awaken'd guilt's full agony!)

And save me from the deeper stain
Of wild presumption's rebel will,
And save me from the last worst reign
Of sin, once quell'd, but victor still.

Oh! let each thought, each look, each word,
Each path in joy or sorrow trod,
Be pleasing in thy sight, O Lord,
My hope, my strength, Redeemer, God.

T. Y. S.

Christian Observer, Jan. 1816.

Coal Trade of the Schuylkill.—Shipments of coal from Mount Carbon to Philadelphia,

	tons
Per last Report, - - -	1292 bts. carry'g 30,479
Additional to 21st Dec, - - -	16 do. do 364
Passed by the collectors of way tolls during the season, and not before reported, now taken from the Navigation office book, - - -	17 do. do. 413
Schuylkill total, - - -	1324 do. do. 31,256
Further shipments this year will depend on the weather.	
Coal trade of the Lehigh closed with, - - -	30,305
Susquehanna coal, there has come to the Philadelphia market about - - -	1,000
From all other places perhaps about - - -	239
Total amount of coal brought to Philadelphia market this year, - - -	62,800
Poul. Am. D. Adv.	8.

THE FRIEND.

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SELECTED FOR THE FRIEND.

ANCIENT JEWISH MEDAL.

The following account is extracted from "A brief notice of some Ancient Coins and Medals, as illustrating the progress of Christianity," which is printed in the Amulet, for 1828. Whether the medal alluded to will bear the test of antiquarian research, we have no means of ascertaining, but it must, unquestionably, be of high antiquity, and the account possesses great interest.

"In the year 1812, a peasant, in the county of Cork, in Ireland, was digging potatoes, accompanied by his daughter, who picked them up as they were thrown above the ground. Among them she found, encrusted with clay, what she thought to be a large button, and handing it to her father, he rubbed the edge on the sleeve of his coat, and in a short time it became bright like gold. He now imagined that he had gained a prize, and proceeded with it to his landlord, Mr. Corlett, a gentleman of Cork, of the society of Friends. He further cleaned it, and found it to be an antique medal of singular structure and device. On one side was the head of our Saviour, and on the other a Hebrew inscription; both, however, considerably injured by time. As the place where the potatoes were planted, had been the site of a very ancient monastery, coeval with the first introduction of Christianity into Ireland, but of which even the ruins had long since disappeared, it was imagined, with every probability, that this medal had been brought into Ireland by some of the religious community at a very early period, and as such, was an object of great interest. Fac similes, therefore, were taken from it, and sent about, and in a short time, it excited, in no slight degree, the attention of the learned, and various conjectures were made as to its age and origin. About this time, a medal of similar kind came into my possession, obtained from a Polish Jew, at Rostoc in Germany; and on comparing it with that found in Ireland, it appeared to be an exact counterpart and struck from the same die. As it had not suffered the same injuries from attrition and erosion, it was in a highly perfect state of preservation, and the letters, which were much injured in the former, and caused some obscurity in the inscription, were in this sharp and distinct as when they were struck. But the bust of Christ was singularly beautiful; it had a pensive sublimity in its air and character, that exactly accorded with our ideas of its great prototype, as if he had sat for the picture; and the execution denoted it to be of an era when the arts were in their highest vigour.

"It appeared by a memoir presented with it to the Royal Irish Academy, that it was first mentioned by Thesaurus Ambrosius, and after him had been a subject of inquiry by the learned of Europe for more than two centuries; that it made its first appearance in Rome, under Julius II., when the Venues de Medici and other long lost productions of ancient art, were again brought to light; that inferior copies of it were multiplied with slight variations, but the original was not a coin but a tessera or die, struck by the first Jewish converts to Chris-

tianity, and worn by them as a pious memorial of their master; and finally, that the date was indicated by the Hebrew letter Aleph on the obverse,* which then, as well as now, represented the numeral 1, and indicated that it was struck in the first year after the resurrection.

"The obverse of the medal represents the head of our Saviour, as described in the letter said to have been sent by Lentulus to Tiberius; his hair divided after the manner of the Nazarenes, plain to his ears, and waving on the shoulders; his beard thick, not long, but forked, the face beautiful, and the bust fine; over the whole, the tunic falls in graceful folds. On the obverse is the Hebrew letter Aleph, representing the numeral 1,† and supposed to stand for the date. On the reverse, is this inscription on the field, in Hebrew—"The Messiah has reigned—he came in peace—and being made the light of man, he lives."

* In speaking of coins, the *obverse* means the principal face on which the head of the monarch is generally placed; the *reverse*, the opposite side, on which is generally some device. The whole surface is called the *field*; letters on the field are called the *inscription*; letters round the edge, the *legend*.

† Many learned modern Jews, to whom I showed the medal, concurred in this conjecture.

FOR THE FRIEND.

I send a few extracts from some passages of the life and death of the Earl of Rochester, written by his own direction, on his death-bed, by Gilbert Burnet, D. D., London, 1680; a work, says Dr. Johnson, "which the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety." However familiar this little book may be to some of the readers of the Friend, there are probably many who have not seen it, or have not read it lately; and in either case, a perusal of the following extracts can hardly fail to be both interesting and instructive. They are the chief parts of some discourses concerning morality and religion; and the arguments of Burnet for the truth of Christianity are so forcible and striking, and his manner at the same time so pleasing and attractive, that we cannot wonder if they were instrumental in producing the conversion of Rochester, practised as he was in the ways of his infidelity. There could scarcely, indeed, be found a more signal instance of true conversion; so sincere was he in his repentance, "that he was not unwilling to take shame to himself, by suffering his faults to be exposed, for the benefit of others;" having given it in charge to his biographer, "not to spare him in any thing which he thought might be of use to the living."

"As for the government of the world, says Burnet, if we believe the Supreme Power made it, there is no reason to think he does not govern it: for all that we can fancy against it is, the distraction which that infinite variety of *second* causes, and the care of their concerns, must give to the *first*, if it inspects them all. But as among men, those of weaker capacities are wholly taken up with some one thing, whereas those with more enlarged pow-

ers can, without distraction, have many things within their care; as the eye can, at one view, receive a great variety of objects, in that narrow compass, without confusion, so if we conceive the divine understanding to be as far above ours, as his power of creating and framing the whole universe is above our limited activity, we will no more think the government of the world a distraction to him; and if we have once overcome this prejudice, we shall be ready to acknowledge a providence directing all affairs; a care well becoming the great Creator.

"As for *worshipping* him, if we imagine our worship is a thing that adds to his happiness, or gives him such a fond pleasure as weak people have to hear themselves commended; or that our repeated addresses to overcome him through our mere impotency, we have certainly very unworthy thoughts of him. The true ends of religious worship come within another consideration, which is this; a man is never entirely reformed, till a new principle governs his thoughts. Nothing makes that principle so strong, as deep and frequent meditations of God, whose nature, though it be far above our comprehension, yet his goodness and wisdom are such perfections as fall within our imagination; and he that thinks often of God, and considers him as governing the world, and as ever observing all his actions, will feel a very sensible effect of such meditations, as they grow more lively and frequent with him; so the end of religious worship, either public or private, is to make the apprehensions of God have a deeper root and a stronger influence on us. The frequent returns of these are necessary; lest if we allow of too long intervals between them, that impressions may grow feebler, and other suggestions may come in their room. And the returns of prayer are not to be considered as favours extorted by mere importunity, but as rewards conferred on men so well disposed and prepared for them; according to the promises that God has made for answering our prayers; thereby to engage and nourish a devout temper in us, which is the chief root of all true holiness and virtue.

"It is true, we cannot have suitable notions of the divine essence; as, indeed, we have no just idea of any essence whatsoever, since we commonly consider all things either by their outward figure, or by their effects, and from thence make inferences what their nature must be. So, though we cannot frame any perfect image in our minds of the divinity, yet we may, from the discoveries God has made of himself, form such conceptions of him, as may possess our minds with great reverence for him, and beget in us such a love of those perfections as to engage us to imitate them. For when we say, we love God, the meaning is, we love that being that is holy, just, good, wise, and infinitely perfect; and loving those attributes in that object, will certainly carry us to desire them in ourselves. For whatever we love in another, we naturally, according to the degree of our love, endeavour to resemble it. In sum, the loving and worshipping God, though they are just and reasonable returns and expressions of the sense we have of his goodness to us; yet they are exacted of us, not only as a tribute to God, but as a mean to beget in us a conformity to his nature, which is the chief end of pure and undefiled religion.

"If some men have at times found out inventions, to corrupt this, and cheat the world, it is nothing but what occurs in every sort of employment, to which men betake themselves. Mountebanks corrupt physic; petty-foggers have entangled the matters of property; and all professions have been vitiated by the knaveries of a number of their calling."

"He (Rochester) said, they were happy that believed; for it was not in every man's power.

"And upon this we discoursed long about *revealed religion*. He said, he did not understand that business of inspiration. He believed the penmen of the Scriptures had hearts and honesty, and so writ; but could not comprehend how God should reveal his secrets to mankind. Why was not man made a creature more disposed for religion, and better illuminated? He could not apprehend how there should be any corruption in the nature of man, or a lapse derived from Adam. God's communicating his mind to one man, was the putting it into his power to cheat the world. For prophecies and miracles, the world had been always full of strange stories; for the boldness and cunning of contrivers meeting with the simplicity and credulity of the people, things were easily received; and being once received, passed down without contradiction. The incoherencies of style in the Scriptures, the odd transitions, the seeming contradictions, chiefly about the order of time, the cruelties enjoined the Israelites in destroying the Canaanites, circumcision and many other rites of the Jewish worship, seemed to him unsuitable to the divine nature; and the first three chapters of Genesis, he thought, could not be true, unless they were parables. This was the substance of what he objected to *revealed religion*, in general, and to the *Old Testament*, in particular.

"I answered, to all this, that believing a thing upon the testimony of another, in other matters, when there was no reason to suspect the testimony, chiefly where it was confirmed by other circumstances, was not only a reasonable thing, but it was the hinge on which all the government and justice in the world depended; since all courts of justice proceed upon the evidence given by witnesses; for the use of writings is but a thing more lately brought into the world. So then, if the credibility of the thing, the innocence and disinterestedness of the witnesses, the number of them, and the publicest confirmations that could possibly be given, do concur to persuade us of any matter of fact, it is a vain thing to say, because it is *possible* for so many men to agree in a lie, that therefore they *have* done it. In all other things, a man gives his assent when the credibility is strong on the one side, and there appears nothing on the other side to balance it. So, such numbers agreeing in their testimony to these miracles; for instance, of our Saviour's calling Lazarus out of the grave, the fourth day after he was buried, and his own rising again after he was certainly dead; if there had been never so many impostures in the world, no man can, with any reasonable colour, pretend this was one. We find, both by the Jewish and Roman writers that lived in that time, that our Saviour was crucified; and that all his disciples and followers believed certainly that he rose again. They believed this upon the testimony of the apostles, and of many hundreds who saw it, and died confirming it. They went about to persuade the world of it, with great zeal, though they knew they were to get nothing by it, but reproach and suffering; and by many wonders which they wrought, they confirmed their testimony. Now, to avoid all this by saying it is *possible* this might be a contrivance, and to give no presumption to make it so much as probable that it was so, is in plain English to say, *we are resolved, let the evidence be what it will, we will not believe it.*

"He said, if a man says he cannot believe, what help is there? for he was not master of his own belief; and believing was, at highest, but a probable opinion. To this I answered, that if a man will let a wanton conceit possess his fancy, against these things, and never consider the evidence for religion on the other hand, but reject it upon a slight view of it, he ought not to say he *cannot*, but he *will not* believe; and whilst a man lives an ill course of life, he is not fitly qualified to examine the matter aright. Let him grow calm and virtuous, and upon due application examine things fairly, and then let him pronounce according to his conscience, if, to take it at its lowest, the reasons on the one hand are not much stronger than they are on the other. For I found he was so possessed with the general conceit, that a mixture of knaves and fools had made all extraordinary things be easily believed, that it carried him away to determine the matter, without so much

as looking on the historical evidence for the truth of Christianity, which he had not inquired into, but had bent all his wit and study to the support of the other side. As for that, that believing is at best but an opinion, if the evidence be but probable, it is so; but if it be such that it cannot be questioned, it grows as certain as knowledge; for we are no less certain that there is a great town called Constantinople, the seat of the Ottoman empire, than that there is another called London. We as little doubt that Queen Elizabeth once reigned, as that king Charles now reigns in England. So that believing may be as certain, and as little subject to doubting as seeing or knowing.

"There are two sorts of believing divine matters; the one is wrought in us by comparing all the evidences of matter of fact, for the confirmation of revealed religion, with the prophecies in the Scripture; where things are punctually predicted some ages before their completion; not in dark and doubtful words, uttered like oracles, which might bend to any event, but in plain terms, as the foretelling that Cyrus by name, should send the Jews back from captivity, after the fixed period of seventy years; the history of the Syrian and Egyptian kings, so punctually foretold by Daniel, and the prediction of the destruction of Jerusalem, with many circumstances relating to it, made by our Saviour; joining these to the excellent rule and design of the Scripture in matters of morality, it is at least as reasonable to believe this as any thing else in the world. Yet such a believing as this is only a general persuasion in the mind, which has not that effect, till a man, applying himself to the directions set down in the Scriptures, (which, upon such evidence, cannot be denied to be as reasonable as for a man to follow the prescriptions of a learned physician, and where the rules are both good and easy, to submit to them for the recovering of his health,) and by following these, finds a power entering within him, that frees him from the slavery of his appetites and passions, that exalts his mind above the accidents of life, and spreads an inward purity in his heart, from which a serene and calm joy arises within him; and good men, by the efficacy these methods have upon them, and from the returns of their prayers, and other endeavours, grow assured that these things are true, and answerable to the promises they find registered in Scripture. All this, he said, might be fancy. But to this I answered, that as it were unreasonable to tell a man that is abroad, and knows he is awake, that perhaps he is in a dream, and in his bed, and only thinks he is abroad, or that, as some go about in their sleep, so he may be asleep still; so good and religious men know, though others may be abused by their fancies, that they are under no such deception; and find they are neither hot nor enthusiastic, but under the power of calm and clear principles. All this, he said, he did not understand; and that it was to assert or beg the thing in question, which he could not comprehend.

[To be continued.]

It is very surprising that praise should excite vanity: for, if what is said of us be true, it is no more than we knew before, and cannot raise us in our own esteem; if it be false, it is surely a most humiliating reflection, that we are only admired because we are not known; and that a closer inspection, would draw forth censure, instead of commendation. Praise can hurt only those who have not formed a decided opinion of themselves, and who are willing, on the testimony of others, to rank themselves higher than their merits warrant, in the scale of excellence.

ELIZA SMITH.

He that never extends his views beyond the praises or rewards of men, will be dejected by neglect and envy, or inflated by honours and applause. But the consideration that life is only deposited in his hands to be employed in obedience to a master, who will regard his endeavours, not his success, would have preserved him from trivial elations and discouragements, and enabled him to proceed with constancy and cheerfulness, neither enervated by commendation, nor intimidated by censure.

DR. JOHNSON.

To be sincere is to be wise, innocent, and safe.

ADVENTURER.

FOR THE FRIEND.

An address "to the Ocean" translated from the Spanish, published in the last number of "The Friend," brings to my recollection an address "to the Cataract of Niagara," from the same language, which, although not without its imperfections, I think equals the former both in sublimity and tender pathos. From the similarity of the address, I have been induced to suppose, they may be productions of the same pen.

VERUS.

12th Mo. 24, 1827.

NIAGARA.

From the Spanish of Jose Maria Heredia.

My lyre! give me my lyre! my bosom feels
The glow of inspiration. O, how long
Have I been left in darkness, since this light
Last visited my brow! Niagara!
Thou, with thy rushing waters, dost restore
The heavenly gift that sorrow took away.
Tremendous torrent! for an instant hush
The terrors of thy voice, and cast aside
Those wide involving shadows, that my eyes
May see the fearful beauty of thy face.
I am not all unworthy of thy sight,
For, from my very boyhood, have I lov'd,
Shunning the meaner track of common minds,
To look on Nature in her loftier moods.
At the fierce rushing of the hurricane,
At the near bursting of the thunderbolt,
I have been touched with joy; and when the sea,
Lash'd by the wind, hath rock'd my bark, and show'd
Its yawning caves beneath me, I have loved
Its dangers, and the wrath of elements.
But never yet the madness of the sea
Hath moved me, as thy grandeur moves me now.

Thou flowest on in quiet, till thy waves
Grow broken midst the rocks; thy current then
Shoots onward, like the irresistible course
Of destiny. Ah, terribly they rage!
The hoarse and rapid whirlpool's there! My brain
Grows wild, my senses wander, as I gaze
Upon the hurrying waters, and my sight
Vainly would follow, as toward the verge
Sweeps the wide torrent—waves innumerable
Meet there and madden—waves innumerable
Urge on, and overtake the waves before,
And disappear in thunder and in foam.

They reach—they leap the barrier—the abyss
Swallows, insatiable, the sinking waves.
A thousand rainbows arch them, and the woods
Are deafened with the roar. The violent shock
Shatters to vapour the descending sheets.
A cloudy whirlwind fills the gulf, and heaves
The mighty pyramid of circling mist
To Heaven. The solitary hunter near,
Pauses with terror, in the forest shades.

What seeks my restless eye? Why are not here,
About the jaws of this abyss, the palms?
Ah! the delicious palms, that on the plains
Of my own native Cuba spring and spread
Their thickly foliaged summits to the sun;
And in the breathings of the ocean air,
Wave soft beneath the Heaven's unspotted blue.

But no, Niagara, thy forest pines
Are fitter coronal for thee. The palm,
The effeminate myrtle, and frail rose, may grow
In gardens, and give out their fragrance there,
Unmanning him who breathes it. Thine it is
To do a nobler office. Generous minds
Behold thee, and are moved, and learn to rise
Above earth's frivolous pleasures; they partake
Thy grandeur, at the utterance of thy name.

God of all truth! in other lands I've seen
Lying philosophers, blaspheming men,
Questioners of thy mysteries; that draw
Their fellows deep into impiety;
And, therefore, doth my spirit seek thy face
In earth's majestic solitudes. Even here,
My heart doth open all itself to thee.
In this immensity of loneliness,
I feel thy hand upon me. To my ear,

The eternal thunder of the cataract brings
Thy voice, and I am humbled as I hear.

Dread torrent! that with wonder and with fear
Dost overwhelm the soul of him that looks
Upon thee, and dost bear it from itself,
Whence hast thou thy beginning? who supplies,
Age after age, thy unexhausted springs?
What power hath ordered, that, when all thy weight
Descends into the deep, the swollen waves
Rise not, and roll to overwhelm the earth?

The Lord hath opened his omnipotent hand,
Covered thy face with clouds, and given his voice
To thy down rushing waters; he hath girt
Thy terrible forehead, with his radiant bow.
I see thy never resting waters run,
And I bethink me how the tide of time
Sweeps to eternity. So pass off man—
Pass, like a noon day dream, the blossoming days,
And he awakes to sorrow. I, alas!
Feel that my youth is withered, and my brow
Ploughed early with the lines of grief and care.

FOR THE FRIEND.

A prospectus for publishing a newspaper in the *Cherokee Nation*, is one of the extraordinary circumstances of these eventful times, entitled to especial remark. It gives us pleasure, therefore, to introduce the editor's design, in his own neat and modest style, sincerely commending the enterprise to the patronage of our readers. Every attempt to illustrate the character, and elevate the condition of the remnant of the aboriginal proprietors of the land we occupy, who remain on the skirts of what is called civilization, ought, we think, to be embraced by those whose ancestors were so kindly received by their progenitors. This is peculiarly the duty of Pennsylvanians. The history of the Indian natives is full of interest; the truth—the whole truth of their case remains to be told. The wrongs dispensed to those people on this continent, from the first arrival of the northern colonists, more than two centuries ago, down to the recent dislodgment of an improving tribe at the south, have been as various as they were cruel. Add to the injuries heaped upon the Indian race, the grievous slavery of the Africans, which has defiled the same region, and you make up an amount of transgression, for which this nation must one day be brought to a formidable and fearful reckoning, if we really believe, as we profess to do, that "*justice and judgment are the habitation of God's throne.*" This may be considered energetic language, but it does not outstrip the facts which justify it. Men will not look the actual state of things full in the face; nothing is more wanting, in our country, than *moral courage*!

Neither expediency, the tyrant's plea, nor temporary policy, the frail argument of short-sighted statesmen; neither territorial expansion, at once the excuse of ambition and the food of avarice, nor the unconquerable appetite for individual gain, by direct and indirect oppression, will escape the consequences which they inevitably produce. None of these unsound foundations and false coverings can avail anything, at the tribunal of eternal truth and inexorable decision. As with individuals, so will it prove for nations—"Such as ye sow, such shall ye reap." But we must take leave of this subject for the present, to submit the promised prospectus.

CHEROKEE PHOENIX.

It has long been the opinion of judicious friends to the civilization of the aborigines of America, that a paper, published exclusively for their benefit, and under their direction, would add great force to the charitable means employed by the public for their melioration. In accordance with that opinion, the legislative authorities of the Cherokees have thought fit to patronize a weekly paper, bearing the above title, and have appointed the subscriber to take charge of it, as Editor. In issuing this *prospectus*, the Editor would by no means be too sanguine, for he is aware he will tread upon *untrodden ground*. Nor does he make any pretensions to learning, for it must be known, that the great and sole motive in establishing this paper, is the benefit of the *Cherokees*. This will be the great aim of the Editor, which he intends to pursue with undeviating steps. Many reasons might be given, in support of the utility of such a paper as that which is now offered to the public, but it is deemed useless. There are many true friends to the Indians, in different parts of the Union, who will rejoice to see this feeble effort of the Cherokees to rise from their ashes, like the fabled Phoenix. On such friends must principally depend the support of our paper.

The alphabet lately invented by a native Cherokee, of which the public have already been apprized, forms an interesting medium of information to those Cherokees who are unacquainted with the English language. For their benefit, Cherokee types have been procured. The columns of the Cherokee Phoenix will be filled, partly with English, and partly with Cherokee print; and all matter, which is of common interest, will be given in both languages, in parallel columns. As the great object of the Phoenix will be the benefit of the Cherokees, the following subjects will occupy its columns:

- 1st. The laws and public documents of the nation.
- 2d. Account of the manners and customs of the Cherokees, their progress in education, religion, and the arts of civilized life; with such notices of other Indian tribes, as our limited means of information will allow.
- 3d. The principal interesting news of the day.
- 4th. Miscellaneous articles, calculated to promote literature, civilization, and religion among the Cherokees.

In closing this short prospectus, the Editor would appeal to the friends of Indians, and respectfully ask their patronage. Those who have heretofore manifested a Christian zeal in promoting our welfare and happiness, will no doubt freely lend their helping hand.

(Signed) ELIAS BOULDERFOTT.

Terms, \$2 50 per annum, in advance.

P. S. All communications addressed to the editor at *New Echota*, Cherokee Nation, and post paid, will receive due attention.

October, 1827.

Temperance, and Cleanliness, with trust in Providence, the best antiseptic.

Those who remember the autumn of 1793, and the subsequent visitation of yellow fever in Philadelphia, will recollect the eagerness with which specifics against contagion were sought after. Perhaps the following prescription of that celebrated philanthropist and truly pious man, John Howard, may be considered the best after all.

"I have been frequently asked," says this great man, "what precautions I use to preserve myself from infection in the prisons and hospitals I visit. I here answer, next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells; and while thus employed, 'I fear no evil.'"—*State of the Prisons of England and Wales.*

Reproof should not exhaust its power upon petty failings.—*Tatler.*

THE ENGLISH CLASSIC, No. 3.

THE GUARDIAN, No. 135. Saturday, Aug. 15, 1713.

BY ADDISON.

—mea

Virtute me involve— *Hor. Lib. 3. Od. xxix. 54.*

—Virtue, though in rags, will keep me warm.

DRYDEN.

A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us. I know nothing so hard for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the soul under them, besides this single one, of our being conscious to ourselves that we do not deserve them.

I have been always mightily pleased with that passage in Don Quixote, where the fantastical knight is represented as loading a gentleman of good sense with praises and eulogiums. Upon which the gentleman makes this reflection to himself: How grateful is praise to human nature! I cannot forbear being secretly pleased with the commendations I receive, though I am sensible it is a madman that bestows them on me. In the same manner, though we are often sure that the censures which are passed upon us are uttered by those who know nothing of us, and have neither means nor abilities to form a right judgment of us, we cannot forbear being grieved at what they say.

In order to heal this infirmity, which is so natural to the best and wisest of men, I have taken a particular pleasure in observing the conduct of the old philosophers, how they bore themselves up against the malice and detraction of their enemies.

The way to silence calumny, says Bias, is to be always exercised in such things as are praiseworthy. Socrates, after having received sentence, told his friends, that he had always accustomed himself to regard truth and not censure, and that he was not troubled at his condemnation, because he knew himself free from guilt. It was in the same spirit that he heard the accusations of his two great adversaries, who had uttered against him the most virulent reproaches. Anytus and Melitus, says he, may procure sentence against me, but they cannot hurt me. This divine philosopher was so well fortified in his own innocence, that he neglected all the impotence of evil tongues which were engaged in his destruction. This was, properly, the support of a good conscience, that contradicted the reports which had been raised against him, and cleared him to himself.

Others of the philosophers rather choose to retort the injury by a smart reply, than thus to disarm it with respect to themselves. They show that it stung them, though, at the same time, they had the address to make their aggressors suffer with them. Of this kind was Aristotle's reply to one who pursued him with long and bitter invectives. "You," says he, "who are used to suffer reproaches, utter them with delight; I, who have not been used to utter them, take no pleasure in hearing them." Diogenes was still more severe on one who spoke ill of him: "Nobody will believe you when you speak ill of me, any more than they would believe me, should I speak well of you."

In these, and many other instances I could produce, the bitterness of the answer sufficiently testifies the uneasiness of mind the person was under who made it. I would rather advise my reader, if he has not in this case the secret consolation, that he deserves no such reproaches as are cast upon him, to follow the advice of Epictetus: "If any one speak ill of thee, consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee." When Anaximander was told, that the very boys laughed at his singing: "Ay," says he, "then I must learn to sing better." But of all the sayings of philosophers which I have gathered together for my own use on this occasion, there are none which carry in them more candour and good sense, than the two following ones of Plato. Being told that he had many enemies who spoke ill of him: "It is no matter," said he, "I will live so that none shall believe them." Hearing at another time, that an intimate friend of his had spoken detractingly of

The house built in 1712, was taken down in 1823 and a new and enlarged one erected on and near the same place.

FOR THE FRIEND.

In taking a retrospective view of the religious Society of Friends, and of the causes which have principally contributed to produce the mournful state of things now existing amongst its members, I have been fully persuaded that much of the unhappy defection has been occasioned by misrepresentation, sometimes, I fear, wilful and even malicious, but more generally, I would hope, arising from thoughtlessness.

There is one erroneous impression that has been industriously propagated through this medium, which I cannot permit to pass without casting in my mite to obviate the injurious consequences which now flow from it.

The leaders of the seceding party, and certain other persons, who, though not leaders, possess, in an eminent degree, the faculty of sowing discord amongst brethren, and exciting prejudices against *Friends*, have been at no small pains to disseminate the idea, that all those who have separated from the Society, are branded by Friends with the character of deists, infidels, unbelievers, &c. Thus a late writer in defence of the separatists, says, "They denounced as infidels, *all* who could not unite with them in these sentiments; they called them deists, wolves in sheep's clothing—false pretenders to religion and godliness, children of hell, &c." I am unwilling to soil the pages of the Friend with more of this offensive matter; but in the same essay we are told, that this was predicated "of *our* friends, that is, of about *eight tenths* of the Society." Amidst a crowd of exaggerations and unfair statements which are almost daily put into circulation, this might well be permitted to pass unnoticed, were it not for the effect which it is designed to produce, and which it might perhaps produce, on the minds of sincere and worthy Friends at a distance. It is for the sake of those who may not have ready access to the sources of correct information, that I feel it my duty to declare that these assertions are entirely incorrect. That many of the prominent preachers of the new sect teach doctrines incompatible with the Christian religion, and at variance with the Bible, is a fact established beyond the reach of refutation; and that these sentiments have been called deistical, and doctrines of infidelity, is not denied, for such they certainly are. The terms are perfectly appropriate to the subject, and the authority of some of the best writers may be adduced in support of their use.

The preachers who inculcate those doctrines, cannot be ignorant of these facts; but in order to direct the attention of their hearers from the real nature of the sentiments they are teaching, much clamour is raised respecting the harsh terms by which Friends designate them, and they most ingeniously and earnestly strive to identify *themselves* and their peculiar opinions, with *all* who manifest the least difference of opinion from those whom *they* charitably style "the ruling party," the "select conclave," "popes and cardi-

nals," "superstitious bigots," &c. Thus they endeavour to make common cause with their hearers, and declaim with great vehemence against "persecution," "tyranny," "oppression," "high-handed measures," &c. &c., while *they*, forsooth, are the *sole* advocates of "liberty of conscience"—"religious rights," and the uncontrolled sway of "the majority." All this may serve the present purpose, and carry on the deception for a time, but we believe there are amongst the seceders many serious and sober inquirers after truth, who, we sincerely hope, will not always be the subjects of such artful delusion.

I am far from supposing that all those who rank on the side of the new sect, have adopted the principles taught by their leaders. Indeed, I know there are many who have not; there are amongst them many well meaning and sincere persons, who, if they could but see the doctrines in their own naked deformity, stripped of the factitious gloss, and scriptural colouring, by which they are disguised, would turn from them with disgust and disapprobation. But unhappily, these exposures of the doctrines seldom meet their eye—they are surrounded by a circle in which they have little else than commendation of the preachers and their views; and to lull them more effectually, they are plied with reiterated complaints of the uncharitableness—the want of kindness—the intolerance and severity of those, who see and deplore the nature and consequences of the doctrines, and who cannot conscientiously withhold the expression of their dissent.

It is from the artful obscurity in which Elias Hicks and some of his associate ministers, have contrived to veil their preaching; and from their notorious refusal to give explicit and clear explanations of their real sentiments, that much of the difficulty has arisen. We all well remember the time, when some of his admirers roundly denied that he held those very opinions, which *they* themselves now openly avow, and we believe their denial was sincere; they could not suppose that he cherished such errors. In fact, it was not until after the exercise of a prolonged patience, that distinct, authentic, printed proofs of this fact, could be obtained. These proofs are now abundant; and could those who follow the preacher from personal partiality, or from general reverence of his sage appearance and ministerial character, be induced to give them a candid perusal, I am fully of the opinion, that a large proportion of his admirers, would unhesitatingly reject many of his favourite notions.

I would remark, too, that where certain opinions are pronounced to be deistical or anti-christian, and an assembly is warned against adopting them, if individuals who are present appropriate these epithets to themselves, and consider that *they* are alluded to by the speaker, who, probably, has not the slightest acquaintance with "eight tenths" of his hearers; it is strong presumptive evidence, that those individuals, in their own hearts, are conscious of having adopted the condemned doctrines, and stand guilty by their own confession.

It appears to me clear, that a large portion of those who have seceded, never have adopt-

ed the peculiar opinions of Elias Hicks, but have been introduced into their present separated state, by totally different causes, the most effectual of which is misrepresentation. Those of them who are conscious that this is the case, who can sincerely say they have not departed from the faith of their Christian predecessors, certainly injure themselves and those whom they have left, by supposing that *they* are accused of holding deistical or infidel doctrines. Such an accusation has never been brought against them. At the same time, they should remember, that we are enjoined in Holy Scripture to "try the spirits;" to "hold fast the form of sound words," and not be "driven about with every wind of doctrine, and cunning craftiness of men, whereby they lie in wait to deceive." It is our duty, therefore, seriously to inquire, what doctrines we do hold; inasmuch as the same high authority assures us, that "if any man preach any other gospel unto you than that ye have received, let him be accursed." This watchfulness and scrutiny is the more necessary, because the certain effect of hearing a long continued strain of erroneous preaching, however specious it may appear, is to swerve the mind from sound principles, and create a coldness toward the most precious truths of the gospel; and he, who, from general partiality, or from personal affection, voluntarily receives suspected doctrines without sifting them, cannot be acquitted of blame; while those who countenance them, after their real nature is exposed, do virtually adopt them as their own.

MENTOR.

To the Editor of the Friend.

Respected Friend—I have been much gratified with the perusal of the Essays of Luther, which have been inserted in several of the late numbers of the Friend. It appears to me to be of the highest importance, that the doctrines contained in the printed discourses of Elias Hicks, and his followers, should be contrasted with those which the religious Society of Friends has always believed since its first rise. The bare comparison will be sufficient to satisfy every dispassionate reader, that they are entirely incompatible with each other, and that it is unjust to charge upon the Society of Friends the unbelief of Elias Hicks. His doctrines equally contradict the testimony of the chosen disciples of our Lord, who were eye-witnesses of his divine majesty, and of the mighty miracles by which he confirmed his doctrines; and also those which the primitive Quakers promulgated, and in the support of which they endured a long scene of cruel persecution.

In the commencement of the unhappy schism which is now so fully developed, when Elias Hicks began openly to avow his anti-christian sentiments, his adherents confidently denied that he held the doctrines alleged against him. They accused his opponents of prejudice and persecution, because they dared to question the soundness of his faith; they contradicted the testimony of credible witnesses, who had heard him preach; asserting that "we did not understand him, and that he meant quite differently from what his expressions purported. In

dividuals, who were uneasy with his preaching, were invited to call upon him, and receive his explanations in private, which, it was asserted, would not fail to convince all that he was really sound and scriptural in his belief. There were instances, however, in which these private commentaries on his sermons failed to produce the promised satisfaction. I remember to have heard an individual state, that on relating to a friend of E. H. some exceptionable expressions which the latter had made in a public meeting, he replied with much earnestness, "Oh, but thou dost not understand him; he does not mean so." "Yes, he does mean so," (rejoined the narrator,) for I called on him, and inquired if that was his meaning, and he told me that it was." As the controversy progressed, the admirers of E. H. not only ceased to deny that he entertained these objectionable sentiments, but some of the more courageous among them began to avow them as their own. So that those who but a little while before denounced the objectionable doctrines, with apparent abhorrence, were now heard fearlessly advocating them. This appears to me a strong argument to prove, if proof were wanting, that the new sect hold doctrines entirely different from those of the Society of Friends.

Elated with the hope that the views of Elias Hicks would finally triumph, his adherents printed his discourses, and circulated them widely among the members of our Society. This was a source of considerable concern to many friends, who feared lest the minds of the undiscerning might be poisoned by the pernicious notions contained in them, and their faith in the truth as it is in Jesus be weakened or destroyed. Notwithstanding this effect may have been produced in some cases, yet there is reason to believe that the great Disposer of events will overrule the evil design to the confusion of its supporters, and make it subservient to the promotion of the kingdom and glorious character of our blessed and holy Redeemer. The "Sermons" are a standing monument of the infidelity of Elias Hicks, and his disciples. So widely are they disseminated, and so generally have they been read, that it will be impracticable for the party to free themselves from the charge of holding and approving the sentiments they contain. The new sect are virtually identified with him and his cause, however they may disclaim the appellation of Hicksites, and strive to make the world believe they are not his followers, and that they are not accountable for his sentiments, neither does he approve of their separation. This, and much more of the same character, may serve to deceive the ignorant; but the fact cannot be denied, or concealed, that they are a *distinct sect*, founded by Elias Hicks, holding his doctrines and virtually acknowledging him as their head. They have separated from the religious Society of Friends in doctrine and in practice, as is fully announced in their printed address of the fourth month last. And however they may now wish to hide their real situation, when the Society of Friends is raising its voice against their doctrines, and our Christian neighbours are awakened to a just sense of their pernicious tendency, a discerning public will not fail to distinguish them by their proper title, and to

free the Society of Friends from the odium of principles which they never held or believed. When the first volume of "Hick's Sermons" was printed, the Berean, a work very properly classed by Indiana Yearly Meeting amongst "pernicious publications," triumphantly announced it in these words: "we have looked over the book. It will make the traditional, outside Christian startle, and the dreamers, high priests, the scribes and pharisees of every denomination, to gnash their teeth; but the *great body of the Society* (on this continent) of which this *venerable minister* is a member, together with many other *unshackled minds*, will set their seals to the doctrines which it contains." Here they assume for themselves, and for the great body of the society of Friends, to set their seals to the *doctrines* which the volume contains, from what those quotations in the last number of the Friend were taken by Luther. The "*great body of Friends*," however, utterly reject and abhor the sentiment that our Lord Jesus Christ was *merely* the outward Saviour of the Jews, and could "have no hand in the salvation of the soul." They receive and firmly believe the testimony of good old Simeon, who waited for the consolation of Israel, when he took the holy child Jesus in his arms, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen *thy salvation*, which thou hast prepared before the face of *all people*; a light to lighten the *Gentiles*, and the glory of thy people Israel;" which accords with the ancient prediction, "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee a light to the *Gentiles*, that thou mayest be *my salvation to the end of the earth*." Our Lord himself also declared, "No man knoweth the Father but the Son, and he to whom the Son will reveal him;" and again, "I am the way, the truth, and the life: *no man* cometh unto the Father *but by me*." Hence, says Robert Barclay, "he is fitly called the Mediator betwixt God and man: for having been with God from all eternity, being himself God, and also in time partaking of the nature of man, *through him* is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies."

After expressing the hope that Luther will proceed with his extracts, and referring him to the printed discourses of John Comly, Thomas Wetherald, Edward Stabler, Edward Hicks, and Jesse Kersey, preached at the separate meetings held at the Hall and Green street, in which he will find sentiments corresponding with those of Elias Hicks, I shall close this communication with a paragraph contained in an epistle issued in the year 1715, by the three monthly meetings of Philadelphia, and signed on their behalf by James Pemberton, John Elliot, John Parrish, William Savery, Daniel Drinker, and Jonathan Evans.—"And here let us caution all to beware how they suffer their minds to be drawn away by the vain philosophy of this world, from the glorious, divine, and most consolatory faith in our Lord Jesus Christ, the only Mediator and Redeemer. Many have been the attempts of men of corrupt minds, by artful publications and falla-

cious arguments, to deceive the unguarded, and rob them of that inestimable treasure, the *hope of salvation through the Son and Sent of God*. These deluded agents of the enemy of your souls' peace, would involve you in the deepest misery and distress, if given place to; we beseech you, therefore, wisely to reject, and bear, at all times, a faithful testimony against their insinuations."

Respectfully,

N. S.

FOR THE FRIEND.

The accounts of voyagers and travellers who have visited the regions approximating to the north pole, abound with allusions to various beautiful phenomena and novel appearances, peculiar to those high latitudes. The following, derived from "Scoresby's Arctic Regions," appeared to me to combine so much vivid and picturesque description, that I thought it might be acceptable to many of the readers of "The Friend."

DECEPTION OPTICAL.

"Spitzbergen and its islands, with some other countries in the arctic circle, exhibit a kind of scenery which is altogether novel. The principal objects which strike the eye, are innumerable mountainous peaks, ridges, precipices, or needles, rising immediately out of the sea, to an elevation of three or four thousand feet: the colour of which, at a moderate distance, appears to be blackish shades of brown, green, gray, and purple; snow or ice in striz or patches, occupying the various clefts and hollows in the sides of the hills, capping some of the mountainous summits, and filling with extended beds, the most considerable valleys; and ice of the glacier form, occurring at intervals, all along the coast, sometimes in prodigious accumulations. The glistening or vitreous appearance of the iceberg precipices; the purity, whiteness, and beauty, of the sloping expanse, formed by their snowy surfaces; the gloomy shade presented by the adjoining or intermixed mountains and rocks, perpetually covered with "a mourning veil of black lichens," with the sudden transitions into a robe of purest white, where patches or beds of snow occur, present a variety and extent of contrast, altogether peculiar, which, when enlightened by the occasional ethereal brilliancy of the polar sky, and harmonized in its serenity with the calmness of the ocean, constitute a picture both novel and magnificent. There is, indeed, a kind of majesty not to be conveyed in words, in these extraordinary accumulations of snow and ice in the valleys, and in the rocks above rocks, and peaks above peaks, in the mountain groups, seen rising above the ordinary elevation of the clouds, and terminating occasionally in crests of everlasting snow, especially when you approach the shore under shelter of the impenetrable density of a summer fog; in which case, the fog sometimes disperses like the drawing of a curtain, when the strong contrast of light and shade, heightened by a cloudless atmosphere and powerful sun, bursts on the senses, in a brilliant exhibition, resembling the productions of magic.

"To this strong contrast of light and shade, with the great height and steepness of the mountains, is to be attributed a remarkable deception in the apparent distance of the land. Any strangers to the arctic countries, however well acquainted with other regions, and however capable of judging of the distance of land generally, must be completely at a loss in their estimations, when they approach within sight of Spitzbergen. When at the distance of twenty miles, it would be no difficult matter to induce even a judicious stranger to undertake a passage in a boat to the shore, from a belief that he was within a league of the land. At this distance, the portions of rock and patches of snow, as well as the contour of the different hills, are as distinctly marked, as similar objects in many other countries, not having snow about them, would be at a fourth or a fifth part of the same distance. Not, indeed, strangers only, but

persons who have often been to Spitzbergen, such as the officers and seamen of the whale ships, have not unfrequently imagined, that their ships could not stand an hour towards the land, without running aground; and yet, perhaps, the ship has sailed three or four hours directly 'in shore,' and still been remote from danger. This is a fact which I have seen realized among my own officers repeatedly. There are circumstances, indeed, when, by a slight change in the density of the atmosphere, a ship, after sailing towards the land for some hours, may appear to be as far off as at first. Thus, in clear weather, the high land of Spitzbergen is perfectly well defined, and every thing on it appearing distinct, when at the distance of forty miles. If, after sailing five hours towards the shore, from this situation, at the rate of four or five knots per hour, the atmosphere should become a little hazy, or even only dark and cloudy, the land might appear to be farther distant than before. Hence, we can account, on a reasonable ground, for a curious circumstance related in a Dutch voyage, undertaken for the recovery of the lost colony of Greenland, by Mogens Heinson. This person, who passed for a renowned seamen in his day, was sent out by Frederick II., king of Denmark. After encountering many difficulties and dangers from storms and ice, he got sight of the east coast of Greenland, and attempted to get to it; but, though the sea was clear of ice, and the wind favourable, and blowing a fresh gale; he, after proceeding several hours, without appearing to get any nearer the land, became alarmed, tacked about, and returned to Denmark. On his arrival, he attributed this extraordinary circumstance, magnified, no doubt, by his fears, to his vessel having been stopped in its course by some loadstone rocks hidden in the sea."

FOR THE FRIEND.

The wide departure from the pure doctrines of the Christian religion, has been cause of great anxiety to the pious, at almost every period since its first promulgation. We often hear lamentations for the inroads that are made upon the orthodox belief of the divinity of Christ our Saviour, by Arians, Socinians, and Unitarians, as though there were danger of the downfall of that Church, against which, it was declared by Truth himself, "that the gates of hell should never prevail." Notwithstanding the exertions, for many years past, of a zeal and perseverance worthy of a better cause, the number of those who have been brought to embrace Socinianism in our country, is comparatively small.

Attempts have been made, at different periods of the Church, to introduce this as the genuine doctrine of Christianity. Every new attempt has been attended with violence; but as they have always proved abortive, we may trust, under Providence, that they always will continue to prove so.

The abettors of this doctrine, at the present time, both those in the Society of Friends, and those that have seceded from it, are confident of success. They profess to have made great advancement. They think they have discovered something new; that Christians have, through all ages, been fettered down by "tradition;" that a belief in the divinity of Christ is traditional; and that the atonement, as taught by the prophets, by Christ and his apostles, and as fully believed in by our early Friends, is absurd and ridiculous, and ought to be rejected in this enlightened age. But if they would read the history of the Society, or call to memory a variety of events within their own recollection, they would find that their boasted discoveries were not so new as they

seem to imagine. The same doctrines were espoused with much confidence by many of the Society in Ireland, towards the close of the last century. What was the result? They not only left the Society, but eventually relinquished all those distinctive marks, by which the members of it are recognised. The leader of this party, who pretended to a greater degree of light than his brethren, in the course of a few years, not only denied the influence of the Holy Spirit, but confessed that it was a mere delusion that ever induced him to preach it. About the same time, Hannah Barnard attempted to introduce the same principles among Friends when on a religious visit to Great Britain. When it was discovered by Friends in England that she held Socinian views, they hastened her return home, and soon after her arrival, her monthly meeting testified against her, in consequence of the unsoundness of her doctrines. Friends were, at that time, unitedly opposed to her doctrine; others are now starting up, as if ignorant of all these things, and are making another desperate attempt to engraft Socinianism upon Quakerism. They profess to have discovered new, and very important principles—principles which are to be a great blessing to the Christian church! But as these principles are built on a sandy foundation, they must fall. No doctrine will stand, that is not built on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone.

To all who place any reliance on scripture testimony, the following proofs of the divinity of Christ must be conclusive.

Isa. viii. 13, 14. "Sanctify the Lord of Hosts himself, and let him be your dread; and he shall be for a sanctuary, but for a *stone of stumbling and rock of offence* to both houses of Israel."

1 Pet. ii. 7, 8. "The stone which the builders disallowed, the same is made the head of the corner, and a *stone of stumbling and rock of offence*."

The appellations of *stone of stumbling and rock of offence*, are given by the prophet to the Lord of Hosts; and the same terms are applied by the apostles to Jesus Christ; therefore Christ is Jehovah, the Lord of Hosts, the one true and living God.

Isa. vi. 5. "Mine eyes have seen the King, the Lord of Hosts."

John xii. 41. "These things said Esaias, when he saw his (Christ's) glory, and spake of him."

Here again we have the appellation of Lord of Hosts used by Isaiah, and the same prophecy commented upon by John; and applied by Jesus Christ. Therefore the only inference, on the fair principles of reasoning, is that Jesus Christ is the Lord of Hosts.

Isa. xlv. 6. "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, *I am the first, and I am the last*, and besides me there is no God."

Rev. xii. 13. "*I am Alpha and Omega*, the beginning and the end, the first and the last."

The terms first and last are applied to God; but Jesus applies those very terms to himself, therefore he is God.

Psal. xlv. 6. "Thy throne, O God, is for ever and ever."

Heb. i. 8. "But unto the Son he saith, thy throne, O God, is for ever and ever."

Here the inference is the same as before, unless the psalmist and apostle are both mistaken.

Isa. vii. 14. "Behold a virgin shall conceive, and bear a son, and shall call his name *Immanuel*."

Mat. i. 23. "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name *Immanuel*, which, being interpreted, is *God with us*."

Ezek. xxxiv. 23. "And I will set up one shepherd over them, and he shall feed them; even my servant David, and he shall feed them, and he shall be their shepherd."

John x. 11. "I am the good shepherd; the good shepherd giveth his life for the sheep."

Psal. lxxviii. 56. "They tempted and provoked the *most high God*."

1 Cor. x. 9. "Neither let us tempt *Christ*, as some of them also tempted."

I believe no one who has any regard for the authority of Scripture, will deny that the two latter passages allude to the rebellion of the Israelites in the wilderness. Either, therefore, Christ must have been God, or the psalmist and the apostle must have been in error.

Isa. liv. 5. "Thy Maker is thy *husband*, the Lord of Hosts is his name."

John iii. 29. "He that hath the *bride* is the *bridegroom*."

The following passages are quoted without their correspondence, but their application is so evident, that I give them as convincing proofs of the divinity of our blessed Redeemer.

1 John y. 20. In this passage our Saviour is called the "*true God*."

Tit. ii. 13. "The great God." Rom. ix. 5. "Over all, God blessed for ever."

Jer. xxii. 6. In speaking of Christ, the prophet calls him, "the *Lord our righteousness*."

Isa. ix. 5. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called *Wonderful*, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace; and of the increase of his government there shall be no end."

John. v. 21. "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will."

Mat. xiv. 23. "Then they that were in the ship came and worshipped him."

Isa. xliii. 11. I am the *Lord*, and besides me there is no *Saviour*." The apostles style Jesus Christ "*Lord and Saviour*."

If he sustained no higher character than a man, would it not be blasphemy to give him such appellations? Would a pious man, who is in possession of his faculties, call his fellow man his *Lord* and his *God*? Would he fall down and worship him? and would he to whom such an act of devotion was shown, if he were a good man, and laid claim to no higher character, not reprove one who should manifest such fanaticism? But we find that when worship was performed to Christ, he forbade them not.

When Cornelius fell down and worshipped *Peter*, he raised him up, and forbade it, saying, "*I am but a man*." When the inhabitants of Lystra attempted to pay divine honours to

Paul and Barnabas, what course did they pursue? Did they encourage such an act of devotion? or did they not shrink with horror from so impious a thought as that of robbing their divine Master of what they considered peculiarly his due? When the Jews called upon Christ to reprove his disciples and the multitude, because they cried Hosannah to the Son of David before him, and showed the most ardent feelings of reverence, so far from forbidding it, he assured them that "if these should hold their peace, the very stones of the street would cry out."

In the first chapter of John, the "word" is applied both to Christ and to God.

In that last memorable conversation of Christ with his disciples, before his crucifixion, commencing at the 14th chapter of John, and ending with the 16th, *Christ* and the *Father* are used several times synonymously. Philip says, "Show us the Father and it sufficeth us." Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen *me*, hath seen the *Father*; and how sayest thou then, show us the *Father*?" In one place he says, "I will pray the Father, and he will give you another Comforter." And in another, "If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you."

In the following passages they are also used in reference to our Lord Jesus Christ.

Eph. iv. 32. "Forgiving one another, even as God, for Christ's sake, hath forgiven you."

Col. iii. 13. "Forgiving one another, even as Christ forgave you."

1 Cor. viii. 6. "To us there is but one God, the Father."—John xx. 28: Thomas calls *Christ* his *Lord* and his *God*. The argument therefore must run thus: "There is but one God;" but Jesus Christ is "Lord and God;" therefore he is the *one God*. PHIPPS.

West Chester, N. Y. 1 mo. 3d, 1828.

WILLIAM PENN.

It has not been much the practice in the Society of Friends to eulogize their most eminent characters, farther than a suitable exhibition of their exemplary lives, and devotedness in the cause of religion and virtue, might be subservient to the good of others. But the disposition increasingly prevalent among enlightened men throughout the civilized world, properly to appreciate the claims of William Penn to be placed among the most distinguished benefactors of the human race, cannot be viewed with indifference by the members of that Society. We have, therefore, thought, that in placing upon our pages the following short notice of the monument recently erected to mark the site of his celebrated treaty with the Indians, there would be a propriety in annexing the additional testimony of two of our most distinguished fellow citizens in his favour.

For many generations, the spot where the grand council of the founder of Pennsylvania and the Indians was held, was designated by a great elm tree; but this stately and ancient landmark, so long an object of respect, was pros-

trated during a storm, in 1810. The connection of this tree, situated on the west branch of the Delaware, at *Shackmaxon*, (now Kensington,) with the site of the treaty, has been satisfactorily shown by Roberts Vaux, in his memoir in the Historical Transactions.

To rescue the locality from oblivion, a committee of the Penn Society, by authority of the same, and with the consent of the proprietors of the soil, the heirs of the late Matthew Vandusen, have caused a marble monument to be erected on the spot, bearing the following inscription, viz.

On the North.
TREATY GROUND
OF
WILLIAM PENN
AND THE
INDIAN NATIVES,
1682.
UNBROKEN FAITH.

On the West.
PLACED BY THE
PENN SOCIETY,
A. D. 1827,
TO MARK THE SITE
OF THE
GREAT ELM TREE.

On the South.
WILLIAM PENN.
BORN 1644.
DIED 1718.

On the East.
PENNSYLVANIA.
FOUNDED
1681,
BY DEEDS OF PEACE.

Thomas Jefferson, in a note to P. S. Duponceau, on the subject of the Commemoration of the Landing of William Penn, on the American shore, expresses himself thus:—

"He learns with sincere pleasure, that a day will at length be annually set apart for rendering the honours so justly due to the greatest lawgiver the world has produced; the first, either in ancient or modern times, who has laid the foundation of government in the pure and unadulterated principle of peace, of reason and right; and in parallelism with whose institutions, to name the dreams of a Minos, or Solon, or the military and monkish establishments of a Lycurgus, is truly an abandonment of all regard to the only legitimate object of government, the happiness of man."

Dated Monticello, Nov. 16th, 1825.

Vide *Poulson's Daily Adv.* Oct. 28, 1826.

James Madison, in a note on the foregoing subject, dated Montpellier, Nov. 12, 1825, says:—

"Pennsylvania may well be proud of such a founder and lawgiver as William Penn, and an obligation be felt by her enlightened citizens, to cherish by commemorations of his exalted philanthropy, and his beneficent institutions, their expanding influence in the cause of civil and religious liberty."

* He might have added, Moses only excepted.

ACCOUNT OF DRINKER.

Edward Drinker was born in a cottage, in 1680, on the spot where the city of Philadelphia now stands, which was inhabited at the time of his birth by Indians, and a few Swedes and Hollanders. He often talked of picking blackberries, and catching wild rabbits, where this populous city is now seated. He remembered William Penn arriving there his second time, and used to point out the spot where the cabin stood in which William Penn and his friends were accommodated on their arrival.

The life of this aged citizen is marked with circumstances which perhaps never befel any other individual. He saw the same spot of earth in the course of his own life, covered with wood and bushes, the receptacle of wild

beasts, and birds of prey, afterwards become the seat of a great city, not only the first in wealth and in arts in America, but equalled by few in Europe. He saw great and regular streets where he had often pursued hares and wild rabbits; he saw fine houses raised upon morasses, where he used to hear nothing but the croaking of frogs; great wharves and warehouses where he had so often seen the Indian savages draw their fish from the river; and that river afterwards full of great ships from all parts of the world, which, in his youth, had nothing bigger than an Indian canoe; and on the spot where he had gathered berries, he saw their city-hall erected, and that hall filled with legislators, astonishing the world with their wisdom and virtue. He also saw the first treaty ratified between the united powers of America, and the most powerful prince of Europe, with all the formality of parchment and seals, and on the same spot where he before saw William Penn ratify his first and last treaty with the Indians. And to conclude, he saw the beginning and end of the British empire in America. He died on the 17th of November, 1782, aged 103 years.

*Natural History.—Remarkable Fact.—*A party of gentlemen from Bombay, one day visiting the stupendous cavern of Elephanti, discovered a tiger's whelp, in one of the obscure recesses of the edifice. Desirous of kidnapping the cub, without encountering the fury of its dam, they took it up hastily and cautiously, and retreated. Being left entirely at liberty, and extremely well fed, the tiger grew rapidly, appeared tame and fondling as a dog, and in every respect entirely domesticated. At length, when it had attained a vast size, and, notwithstanding its apparent gentleness, it began to inspire terror by its tremendous power of doing mischief, a piece of raw meat, dripping with blood, fell in its way. It is to be observed, that, up to that moment, it had been studiously kept from raw animal food. The instant, however, it had dipped its tongue in blood, something like madness seemed to have seized upon the animal; a destructive principle, hitherto dormant, was awakened; it darted fiercely, and with glaring eyes, upon its prey, tore it with fury to pieces, and, growling and roaring in the most fearful manner, rushed off towards the jungles.

Coal Trade of the Schuylkill.—Shipments of Coal from Mount Carbon to Philadelphia,

	tons.
Per last Report,	1392 boats carrying 21,256
Additional to Dec. 27,	5 do. do. 108
Total of Anthracite Coal from Mount Carbon, in 1827, and no more is expected this season. The water is intended to be drawn off part of the canals, for the winter, in a few days. Four boats, with coal included in the above, and three boats, with 900 bbls. flour, have arrived this day, at Scull's Wharf, and its vicinity, and one or two boats may be sent up the river to-day, with loading. Lehigh has sent from Mauch Chunk, in 1827, 30,308 From all other places, have been sent, in 1827, 1,339	

Total, Dec. 31, 1827,

62,908

THE FRIEND.

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FOR THE FRIEND. THE ALBIGENSES.

The extent of our obligations to the great German reformer, cannot, perhaps, be easily overrated; yet, it were doing injustice to a numerous and persecuted people, to ascribe to him the praise of having first successfully inculcated protestant doctrines in opposition to the errors of the Roman Church. At least three centuries before the birth of Luther, these doctrines were openly professed in the valleys of Languedoc and of Piedmont, and on the plains of Bohemia. The simplicity of their lives, and their constancy under suffering, are, of themselves, sufficient to fix our attention on these early asserters of a purer faith; but a more tragical interest is given to their history, by the fate which the profession of that faith drew upon them.

The different names of Albigenes in France, of Vaudois or Valdenses in Piedmont, and perhaps of Paterini or Cathari* in Italy, seem to have designated sects having a common origin, who, rejecting the authority of the Roman see, held the same tenets, and were equally the objects of persecution and calumny. The period from which we are to date the promulgation of their doctrines in Europe is not now easy to determine. While, according to some, they were founded by a native of Lyons in the twelfth century, others please themselves by referring their origin to the early ages of Christianity, or to the preaching of the apostle Paul himself. The opinion of Mosheim, however, which is confirmed by the more recent researches of the distinguished Muller, may, perhaps, be received as the most plausible. According to these writers, the persecution of the Paulicians, an obscure Christian sect, by the eastern emperors, in the ninth century, opened the way for the introduction of the reformation into Europe. Forced to seek refuge in Bulgaria, or under the more tolerant caliphs in Syria and Armenia, these people engaged extensively in commerce, and thus diffused a knowledge of their principles along the valley of the Danube, and ultimately into Bohemia on the one hand, and throughout France and Spain on the other. Their faith, once established in Languedoc, made many proselytes from the extremities of Catalonia to those of Lombardy, and in the latter country, under the protection of

* Albigenes from Albi, a town of Languedoc; Vaudois and Valdenses from Vaux and Vallia, a valley; Paterini from *Pati*, to suffer, as expressing their devotedness; and Cathari, from the Greek, equivalent to the term Puritans.

the free cities, jealous of any encroachment on their privileges by the holy see, they were suffered to remain for a time unmolested. Obscure in their origin, and unobtrusive in their habits, they do not seem to have attracted the notice of the church until towards the close of the twelfth century, and even then their opponents confined themselves to misrepresentations of their doctrines, or to accusations of gross immorality. So confidently indeed have the former been repeated, that even protestants have hesitated to acknowledge them as believers; and it was not until Luther and his friends had communicated with the survivors of these persecuted sects, that they could divest themselves of the prejudices thus acquired. Having read their confession of faith, however, they could no longer doubt, and one of the Swiss reformers thus expresses the cordiality with which he received them as fellow Christians: "We yield humble and hearty thanks to our merciful Father, who hath called you to so great a light in this age, even in the midst of that deep darkness which is spread throughout the whole world, and the unlimited power of antichrist." "The father of our Lord Jesus Christ," adds this truly apostolic writer, "hath blessed you with a spiritual benediction, so that if you persist in his grace, he has in store greater treasures for you wherewith he will enrich you withall, and make you perfect, that you may grow to the full measure of the inheritance of Christ." Such was the testimony which was borne by the early protestants to the purity of that faith which had been handed down, from father to son, through every extremity of persecution, and in conformity with such a faith, were the lives of these simple and devoted people. It is, indeed, a singular and interesting fact, that the very agents of their enemies, who had been sent among them to obtain matter of calumny, were compelled to bear the strongest evidence to the purity of their lives. "As touching their life and manners," says a catholic opponent, "they have always been sound and unimpeachable, without reproach or scandal amongst men, giving themselves, to their power, to the observation of the commandments of God." In the beginning of the 13th century, pope Innocent III., alarmed at the progress of the heresy of the Albigenes, invited the aid of two fellow labourers in the great work of their extermination. To St. Francis, a native of Italy, was assigned the task of converting the unbelievers by the force of persuasion and example; to St. Dominick, a Spaniard, the less pleasing employment of pursuing them with fire and sword. While scripture and reason were on one side, and power on the other, it could not long be doubtful which of the two would prove the most useful coadjutor of the pope.

Decorated with the title of inquisitor, although not as yet clothed with all the powers which were shortly after assigned to that terrible office, Dominick commenced preaching a crusade against the unfortunate Albigenes in the year 1206. It was then, for the first time, that Christians were called upon by their nominal head, to make common cause in a war against their fellow believers; and to this unnatural conflict they were urged by the promise of all the indulgences which had heretofore rewarded their victories over the infidels in the Holy Land. The Albigenes, who then numbered among themselves several of the nobles, and a large proportion of the population of Languedoc, were protected for a time by the count de Toulouse, but, unable to oppose adequate resistance to the hordes of banditti, who, stimulated by the promise of the rich lands of the victims, poured in upon that unhappy country; he made his submission to the church, and they were left to their fate. For a time they successfully defended themselves against the army of the cross, as these freebooters were profanely termed; but, at length, towns and castles yielded one after another, to the numbers of their invaders, and Languedoc became the scene of cruelties, the details of which are related with triumph by cotemporary writers, but passed over in silence, or alluded to with disgust, by later historians. When the city of Beziers, after a long resistance, had at length surrendered to the invading army, some of the leaders inquired how they should distinguish the heretics from the catholics in the impending massacre. "Let them perish," said a monk, "the Lord will know those that are his," and the slaughter was universal. Upwards of sixty thousand persons are said to have been killed on this occasion, and when the army of the cross retired, not a house was left standing—not an individual alive. But we will no longer dwell upon these dreadful scenes; and, if we have adverted to them, it has been with a view, the more clearly to indicate the constancy of a people, who, in the midst of such horrors, could not be induced to forsake the faith of their fathers. It is related of St. Dominick, that in the prosecution of his design of extirpating the heretics of Languedoc, he traversed fearlessly and without a guard, the territory which he had stained with the blood of so many of its innocent inhabitants, and that falling into the hands of the Albigenes, the latter, astonished at his boldness, and unwilling to become the executioners of their terrible, but defenceless enemy, permitted him to continue his journey without molestation. Such were the people upon whom a profligate and ambitious chief had let loose an army of robbers, collected from the galleys and jails of Europe. Left to meet the shock unaided, and

assailed by an enemy whose numbers seemed to have no limits, the unhappy Albigenses were driven from one fastness to another, chief after chief was slain in battle, or met a more dreadful death at the hands of the executioner, yet the little band of fugitives steadily refused to make any compromise of their faith. One by one they fell into the hands of their enemies—the whole race was exterminated; and for three centuries, not a voice was heard among the beautiful valleys of Languedoc to testify to that faith, for which they had suffered unto death. Such is the brief and very imperfect sketch of the earliest martyrs to the protestant faith. We propose, on another occasion, to trace as briefly the history of their brethren the Waldenses. P. Q.

AGRICULTURAL ENTERPRISE.

If a correct inference may be drawn from the effect upon our own minds, the article below will be read with a peculiar relish. It exemplifies, in a striking manner, the vast amount of good which may be accomplished by the resolute and judicious application of a vigorous intellect, to useful and practical purposes; and it ought to operate as an encouragement and incitement to others. The gratification will be enhanced, to most of our readers, from the circumstance that the individual who achieved this astonishing transformation of an unproductive "wilderness into a fruitful field," was a descendant of Robert Barclay, the Apologist, and that the Ury here mentioned, was the place of that illustrious man's nativity, and his residence during the greater part of his life.

The Barclay family has produced several individuals, eminent in different departments, and might furnish materials for an interesting memoir, which we should be pleased that some one of our gifted contributors would prepare for our columns.

An article in the Quarterly Review, for October, 1827, on "Agriculture and Rent," contains the following, as one of several specimens to show that the prosperity and wealth of the British empire do not, exclusively or principally, originate in its manufacturing and commercial industry.

"In a district where a host of eager imitators and rivals have subsequently raised themselves to distinction as cultivators, no man deserves more honourable mention than the late Mr. Barclay, of Ury, in Kincardineshire. Naturally gifted with a frame of body unusually powerful and athletic, and with a mind ardent, vigorous, and comprehensive, he applied his great energies to the pursuits of agriculture, with a degree of perseverance and success which had been seldom equalled—never surpassed. In the year 1760, he succeeded his father in the estate of Ury, which lies on both sides of the water of Cowie. At that time there was, except a few old trees around the mansion house, scarcely a single shrub of any value on the whole property. The Cowie, running about three miles through the lands of Ury, had, in the lapse of ages, worn for itself a deep channel.—Through the whole extent of this course, springs of water from the circumjacent grounds were continually oozing to the banks, where they formed marshes and quagmires; which, from time to time, bursting, were precipitated by land slips into the river. Thus, every year, the river made encroachments upon the overhanging banks, from which pieces periodically slipped into the stream, to be washed away and swept into the sea. These banks, in their natural state, merely produced a few alders of little value, and some coarse aquatic plants, useless, even had they been accessible, as food for cattle. The banks

of this river, throughout the whole length of the property, shelve towards the stream in a way that renders them much too steep for tillage. They extend in some places thirty, in others one hundred yards from the edge of the stream to the top of the declivity; on a mean average taken at the base, both sides are found to extend about one hundred yards in breadth, which being multiplied by the length of the channel, (three miles,) form a hollow dell, containing fully one hundred acres. Soon after his succession, Mr. Barclay undertook to improve a tract, which, since the beginning of time, had been thus unprofitable to the owners, and useless to the public. He drained the swamps of the banks, and planted the whole with deciduous trees, with oak, ash, and elm. These are abundantly sheltered by the natural warmth of the hollows, which is rendered still more mild from its various windings, occasioning one part to be continually protected, under the cover of another, from whatever quarter the wind may blow. Nothing can now exceed the prosperous state of this beautiful plantation. Many of the trees are already fifteen or twenty inches in diameter, and from thirty to forty feet in height below the branches. The whole, amounting, perhaps, to 400,000 trees, thrive exceedingly; and there is every rational prospect that 100,000 at least, will arrive at complete maturity. The ultimate value must be very great. In less than thirty years hence, the timber on this tract of 100 acres, originally barren and unproductive, will probably be worth more than the whole of the arable part of the Ury estate. Nor must it be forgotten that in addition to the direct profit which the owner will, in the end, derive from this plantation, it forms an effectual barrier for his lands, against the formerly continual and most destructive ravages of the Cowie. The arable land had been divided into a number of small farms; each tenant having a right of pasturage on the contiguous hills. The tillage was very superficially performed, with imperfect implements. Almost every field was encumbered with obstructions of one kind or other; such as pools of stagnant water, quagmires, where the cattle were continually in danger of losing their lives; but, above all, stones, which abounded, not merely on the surface, but through the whole depth of the soil. There were no enclosures. No lime was used as a manure. The only crops grown were bear and oats. There was no cart, nor wheel carriage of any kind; nor was there a road, upon which, had they existed, they could have been used. No spot could have been pointed out, abounding more in the evils and inconveniences of the ancient system of tillage, or enjoying fewer of the advantages of modern husbandry, than the lands of Ury. On succeeding to this estate, Mr. Barclay, who had acquired correct ideas of husbandry on the well cultivated plains of Norfolk, set about its improvement, with a spirit determined to overcome every obstacle. For this purpose, in addition to the lands already in the occupation of the family, he took into his own management all the farms in the vicinity of the mansion, as the leases expired. The estate of Ury consists of about 1900 acres, 1000 of which he planted with timber, the value of which is now estimated at £100,000. The whole of what was originally in tillage, never exceeded 450 acres; this portion he rendered infinitely more productive, by an improved system of husbandry; and by enclosing, draining, removing stones, and filling ponds, he reclaimed the remaining 450 acres from a state of barrenness and waste, and rendered them in a high degree fertile and productive. And the result of these efforts appears to be, that an estate which, when this gentleman succeeded to it, would not have let for more than £200, is now estimated at £1800 per annum, independently of the value of its woods and plantations."

In the same article it is estimated that the quantity of land enclosed in the several reigns, is as follows:

In the reign of Queen Anne, -	1,438 acres.
George I. -	17,660
George II. -	318,776
George III. -	5,686,400
George IV. (up to 1827) -	360,800
	6,325,076

The writer goes on to say, "it will thus appear, that, since the commencement of the last century, upwards of six millions of acres of land have been enclosed, and brought into a state of tillage, and that no less than eleven parts in twelve were enclosed in one reign; that of George III., the steady and constant patron of agriculture. If we suppose that one-third of this quantity was already under some sort of tillage, as common land, still the waste surface reclaimed will amount to four millions of acres; this has added about one-seventh to the quantity of land previously cultivated in South Britain, and no less than one hundred and sixty millions to the capital employed in agriculture.

An addition, equivalent to eight millions of quarters of wheat, has thus been made to the agricultural produce of the country, and of a million and a half of persons to its population, supported entirely by the produce of land previously existing in a state of unproductive waste.

Notwithstanding these praiseworthy exertions, it is estimated that England alone still contains about six millions of acres of waste land, yielding but little produce; and that, including Scotland and Ireland, the quantity of waste land in this kingdom cannot fall short of thirty millions of acres. Upwards of two hundred years have now elapsed since the British government has almost exclusively directed its attention to the cultivation of its foreign possessions, leaving the improvement of its territory at home to the exertions of individuals. It is not too much to say, that this country has expended upon the cultivation of its foreign colonies a sum which does not fall short of fifty millions; and upon wars arising from its connexion with those colonies, no less than two hundred millions. If a moiety of this sum had been expended upon our own territory, no rational man can doubt that extensive tracts of land, which are now waste, would have been reclaimed, and that an incalculable addition would have been made to the produce and population of the country. 'Industry,' says Hart, in his admirable essay, 'is the *visatrix* of husbandry;' and an ancient English writer well observes, that a 'single uncultivated acre is a really physical evil in any state.' H.

THE ENGLISH CLASSIC, No. 3.

The beauty and instructiveness of the essay which we have selected for this week's entertainment, will compensate for its length. It is from the pen of one of the finest female writers of her nation and age, and contains maxims and observations, the wisdom of which will approve them to every parental bosom. Its temper and philosophy are at direct variance with the dogmas of a certain school, which includes in its denunciation against what it calls "tradition," the most salutary of those prejudices by which a kind Providence has designed to supply to the tottering intellect of childhood, the *instincts* with which he has so marvelously gifted the inferior animals.

ON PREJUDICE.—By Anna Letitia Barbauld.

No subject has been more canvassed than education. With regard to that important object there is a maxim avowed by many sensible people, which seems to me to deserve particular investigation. "Give your child," it is said, "no prejudices: let reason be the only foundation of his opinions; where he cannot reason let him suspend his belief. Let your great care be, that as he grows up he has nothing to unlearn; and never make use of authority in matters of opinion, for authority is no test of truth." The maxim sounds well, and flatters perhaps the secret pride of man, in supposing him more the creature of reason than he really is; but, I suspect, on examination, we shall find it exceedingly fallacious. We must first consider what a *prejudice* is. A prejudice is a sentiment in favour or disfavour of any person, practice, or opinion, previous to and independent of examining their merits by reason and investigation. Prejudice is prejudging; that is, judging previously to evidence. It is therefore sufficiently ap-

parent; that no philosophical belief can be founded on mere prejudices; because it is the business of philosophy to go deep into the nature and properties of things; nor can it be allowable for those to indulge prejudice who aspire to lead the public opinion; those to whom the high office is appointed of sifting truth from error, of canvassing the claims of different systems, of exploding old and introducing new tenets. These must investigate, with a kind of audacious boldness, every subject that comes before them; these neither impressed with awe for all that mankind have been taught to reverence, nor swayed by affection for whatever the sympathies of our nature incline us to love, must hold the balance with a severe and steady hand, while they are weighing the doubtful scale of probabilities; and with a stoical apathy of mind, yield their assent to nothing but a preponderance of evidence. But is this an office for a child? Is it an office for more than one or two men in a century? And is it desirable that a child should grow up without opinions to regulate his conduct, till he is able to form them fairly by the exercise of his own abilities? Such an exercise requires at least the sober period of matured reason: reason not only sharpened by argumentative discussion, but informed by experience. The most sprightly child can only possess the former: for let it be remembered, that though the reasoning powers put forth pretty early in life, the faculty of using them to effect does not come till much later. The first efforts of a child in reasoning resemble those quick and desultory motions by which he gains the play of his limbs: they show agility and grace, they are pleasing to look at, and necessary for the gradual acquirement of bodily powers; but his joints must be knit into more firmness, and his movements regulated with more precision, before he is capable of useful labour and manly exertion. A reasoning child is not yet a reasonable being. There is great propriety in the legal phraseology which expresses maturity, not by having arrived at the possession of reason, but of that power, the late result of information, thought, and experience—discretion; which alone teaches, with regard to reason, its powers, its limits, and its use. This the child of the most sprightly parts cannot have; and therefore his attempts at reasoning, whatever acuteness they may show, and how much soever they may please a parent with the early promise of future excellence, are of no account whatever in the sober search after truth. Besides, taking it for granted (which however is utterly impossible) that a youth could be brought up to the age of fifteen or sixteen without prejudice in favour of any opinions whatever, and that he is then set to examining for himself some important proposition—how is he to set about it? Who is to recommend books to him? Who is to give him the previous information necessary to comprehend the question? Who is to tell him whether or no it is important? Whoever does these, will infallibly lay a bias upon his mind according to the ideas he himself has received upon the subject. But it is in truth the most absurd of all suppositions, that a human being can be educated, or even nourished and brought up, without imbibing numberless prejudices from every thing which passes around him. A child cannot learn the signification of words without receiving ideas along with them; he cannot be impressed with affection to his parents and those about him, without conceiving a predilection for their tastes, opinions, and practices. He forms numberless associations of pain or pleasure, and every association begets a prejudice; he sees objects from a particular spot, and his views of things are contracted or extended according to his position in society: as no two individuals can have the same horizon, so neither can any two have the same associations; and different associations will produce different opinions, as necessarily as, by the law of perspective, different distances will produce different appearances of visible objects. Let us confess a truth, humiliating perhaps to human pride;—a very small part only of the opinions of the wisest philosopher are the results of fair reasoning; the rest are formed by his education, his temperament, by the age in which he lives, by trains of thought directed to a particular track through some accidental association—in short, by prejudice. But why, after all, should we wish to bring up children

without prejudices? A child has occasion to act, long before he can reason. Shall we leave him destitute of all the principles that should regulate his conduct, till he can discover them by the strength of his own genius? If it were possible that one whole generation could be brought up without prejudices, the world must return to the infancy of knowledge, and all the beautiful fabric which has been built up by successive generations, must be begun again from the very foundation. Your child has a claim to the advantage of your experience, which it would be cruel and unjust to deprive him of. Will any father say to his son, "My dear child, you are entering upon a world full of intricate and perplexed paths, in which many miss their way, to their final misery and ruin. Amidst many false systems, and much vain science, there is also some true knowledge; there is a right path; I believe I know it, for I have the advantage of years and experience, but I will instill no prejudices into your mind; I shall therefore leave you to find it out as you can; whether your abilities are great or small, you must take the chance of them. There are various systems in morals; I have examined and found some of a good, others of a bad tendency. There is such a thing as religion: many people think it the most important concern of life; perhaps I am one of them; perhaps I have chosen from amidst the various systems of belief—many of which are extremely absurd and some even pernicious, that which I cherish as the guide of my life, my comfort in all my sorrows, and the foundation of my dearest hopes: but far be it from me to influence you in any manner to receive it: when you are grown up, you must read all the books upon these subjects which you can lay your hands on, for neither in the choice of these would I presume to prejudice your minds; converse with all who pretend to any opinions upon the subject; and whatever happens to be the result, you must abide by it. In the mean time, concerning these important objects, you must keep your mind in a perfect equilibrium. It is true you want these principles more now than you can do at any other period of your life; but I had rather you never had them at all, than that you should not come fairly by them." Should we commend the wisdom or the kindness of such a parent? The parent will perhaps plead in his behalf, that it is by no means his intention to leave the mind of his child in the uncultivated state I have supposed. As soon as his understanding begins to open, he means to discuss with him those propositions on which he wishes to form an opinion. He will make him read the best books on the subject, and by free conversation and explaining the arguments on both sides, he does not doubt but the youth will soon be enabled to judge satisfactorily for himself. I have no objection to make against this mode of proceeding: as a mode of instruction, it is certainly a very good one; but he must know little of human nature, who thinks that after this process the youth will be really in a capacity of judging for himself, or that he is less under the dominion of prejudice than if he had received the same truths from the mere authority of his parent; for most assuredly the arguments on either side will not have been set before him with equal strength or with equal warmth. The persuasive tone, the glowing language, the triumphant retort, will all be reserved for the side on which the parent has formed his own conclusions. It cannot be otherwise; he cannot be convinced himself of what he thinks a truth, without wishing to convey that conviction, nor without thinking all that can be urged on the other side, weak and futile. He cannot in a matter of importance neutralize his feelings: perfect impartiality can be the result only of indifference.

In teaching first by prejudice that which is afterwards to be proved, we do but follow Nature. Instincts are prejudices she gives us: we follow them implicitly, and they lead us right: but it is not till long afterwards that reason comes and justifies them. Why should we scruple to lead a child to right opinions in the same way by which Nature leads him to right practices?

Still it will be urged that man is a rational being, and therefore reason is the only true ground of belief, and authority is not reason. This point requires a little discussion. That he who receives a truth upon authority has not a reasonable belief, is in one

sense true, since he has not drawn it from the result of his own inquiries; but in another it is certainly false, since the authority itself may be to him the best of all reasons for believing it. There are few men who, from the exercise of the best powers of their minds, could derive so good a reason for believing a mathematical truth, as the authority of Sir Isaac Newton. There are two principles deeply implanted in the mind of man, without which he could never attain knowledge—curiosity, and credulity; the former to lead him to make discoveries himself, the latter to dispose him to receive knowledge from others. The credulity of a child to those who cherish him, is in early life unbounded. This is one of the most useful instincts he has, and is in fact a precious advantage put into the hands of the parent for storing his mind with ideas of all kinds. Without this principle of assent he could never gain even the rudiments of knowledge. He receives it, it is true, in the shape of prejudice; but the prejudice itself is founded upon sound reasoning, and conclusive though imperfect experiment. He finds himself weak, helpless and ignorant; he sees in his parent a being of knowledge and powers more than his utmost capacity can fathom; almost a god to him. He has often done him good, therefore he believes he loves him: he finds him capable of giving him information upon all the subjects he has applied to him about; his knowledge seems unbounded, and his information has led him right whenever he has had occasion to try it by actual experiment; the child does not draw out his little reasonings into a logical form, but this is to him a ground of belief, that his parent knows every thing, and is infallible. Though the proposition is not exactly true, it is sufficiently so for him to act upon: and when he believes in his parent with implicit faith, he believes upon grounds as truly rational as when in after life, he follows the deductions of his own reason.

But you will say, I wish my son may have nothing to unlearn, and therefore I would have him wait to form an opinion till he is able to do it on solid grounds. And why do you suppose he will have less to unlearn if he follows his own reason, than if he followed yours? If he thinks, if he inquires, he will no doubt have a great deal to unlearn, which ever course you take with him; but it is better to have some things to unlearn, than to have nothing learnt. Do you hold your own opinions so loosely, so hesitatingly, as not to think them safer to abide by, than the first results of his stammering reason? Are there no truths to learn so indubitable as to be without fear of their not approving themselves to his mature and well-directed judgment? Are there none you esteem so useful, as to feel anxious that he be put in possession of them? We are solicitous not only to put our children in a capacity of acquiring their daily bread, but to bequeath to them riches which they may receive as an inheritance. Have you no mental wealth you wish to transmit, no stock of ideas he may begin with, instead of drawing them all from the labour of his own brain? If, moreover, your son should not adopt your prejudices, he will certainly adopt those of other people; or, if on subjects of high interest he could be kept totally indifferent, the consequence would be, that he would conceive either that such matters were not worth the trouble of inquiry, or that nothing satisfactory was to be learnt about them: for there are negative prejudices as well as positive.

Let parents, therefore, not scruple to use the power God and Nature have put into their hands for the advantage of their offspring. Let them not fear to impress them with prejudices for whatever is fair and honourable in action—whatever is useful and important in systematic truth. Let such prejudices be wrought into the very texture of the soul. Such truths let them appear to know by intuition. Let the child never remember the period when he did not know them. Instead of sending him to that cold and hesitating belief which is founded on the painful and uncertain consequences of late investigation, let his conviction of all the truths you deem important be mixed up with every warm affection of his nature, and identified with his most cherished recollections—the time will come soon enough when his confidence in you will have received a check. The growth of his own reason and the development of

his powers will lead him with a sudden impetus to examine every thing, to canvass every thing, to suspect every thing. If he finds, as he certainly will find, the results of his reasoning different in some respects from those you have given him, far from being now disposed to receive your assertions as proofs, he will rather feel disinclined to any opinion you profess, and struggle to free himself from the net you have woven about him.

The calm repose of his mind is broken, the placid lake is become turbid, and reflects distorted and broken images of things; but be not you alarmed at the new workings of his thoughts—it is the angel of reason which descends and troubles the waters. To endeavour to influence by authority, it would be as useless now as it was salutary before. Lie by in silence, and wait the result. Do not expect the mind of your son is to resemble yours, as your figure is reflected by the image in the glass; he was formed, like you, to use his own judgment, and he claims the high privilege of his nature. His reason is mature, his mind must now form itself. Happy must you esteem yourself, if amidst all lesser differences of opinion, and the wreck of many of your favourite ideas, he still preserves those radical and primary truths which are essential to his happiness, and which different trains of thought and opposite modes of investigation will very often equally lead to.

In fine, I cannot help concluding, that to reject the influence of prejudice in education, is itself one of the most unreasonable of prejudices.

FROM THE AFRICAN OBSERVER.

Notices and Anecdotes of the African Lion.

BY PRINGLE.

Two varieties of the lion are found in Southern Africa, namely, the yellow and the brown; or, as Dutch colonists oftener term them, the blue or black lion. The dark coloured species is commonly esteemed the strongest and fiercest. I doubt, however, whether there is any real specific distinction, although some lion hunters enumerate no less than four varieties; for the mere difference in size and colour may be either altogether accidental, or the consequence of a variation of food and climate in different districts.

The lions in the Bushmen's country, beyond the limits of the colony, are accounted peculiarly fierce and dangerous. This is undoubtedly owing to their unacquaintance with civilized man, the possessor of the formidable *roer* or rifle, and still more perhaps to their instinctive awe of mankind having been extinguished by successful rencontres with the poor natives. It is said, that when a lion has once tasted human flesh, he thenceforth entirely loses his natural awe of human superiority; and it is asserted, that when he has once succeeded in snatching some unhappy wretch from a Bushman kraal, he never fails to return regularly every night in search of another meal; and often harasses them so dreadfully, as to force the horde to desert their station.

The prodigious strength of this animal does not appear to have been overrated. It is certain, that he can drag the heaviest ox, with ease, a considerable way; and a horse, heifer, hartebeest, or lesser prey, he finds no difficulty in throwing over his shoulder, and carrying off to any distance he may find convenient. I have myself witnessed an instance of a very young lion carrying a horse about a mile from the spot where he had killed it; and a more extraordinary case, which occurred in the Sneenburg, had been mentioned to me on good authority, where a lion, having carried off

a heifer of two years old, was followed on the track, for fully five hours, by a party on horseback, and, throughout the whole distance, the carcass of the heifer was only once or twice discovered to have touched the ground.* Many examples, not less remarkable, might easily be added, which would fully prove the lion to be by far the strongest and most active animal, in proportion to its size, that is known to exist.

The lion springs from nine to twelve yards at a single leap, and for a brief space, can repeat these bounds with such activity and speed, as to outstrip the swiftest horse in a short space; but he cannot hold out at this rate in a long pursuit, and seldom attempts it. The monarch of the forest is, in fact, merely a gigantic cat; and he must live by using the arts of a cat. He would have but a poor chance with the antelope, were he always magnanimously to begin a roaring whenever a herd approached his lair. He knows his business better, and generally couches among the rank grass or reeds that grow around the pools and fountains, or in the narrow ranges through which the larger game descend to drink at the rivers; and in such places one may most commonly find the horns and bones of the animals which have been thus surprised and devoured by him.

Even in such places, it is said, he will generally retreat before the awe-inspiring presence of man; but not precipitately, nor without first calmly surveying his dimensions, and apparently measuring his prowess. He appears to have the impression, that man is not his natural prey; and though he does not always give place to him, he will yet in almost every case abstain from attacking him, if he observes in his deportment neither terror nor hostility. But this instinctive deference is not to be counted upon under other circumstances, nor even under such as are now described, with entire security. If he is hungry, or angry, or if he is watching the game he has killed, or is otherwise perturbed by rage or jealousy, it is no jest to encounter him. If he assumes a hostile aspect, the traveller must elevate his gun and take aim at the animal's forehead, before he comes up close and couches to take his spring; for in that position, though he may possibly give way to firmness and self-possession, he will tolerate no offensive movement, and will anticipate, by an instant and overwhelming bound, any attempt thus to take aim at him. These observations are advanced on the uniform testimony of many of the back country boors and Hottentots, with whom I have often conversed on these subjects.

My friend, Diederik Muller, one of the most intrepid and successful lion hunters in South Africa, mentioned to me the following incident, in illustration of the foregoing remarks. He had been out alone hunting in the wilds, when he came suddenly upon a lion, which, instead of giving way, seemed disposed, from the angry attitude he assumed, to dispute with him

* Sparrman relates the following among other instances of the lion's strength:—A lion was once seen at the Cape to take a heifer in his mouth, and though the legs of the latter dragged on the ground, yet he seemed to carry her off with the same ease as a cat does a rat. He likewise leaped over a broad dike with her without the least difficulty."

the dominion of the desert. Diederik instantly alighted, and confident of his unerring aim, levelled his mighty *roer* at the forehead of the lion, who was couched in the act to spring, within fifteen paces of him; but at the moment the hunter fired, his horse, whose bridle was round his arm, started back and caused him to miss. The lion bounded forward, but stopped within a few paces, confronting Diederik, who stood defenceless, his gun discharged, and his horse running off. The man and the beast stood looking each other in the face for a short space. At length the lion moved backward, as if to go away. Diederik began to load his gun; the lion looked over his shoulder, growled, and returned. Diederik stood still. The lion again moved cautiously off, and the boor proceeded to load and ram down his bullet—the lion again looked back and growled angrily; and this occurred repeatedly, until the animal had got off to some distance, when he took fairly to his heels and bounded away.

STANZAS.

When I look round, and see the love, the care
Of boundless goodness fill the smiling land—
Existence spread through ocean, earth, and air,
And beauty lavish'd with exhaustless hand,
Can I pass on "with brute unconscious gaze?"
Nor with one falt'ring accent whisper praise?

From those bright orbs which through the realms of
space

Pursue majestic their unvarying way—
Down through creation, far as man may trace
Of Power Almighty, the sublime display;
All that we see and feel, combine to prove
That *power* is govern'd by unbounded *love*.

What vivid hues the floral tribes adorn!
What fragrance floats upon the gales of even!
What floods of radiance gild the unfolding morn!
And dazzling splendour gems the midnight heaven!
What glorious scenes on every hand impart
A glow of transport to the untainted heart!

How sweet, tho' transient, man! thy tarryance here,
If peace around thee spread her cheering rays,
If conscience whispers in thy trembling ear
No tale unpleasing of departed days;
Then smile exulting at the lapse of time
Which wafts thee gently to a happier clime.

Saw'st thou the worm his humble path pursue,
To varied dangers, doubts, and fears a prey?
Joy in his cup some sweet ingredients threw,
But darkness snatched him from the treat away.
The poor chrysalis in his lonely grave
Seem'd sinking hopeless in oblivion's wave.

But, lo! what magic bursts the dreary tomb!
What voice angelic bids the sleeper rise!
He wakes, array'd in beauty's living bloom,
His new born plumage ting'd with rainbow dyes;
In air gay floating, while the sunbeam flings
A blaze of splendour o'er his glossy wings.

Thy emblem this! for death must quickly hide
This fair creation from thy raptur'd eye;
Thy fragile form, to the poor worm allied,
Cold and unconscious in the grave must lie.
But can the shackles of the tomb control
This active spirit, this aspiring soul?

No! there are worlds in bloom immortal drest,
Where love divine in full effulgence glows,
Where, safely center'd in eternal rest,
Departed spirits of the good repose—
With powers enlarg'd their Maker's works ex-
plore,
And find, through endless years, new cause to
wonder and adore.

Burlington, Jan. 1811.

[Rural Fiddler.

FOR THE FRIEND.

A NEAR OBSERVER, No. 4.

In my second number, I have stated the opinions of William Penn on the very serious points of doctrine, the divinity of our Saviour and the Trinity, and shall now proceed with the subject.

In consequence of some misrepresentations respecting the doctrines of the Society, George Fox, in conjunction with some other Friends, presented an address to the governor, council, and assembly of Barbadoes, complaining of the slanderous stories which had been told respecting them, and explicitly declaring their belief in the miraculous birth and Godhead of Jesus Christ; and that the Holy Scriptures were given forth by the Spirit of God through holy men, who spoke as they were moved by the Holy Ghost.

And Robert Barclay, in his Apology, after stating various arguments in favour of his proposition, "That there is no knowledge of the Father, but by the Son," comes to his conclusion in the following words: "Hence he is fitly called *the Mediator betwixt God and man*; for, having been with God from all eternity, *being himself God*, and also in time partaking of the nature of man, through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies."

The testimonies of many other Friends can be adduced equally strong and explicit, but this will be unnecessary, as there is one transaction on record so conclusive, that, were it unsupported by any of them, must satisfy every candid inquirer.

For a very long period, the dissenters from the church of England were subjected to many grievous oppressions, and the Society of Friends, from the peculiarity of some of their opinions, and the boldness with which they bore their testimony to them, were, in a greater degree than any other sect, exposed to the various penalties of the existing laws. But in the year 1688, on the expulsion of James the Second from the British throne, and the accession of William the Third, a favourable change took place. William was well known to be averse to religious persecution, and the great body of dissenters applied to parliament in the first year of his reign for relief. A bill was accordingly brought in for that purpose, and after strenuous opposition became a law.

Upon the introduction of the bill, the Society of Friends were induced to believe, that their enemies would endeavour to introduce some clause, which would, in its effect, deprive them of the benefit of the law, and a committee, consisting of George Whitehead, William Mead, and several others, was formed, to watch the progress of the bill, and endeavour to obtain its passage, in such terms as would enable the Society to avail themselves of it.

It appears that their apprehensions were well founded; they objected to the test which was proposed, and being called in and examined by the house, their reasons appeared so satisfactory, that Sir Thomas Clarges, who was a leading member, requested them to give him, in writing, such a test as they were

willing to subscribe as *their confession of faith*, which they did, and it was inserted in the bill in the very words proposed by them, and is as follows, viz. "I profess faith in God the Father, and in Jesus Christ, his eternal Son, the true God, and in the holy Spirit, one God, blessed for ever; and do acknowledge the Holy Scriptures of the Old and New Testament, to be given by divine inspiration."*

Now, when we recollect, that by the express provisions of this act, no persons denying the Trinity were to have the benefit of it,† and that the object which parliament had in view when the committee of Friends were examined at the bar of the House of Commons, was solely to ascertain the doctrines of the Society with respect to it, and to their belief in the Scriptures; and when we consider the characters engaged in the examination of them, men of the first talents in the nation, and lawyers habituated to sifting testimony, and all of them zealous Trinitarians, and that all were completely satisfied, no reasonable being can doubt that the committee must have given the most explicit and unqualified testimony of the belief of the Society; and that they told with the honesty becoming their situation as witnesses, the truth, the whole truth, and nothing but the truth.

And it ought also to be recollected that, by this act, every sect of dissenters from the church of England, were required to take out warrants for the houses they met in for worship, and to subscribe to their belief in the Trinity and the Holy Scriptures, and to their allegiance upon oath, the Society of Friends only excepted, who were to subscribe to their confession of faith in the Trinity and the Holy Scriptures, in the manner above stated, and to their allegiance on a solemn affirmation; and any justice of the peace was authorized to require any dissenters from the church to subscribe the declarations, and take the oath or affirmation above described, and, in case of refusal, to commit them to prison without bail or mainprize.‡

Here, then, was no room for evasion; the object of inquiry respected a particular article of faith; the committee of Friends distinctly understood that object, and if they framed their answer to the inquiry in such a way as to induce a belief on the part of the inquirers, that they assented to the doctrine in a sense different from that which they really entertained, they were guilty of falsehood; and when, in pursuance of the law, they affirmed to such belief, they were guilty of perjury.

But such base suspicions seem not to have been entertained by the members of parliament; they saw in that committee, not fair weather Quakers, but men, who, for a long series of years, had breasted the tempest of persecution with unbending fortitude; who had suffered imprisonment and stripes for what they believed to be the cause of truth, and who had never been known to compromise even the least important article of their

faith; and they must have thought it incredible that such men, in a season, when the violence of the storm had abated, and they, if not legally protected, were, in a great degree, left undisturbed, should so far forget their duty as Christians, and their moral obligations as men, as to declare, in this solemn manner, their assent to a doctrine which they did not believe. It is an old saying, that one renegade is worse than ten Turks; the truth of which was exemplified in the conduct of one of their own members; for we find that this atrocious charge of which their more liberal opponents did not entertain a suspicion, was brought against them by George Keith.

Keith was a man of good natural parts, and had received a liberal education at the university of Aberdeen; was a fluent speaker, had been about thirty years a member of the Society of Friends, and being a minister, he had sustained many hardships in the persecutions of Friends in England, previous to his removal to Pennsylvania. He arrived in Philadelphia in the year 1689, and appears to have been received with great kindness; for soon after his arrival, he was appointed master of a school, a dwelling and school house provided for him, and an engagement made to add to his tuition money such a sum, as would ensure to him a salary of one hundred and twenty pounds a year. This was, indeed, a large sum, considering the situation of the infant colony, and a proof highly honourable to our ancestors, of their zeal in promoting the education of their youth, at a moment when they were struggling amidst the privations and difficulties incident to the first settlement of a wilderness.*

But an impatient and unsettled disposition induced him, very soon after his appointment, to abandon it. He then began to indulge in vain speculations on subjects above the investigation of human reason, to which the Society of Friends have always been wisely opposed, because, they do believe, such subjects, unless clearly revealed in Scripture, not to be necessary to salvation. That the things which are revealed belong to, and are obligatory on us; that they are sufficient to enable us to attain the great end of our being; and that all endeavours to pry into the secret things which appertain to divine Omniscience, is presumptuous, and too often lead into great and fatal error.

He, therefore, not finding a disposition in Friends to countenance him in the course he was pursuing, and being of a very aspiring mind, became impatient of the restraints imposed on him, and dissatisfied with the ministers and elders, who did not concur with him.

In tracing the path of this man and his coadjutors, the reader will observe the similarity between it and that pursued by Elias Hicks and his followers; for, although their ultimate objects are diametrically opposite, the means by which each endeavoured to attain their own, were precisely the same. The endeavours of both appear to be to induce a

* Rapin's History of England. Gough's Hist. of Quakers.

† Rapin's History.

‡ See Burnet, Rapin, and Smollett.

* This zeal is not inherited by their successors in some parts of the country; there is a deplorable neglect in the education of our youth in many places.

belief that our early Friends held doctrines, which both knew they explicitly disavowed; Keith, with the wicked hope of persuading others to believe, that, notwithstanding their protestations to the contrary, they were secretly endeavouring to undermine the Christian religion, by propagating doctrines contrary to its fundamental principles, because he knew that such a course must be reprobated by every moral man. Whilst Elias Hicks boldly advocates these doctrines, and with most extraordinary fatuity of mind, places his claim to our belief of them, on their being the doctrines of our primitive Friends, ignorant (as he appears to be) that if, notwithstanding their denial, they really believed in them, so far from their opinions giving any strength to his belief, they must be considered as the worthless assertions of men uninstructed in, or indifferent to, the moral obligations of both natural and revealed religion, and who have propagated their notions by fraud and prevarication. Keith's means were well adapted to his ultimate object; Elias Hicks's, if successful, must defeat his own views.

FOR THE FRIEND.
JOHN PEROT.

A disregard for the salutary restraints of religious duty, and a disposition to make every man's opinion of right and wrong the sole arbiter of his actions, was very early manifested in some of the members of the Society of Friends. Aspiring men, possessed of little religion, but making high pretensions to the guidance of the Spirit, or the light within, persuaded those who were fond of novelty, and impatient of control, that forms and outward rules were not only needless, but a departure from the spirituality of the gospel, and an infringement of their Christian rights. Jealous of the influence which the gifts and services of some conspicuous members of the Society had procured for them, and anxious to lessen the respect which was felt for their experience and judgment, those innovators upon the discipline and doctrines of the church, endeavoured to alienate the affections of their brethren from them, by insinuations that they were desirous of "lording over the heritage," for the purpose of aggrandizing themselves. Endowed with a great share of heavenly wisdom and discernment, George Fox saw, when the Society became enlarged, that order and a system of government were necessary, to preserve the members in a course of conduct consistent with their religious profession, and to relieve it from the reproach which might otherwise be brought upon it by defections in principle or practice. His godly care was construed into a desire for dominion over the consciences of others, and the cry of "imposition" and "blind obedience" was raised to frustrate the work, and to lay waste the esteem and confidence of his friends; but his love to the cause in which he was engaged, was not to be damped by the resentments of ignorance or envy.

The difficulties occasioned by the defection of James Nayler were hardly surmounted, when the peace of the Society was again

disturbed by the pretended spirituality and supercilious conduct of John Perot. He had joined the Society early after its rise, and soon took upon him the office of a minister. Possessing a high opinion of his abilities, he apprehended it was his duty to go to Rome to convert the Pope, where he was imprisoned in the hospital for madmen. From this place he wrote several epistles to his friends, which he signed with his first name only, as though he considered himself a second John the divine. Exaggerated reports of his sufferings industriously spread in England, operated powerfully upon the sympathies of some weak minds, so that on his return, assuming a show of great sanctity and humility, he ingratiated himself in their affections, and in that way more readily propagated the mistaken notion of keeping on the hat during public and private prayer, unless there was *felt an immediate motion* at the time to put it off. He became excessively inflated with his imaginary attainments, so that he thought himself more enlightened than George Fox and other Friends; and as proof of his superior spirituality, professed himself religiously bound to abandon a custom, which he considered a piece of formality that was derived from the world, and ought, therefore, to be relinquished, unless immediately called for by a divine revelation. Many inexperienced and unsuspecting persons were deceived by his professions and apparent sanctity, and adopting his opinions from their supposed consistency with a *more spiritual dispensation*, much confusion followed in their meetings for worship. Among the number was Richard Davis, who gives a very striking description of the character and effects of such innovations, in the following paragraph:—"The tendency of that spirit was to *speakevil* of Friends that bore the burden and heat of the day, and so to cry out against Friends as *dead and formal*. They expected a *more glorious dispensation* than yet had been known among Friends, and they kept on their hats in time of prayer. I was but a little while amongst them, till a *veil of darkness* came over me, and *under that veil* I came to have a *light esteem* for my dear and ancient friend George Fox, and some others who had been near and dear to me. But it pleased the Lord to rend that veil of darkness, and cause the light of his countenance to shine again upon me, whereby I came to see the doleful place I was led into by a spirit that tended to *nothing else but self-exaltation*, and under a pretence of humility and self-denial, breach of that unity, love, and fellowship, that formerly we had together, and the good esteem we had one of another in the Lord. Children we were of one Father, esteeming one another above ourselves in the Lord. There was no jar or contention among us then, but all dwelt together in love and unity, and in the fellowship of that blessed gospel of peace, life and salvation." How similar are the means adopted to effect a division in the Society at the present day. Prejudice is infused into the minds of the unwary, by persons who make high profession of love and good works. Charges of corrupt designs are privately and industriously insinuated

against upright worthy men, who are pronounced "*dead*," "*formal*," and "*traditional*," while the enemies of the peace and welfare of the Society assume to themselves the almost exclusive possession of the light and life of religion.

George Fox, and the principal Friends, foreseeing that the pretended scruples of Perot and his party would introduce contention, and divert from a solid settlement in the truth and its comely order, laboured to guard Friends against them, and to arrest the spreading contagion, but which was not fully accomplished till Perot openly manifested himself by his evil conduct. William Penn says, "his standing being soon discovered by several weighty Friends, he was solidly, secretly, and frequently dealt withal; his condition represented, his danger shown, and a *station of safety* pointed to him. It was the daily travail of many who sought his welfare, and the church's peace, to bring him to a sense of his own condition. But no argument or entreaties could prevail; no sighs or tears could soften him; but resolved he was for a *sect master*, and his mark must be, the hat on, in time of public prayer. That which yet whetted many *simple* hearts to follow his example was his sufferings, his *pharisaical pretences to a higher dispensation*," &c.

Defection in principle and practice has rarely overspread any religious body of people, while the ministers have steadily kept the ground of true faith. In the Society of Friends no material schism has occurred, but some self-seeking *sect master* has been detected at the bottom of it. The plea of possessing more enlarged and liberal views, more light and spirituality than others, has mostly been the bait with which he has ensnared his deluded followers. That which now agitates some parts of the Society in this country, will be traced to the great want of vital Christianity amongst a highly favoured people, who have been blessed with many peculiar privileges, but too many of whom are, nevertheless, taking darkness for light, and calling light darkness. The plea of liberty is made a cloak for licentiousness, and the rights of conscience are advanced as a plea for the total destruction of every form of faith. Minds under the influence of such views, are well adapted to the reception of the seeds of infidelity; and such a people are well prepared to support the cause of some bold pretender to reformation, while they regard with perfect indifference, the disorganizing effects of his principles, provided their ambition may be gratified with domination and ultimate success. The labours of Friends to counteract the hat leprosy, were met with the usual cry of *imposition, domineering, and lording over the heritage*, and George Fox received an accession of titles, such as "*king George*," "*bishop*," "*pope*," and "*certain ministers and elders*," termed the "*Foxonian Unity*," were charged with issuing "*paper edicts*," and "*then entitling them the judgment of the body*," whereas, said the disaffected, "*'tis but the mind of a cabal of Foxonians*," "*the leaders are the men we strike at*." Though the matter of difference is not precisely the same, yet the temper, and the

means employed to subvert sound government, and to overturn the Society, are very similar in the present juncture. Pope and popery, tyranny and oppression, a very few domineering over a large majority, are sounds which we are now familiar with. A paper written in defence of Perot's party, was entitled, "A further discovery of the tyrannical government, popish principles, and evil practices, of the now leading Quakers," by which we may see, that the same enmity to upright men and good government, has appeared occasionally in some parts of the Society almost from its commencement: and the present disturbance does not differ in its ground and origin from any that has preceded it.

Elias Hicks's "mark" is the rejection of a belief in Jesus Christ as the Saviour of the world. He regards our ancient Friends as being in the mere dawn of scriptural light, while he is pronounced by his followers to be a hundred years ahead of the Society at the present day. He refused the elders a private interview, and treated them in a contemptuous manner, asserting, in reply to one of them, "God makes ministers, but man elders," thereby drawing an invidious distinction between himself and them, designed to ridicule the office, and place himself above their decisions. We wonder the "enemies of creeds," of "king-craft" and "priest-craft," have not taken the alarm at this avowal of superior authority, and a sort of "divine right" amongst the ministers. On the same occasion, he observed, that, "if those Friends who had just retired, (the elders,) were to have the whole rule and government of ministers and others, and others were to be bound to submit to them in all things, it was time for Friends to take care of their rights, and not suffer themselves to be imposed upon." See account in "Cabinet of Darkness," &c. Elias Hicks knew as well as any one, that the elders had no wish "to have the whole rule and government of ministers and others," or to impose upon them, but his insinuations of imposition and tyranny, served as a signal to throw off subordination and respect for them; and no ten men in this country, of equal respectability and worth of character, have endured more obloquy and disgraceful treatment in public and in private, from the high professors of love and good fruits, than they have.

[To be continued.]

FOR THE FRIEND. LINES

Addressed to my Infant Child, whilst in my arms, a few hours before his decease, 12th mo. 1827.

I see thou'rt going, my dear little son,
To the home of the dwellers on earth;
Where a refuge secure is prepar'd for each one,
From the frailties they're heirs to from birth.
That panting breast and half-closed eye,
Tell me, thy journey's end is nigh.
How few the days, since the lov'd smile,
Which oft illum'd these features fair,
Could sorrowing hours of gloom beguile,
And ease my heart oppress'd with care.
But now I see those days are o'er,
That smile can cheer my heart no more.
Oh! it is sad to think, a flower,
Whose bud has just uprear'd its head
With promise fair, for future hour,
So soon should number with the dead;

But frosts have come, and soon, I see,
Will end each hope of bloom in thee.
End, did I say, each hope of bloom?
Of mortal bloom alone 'twill be;
This bud will ope beyond the tomb,
When thou'rt from earth-born frailty free.
Sweet is the thought, that thou shalt there
Bloom, unassail'd, for ever fair.

E. H.

THE FRIEND.

FIRST MONTH, 19, 1828.

We have just received the sixth number of the "Miscellaneous Repository," published at Mount Pleasant, Ohio, by Elisha Bates. From it we extract the following article. Great pains have been taken in giving currency to assertions, that the measure of the late Yearly Meeting of Indiana relative to the epistle issued by that body to its members, was carried over the heads of a large proportion of those present—that it was the act of a few—was brought about by foreign influence, &c. &c. The detailed and very satisfactory account which is here given, is calculated most effectually to show the groundlessness of those assertions, while it may well be considered, combining, as it does, the testimony of both Indiana and Ohio Yearly Meetings, as the solemn protest of Friends in the western country generally, against innovations in doctrine and discipline.

In another part of the "Miscellaneous Repository," are some further strictures and explanations, illustrative of the views and state of feeling among our western brethren, which we propose to introduce in a future number.

Testimony of Indiana Yearly Meeting, and the Meeting for Sufferings of Ohio.

The following documents, taken together, may be regarded as the united Testimony of the Society of Friends in their official capacity, in the whole western country. The Testimony of Indiana Yearly Meeting, though arranged last, stands first in order of time.

The subject embraced in that epistle was first moved in their meeting for sufferings, in its sitting a few days preceding the late Yearly Meeting. The document was prepared by a committee to whom the subject was referred, and when presented to the meeting, unanimously approved. That is, a large number of the members expressed a cordial approbation, and not one individual made any objection. The Yearly Meeting was at that time in session, before which this testimony was directed to be laid. When read there, a *raw*, very few, individuals made some general remarks unfavourable to its adoption, but I do not recollect a single specific objection made to it in the Yearly Meeting; but, on the contrary, so general an expression of unity, I never saw in such a meeting. Four thousand copies were ordered to be printed at the expense of the Yearly Meeting, in order to furnish each family with a copy, and leave a surplus of about 1000 copies for circulation beyond the pale of Society, and to distribute among friends in other places.

The meeting for sufferings of Ohio, it is well known, examined and approved the "Doctrines of Friends" three years ago; and a few months after the pamphlet of "Extracts;" and authorized me to

attach to those works, the evidences of that approbation. When these proceedings were laid before the Yearly Meeting in 1825, they were approved by that body: on which the following minute was made: "The minutes of the meeting for sufferings were read and its proceedings approved," not one single individual making an objection. It may be further observed, that at the period at which this minute was made, the volume of Doctrines and pamphlet of Extracts, had been in circulation several months.

The following extract of minute from the meeting for sufferings of Ohio, will show its cordial concurrence and unity of concern with the meeting of Indiana. Three thousand copies of both documents connected were ordered to be printed, and divided among the monthly meetings, for distribution to their members and others.

These Testimonies are not only in full accordance with the clearly expressed doctrines of our early Friends, but with the discipline also. As early as the year 1694, the following rule was adopted by the yearly meeting of London, which still stands in the discipline of that meeting. This was five years before the date of the later writings of Wm. Penn: "If there be any such *GROSS ERRORS, FALSE DOCTRINES* or mistakes held by any professing truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the scriptures; or any ways tending to the denial of the heavenly man Christ, such persons ought to be diligently instructed and admonished by faithful friends,"—"but if any shall wilfully persist in error in point of faith, after being duly informed, then such to be further dealt with according to Gospel order; that the truth—church or body of Christ, may not suffer by any particular pretended member that is so corrupt."

An extract of the Discipline of Indiana (and that of Ohio is the same,) is given in the following document—from all which it is evident that no new ground is taken by the yearly meeting of the former, or the meeting for sufferings of the latter state. It is only a revival of the ancient and present doctrines and discipline of the Society, and calling the attention of subordinate meetings, and of friends individually to the subject.

To Monthly Meetings, and Friends individually.

"The following Testimony, issued by the yearly meeting of Indiana, having been presented to this meeting, and deliberately examined, was fully united with: and a number of copies were directed to be distributed among our members.

"In accordance with the views of Indiana yearly meeting, we believe that the separatists alluded to in their Address, cannot consistently be considered as members of the Society of Friends, nor allowed the privileges of members, whether recommended by certificates, from those separate meetings, either as ministers or emigrants.

"The present is a time of peculiar trial in our religious Society. Great efforts have been used to destroy a belief in the Divinity of our Lord Jesus Christ, the propitiatory nature of his sufferings and death, the authority of the Holy Scriptures, as a test of religious opinions, with other important doctrines of the Gospel. And various publications have been put in circulation, evidently to promote those views.

"Deeply impressed, as we have long been, with the importance of guarding our members from the dangerous tendency of the doctrines thus industriously disseminated amongst us, and of maintaining our holy profession in its original purity, we recommend to meetings, and to Friends in their varied stations and conditions, to labour after a qualification for the faithful discharge of their respective duties, in relation to this important concern.

"And we recommend to their serious attention, the communication from the yearly meeting of Indiana, as a clear testimony against some of the most material of those spurious principles, and the publications containing them.

"Extracted from the minutes of the meeting for sufferings of Ohio yearly meeting, held at Mount

Pleasant, by adjournments, on the 16th, 17th, and 18th of the 11th month, 1827.

"JORDAN HARRISON, Clk."

Then follows the Epistle from the Indiana Yearly Meeting, as published in our 4th number.

The weather in England has been much the same as with us. A Liverpool paper of Nov. 17th, says: An apple tree may now be seen in Burlington-street, in full bloom; a striking proof of the mildness of the season.

Poul. D. Adv. Jan. 11.

We insert the notice which follows by request. On another page of the present number, will be found an interesting article taken from the publication referred to.

The subscribers to the Miscellaneous Repository, published by Elisha Bates, Mount Pleasant, Ohio, are informed, that the delay in the appearance of the sixth number of that work, which ought to have been published, in regular course, in the 8th month last, has been occasioned principally by the severe illness of the editor. That number, dated 1 mo. 1828, has come to hand, and it is expected that no further irregularities will occur in the publication of the Journal. Such of the subscribers as have not received their numbers regularly since the commencement of the work, will please to forward their names, and an account of the missing numbers, either directly to the editor in Mount Pleasant, or to

THOMAS EVANS, or
EDWARD BETTLE,

Agents in Phila. for the Miscel. Rep.

FOR THE FRIEND.

John James Rousseau, the French author, one of the most distinguished deists of our time, died in 1778. His acknowledgment is no inconsiderable proof of that divine influence by which the vain reasonings of men are put to flight, by which they are made to contradict their own superficial theory, and bend to the superior wisdom of truth. This extraordinary person, and determined opponent of the gospel, in his *Emilius*, under the power of conviction, makes the following ingenious and striking confession in its favour. "I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers, with all the power of diction; how mean, how contemptible are they, compared with the Scriptures. Is it possible that a book at once so simple and sublime, should be merely the work of man? Is it possible that the same personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast, or ambitious sectary? What sweetness, what purity in his manners, what an affecting gracefulness in his delivery, what sublimity in his maxims! what profound wisdom in his discourses! what presence of mind, what depth of discernment, what truth in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live, and so die, without weakness, without ostentation?"

From the Christian Advocate and Journal.

Mr. Editor—In the 13th number of the *Christian Advocate*, you have inserted an anecdote of the celebrated Volney, which in my opinion evinces the weakness of the greatest infidel as well as the strength of the humblest Christian in the hour of extremity and death in the most striking point of view. Being in possession of some anecdotes of the late Thomas Paine, another champion of infidelity, (one of which is under similar circumstances) I have taken the liberty to communicate it to you, that if you think it worthy a place in your useful paper, you may publish it.

Captain C. commanded the ship *London Packet*, on board which ship Thomas Paine came passenger to the United States, I think in 1802. During the voyage they experienced much stormy weather, particularly on the American coast, and were several times driven back into the Gulf stream. The last time they were blown off, such was the violence of the gale and commotion of the sea, as well as condition of the ship, that the captain despaired of ever making the land again. Until now, Mr. Paine retained composure of mind; but immediately on the captain ordering the long boat to be cleared, he hurried below, hastily collected his baggage, and brought it on deck to be ready to take to the boat if that alternative was necessary. The sails were nearly all blown to pieces; the crew exhausted; and every succeeding wave threatening to entomb the whole. At this awful moment, a sea struck the stern as though it would sweep every thing from the deck; when, in presence of all on board, Mr. Paine, raising his hands and eyes upward, exclaimed, "Jesus Christ, have mercy on us." This conduct was so unexpected by the captain, that after the storm abated and the ship once more put about, and gently gliding towards her destined port, he accosted Mr. Paine in these words:—"Mr. Paine, I have always understood you did not believe in the divinity of Jesus Christ: why then did you a few hours ago, when we all expected to be overwhelmed in a watery grave, call upon him for his merciful protection?" To which he replied, "Poh! poh! captain, 'twas a mere involuntary expression, occasioned by the terror of the moment."

From the last number of "the *African Repository and Colonial Journal*," published at Washington city, at the close of the past month, we extract the following:—

We have just received by the "Norfolk," despatches from Liberia, up to the 25th of September. At that time health and prosperity prevailed in the Colony.

Sailing of the Randolph.—This schooner took her departure from Georgetown, South Carolina, since the publication of our last number, with twenty-six slaves, manumitted by a single benevolent individual, (Mr. M'Dermid,) near Cheraw, that they might share in the benefits of the African Colony. They are represented as sober, industrious, and several of them pious. Nine of them are natives of Africa, the remainder their descendants. The gentleman who is thus distinguished, by con-

ferring freedom upon these Africans, has been long esteemed for his integrity and charity, and only adds, by this bright and memorable deed, the crown to a long life of virtuous actions.

Departure of the Nautilus.—By our last intelligence, the *Nautilus* was lying in Hampton Roads, waiting only for a fair wind to waft her on her voyage to Liberia. *One hundred and sixty-four persons* take passage in her for the African Colony, most of them from the counties of Wayne, N. Hampton, Pasquotank, and Perquimans, in North Carolina, who have enjoyed the special kindness and protection of the Society of Friends, and are now liberally assisted by them to remove to the land of their progenitors. These individuals have been induced to emigrate, in consequence of the intelligence received by them from their brethren, and the very flattering success which they are assured has attended their predecessors. They were accompanied to Norfolk, by two highly respected members of the Society of Friends, Nathan Mendenhall and Phineas Albertson, who amply provided them with articles necessary for their health and comfort during the voyage. "I think," says a correspondent, "that no better cargo of emigrants has ever gone to Liberia. They are all remarkably well clothed, and our friends have been uncommonly attentive in supplying all their wants. They have examined all their baggage and supplied them with all necessary clothing, and defrayed all the expenses of their journey to this place. I do not know a discontented person among all who are about to embark." Twelve of these emigrants were from Baltimore, and of a very worthy character. Two others were from the Eastern Shore of Virginia, and five from Richmond. They go out under circumstances the most favourable, and we humbly hope that over them will be spread the wings of Almighty protection.

Indian Schools.—One of the documents accompanying the president's message, contains a detached statement of the number and expense of the schools maintained by the government of the United States among the Indian tribes and elsewhere, for the education of Indian children, the number of teachers, of pupils, &c. by which we perceive that there are forty schools, having 1291 pupils, the whole expense of which, for the year, has been seven thousand dollars. The teachers are furnished exclusively by the missionary and other humane societies, and the number is about one hundred and twenty.

Married, at Friends' meeting house, Key's Alley, on the 1st inst. Isaac Remington, M. D. to Lydia, daughter of John Hart, all of Philadelphia.

Died, at the house of her brother-in-law, Richard Humphreys, Sansom street, on the 19th ult. Rachel Morris, in the 79th year of her age.

— on the 2d inst. at Germantown, in the 63d year of her age, Hannah Haines. They were both respected members of the Society of Friends.

— on 2d day morning, the 24th of 12th month last, at Norristown, Montgomery county, aged 38 years, Mary L. Israel, wife of William P. Israel, formerly of this city, and daughter of Robert Waln.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. I.

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PUBLISHED WEEKLY,

BY JOHN RICHARDSON,

Corner of Carpenter and Seventh Street,
PHILADELPHIA.

Price Two Dollars per annum, payable in advance.

FOR THE FRIEND.

LEWIS XIV.

The following brief, but just and spirited delineation of what has been commonly considered the most splendid period in the history of France, prior to the revolution, is from the Abbe du Pradt. The glory, pomp, power, and magnificent achievements of "Louis le Grand" are described with graphical effect, and forcibly contrasted with the misery and desolation by which they were accompanied and followed. How different, generally, the circumstances, in the growth and rapid improvements, perhaps without a parallel, which have marked the progress of our own happy government:—may the virtues of its people, and the wisdom of its rulers, long interpose a barrier to the introduction of like causes and like effects. Pre-eminently blessed as we are with both civil and religious liberty, and in the free diffusion of gospel light, surely there is no country which can have less excuse for the indulgence of inordinate ambition, or which it more behoves to bear in remembrance, that "righteousness exalteth a nation, but sin is a reproach to any people." S. R.

"Within a few years, the reign of this prince has been the subject of much attention in France. The epoch of its history is referred to by the writers who defend the dogmas of absolute power, with singular delight; it is the ground on which they most willingly meet the advocates of popular doctrines. The latter, after examining the field on which they were challenged to combat, find no reason to shrink from the contest. The hope of triumph must animate their efforts, while the happiness of nations is deemed preferable to the dazzling illusions of military glory; and while the interests of humanity are in higher esteem than the creations of imagination. At our distance from the age of Lewis XIV. it is not easy to guard our thoughts from a sudden surprise of admiration. At this period, we see only the splendour of its monuments, and the master-pieces of its genius. The groans of the victims of ambition interrupt not the silence of ages; the tears of the oppressed water the earth without leaving traces; and blood, unjustly shed, disturbs not the quiet of the tombs! Even history learns to flatter the power which is past: all speaks aloud of the grandeur of princes; while of the miseries of their people, all is silent.

"Consider Lewis XIV. in the midst of his court, nothing can be more magnificent than the spectacle; surrounded by the prodigies of art, all talents conspiring to his glory, he is present at his own apotheosis. Like a deity whose volitions are laws, nature bows before him; forests disappear at his nod, mountains are levelled, waters are elevated; the seas approach and unite; the world is filled with his renown. But leave not this court so brilliant and so polished; trust not your eyes beyond those sumptuous palaces,

these marbles animated by the creative chisel, these breathing bronzes, the faithful image of courtiers. Enter not the straw-roofed cottages, for there dwells nought but servitude and despair! The walls of these palaces have been cemented by the tears of a people; this groupe of bronze has devoured the subsistence of a hundred families; to excavate these canals, and to suspend these aqueducts, whole provinces have been ruined! The monarch himself, amidst these deceptive prospects, is the victim of chagrin. Fortune soon teaches him that he is separated from human destinies by one of those fictions only, which evince the infirmity of our intelligence; he dies, and the public joy insults and disturbs his obsequies!"

FOR THE FRIEND.

EXTRACTS FROM BURNET'S LIFE OF ROCHESTER.

(Concluded from page 97.)

In this concluding extract from Burnet, a few sentences have been left out, and one or two expressions changed, which, however, do not at all interfere with the connection, nor diminish the force of his beautiful reasoning.

The earl of Rochester "excepted to the belief of mysteries in the Christian religion, which, he thought, was impossible; since it is not in a man's power to believe that which he cannot comprehend, and of which he can have no notion. The believing mysteries, he said, made way for all the juggling of priests; for they, getting the people under them in that point, set out to them what they pleased; and giving it a hard name, and calling it a mystery, the people were tamed, and easily believed it."

To which Burnet made this answer.

"For mysteries, it is plain there is in every thing somewhat that is unaccountable. How seeds grow in the earth; how the souls dwell in the body, and acts, and moves it; how we retain the figures of so many words and things in our memories; and how we draw them out so easily and orderly in our thoughts or discourses; how sight and hearing were so quick and distinct; how we move, and how bodies were compounded and united; these things, if we follow them into all the difficulties that we may raise about them, will appear every whit as unaccountable as any mystery of religion; and a blind or deaf man would judge sight or hearing as incredible as any mystery may be judged by us; for our reason is not equal to them. In the same rank, different degrees of age or capacity raise some far above others; so that children cannot fathom the learning, nor weak persons the counsels of more illuminated minds; therefore it was no wonder, if we could not understand the divine essence. We cannot imagine how two such different natures as a soul and body should so unite together, and be mutually affected with one another's concerns; and how the soul has one principle of reason, by which it acts intellectually; and another of life, by which it joins to the body, and acts vitally; two principles, so widely differing both in their nature and operation, and yet united in one and the same person. There might be as many hard arguments brought against the possibility of these things, which yet every one knows to be true, from speculative notions, as against the mysteries mentioned in the Scriptures. As that in one essence there are three different principles of operation, which are called in Scripture, *the Father, Son, and Holy Ghost*, and that the second of these did unite himself in a most intimate manner with the human nature of Jesus Christ; and that the suffer-

ings he underwent were accepted of God as a sacrifice for our sins, who thereupon conferred on him a power of granting eternal life to all that submit to the terms on which he offers it; and that God inwardly bends and moves our wills, by such impressions as he can make on our bodies and minds. These and other mysteries of our religion, are neither so unreasonable, that any other objection lies against them but this, that they agree not with our common notions; nor so unaccountable, that somewhat like them cannot be assigned in other things, which are believed really to be, although the manner of them cannot be apprehended; so, this ought not to be any just objection to the submission of our reason to what we cannot so well conceive, provided our belief of it be well grounded. There have been too many niceties brought, indeed, rather to darken than explain these; they have been defended by weak arguments, and illustrated by similes not always so very apt and pertinent; and new subtleties have been added, which have rather perplexed than cleared them. All this cannot be denied; the opposition of heretics anciently occasioned too much curiosity among the Fathers, which the schoolmen have wonderfully advanced of late times: but if mysteries were received rather in the simplicity in which they are delivered in the Scriptures, than according to the descanting of fanciful men upon them, they would not appear much more incredible than some of the common objects of sense and perception. And it is a needless fear, that if some mysteries are acknowledged, which are plainly mentioned in the New Testament, it will then be in the power of the priests to add more at their pleasure. For it is an absurd inference, from our being bound to assent to some truths about the divine essence, of which the manner is not understood, to argue that therefore in an object presented duly to our senses, such as bread and wine, we should be bound to believe against their testimony, that it is not what our senses perceive it to be, but the whole flesh and blood of Christ; an entire body being in every crumb and drop of it. It is not, indeed, in a man's power to believe thus against his sense and reason, where the object is proportioned to them, and fitly applied, and the organs are under no indisposition or disorder. It is certain that no mystery is to be admitted, but upon very clear and express authorities from Scripture, which could not be reasonably understood in any other sense. And though a man cannot form an explicit notion of a mystery, yet, in general, he may believe a thing to be, though he cannot give himself a particular account of the way of it; or, rather, though he cannot answer some objections which lie against it. We know we believe many such in human matters, which are more within our reach; and it is very unreasonable to say, we may not do it in divine things, which are much more above our apprehensions."

THE ENGLISH CLASSIC, No. 5.

We have selected for our present number the preface to "The Fruits of Solitude" of the founder of Pennsylvania. It is in itself a little treatise on ethics, full of sententious wisdom and chastened thought, the production of that season of life

When youth's presumptuousness is mellowed down,
And manhood's vain anxieties dismissed;
When wisdom shows her seasonable fruits
Upon the boughs of sheltering leisure hung
In sober plenty.

The character of this great man as a legislator, is gathering its fame with the lapse of

time, and is brightening in its noblest traits, and becoming more and more dear to our affections, as its impress upon the institutions and manners of his city is wearing away. With a temper more lively and versatile than George Fox, and an understanding quick, comprehensive, and acute, and more practised in the ways of men than Robert Barclay, his frame of mind had not the subduing awfulness of the one, nor his intellect the severe logic and unerring precision of the other. The large experience of the world with which his chequered life had furnished him, did not sour the Christian sweetness and humility of his temper; but his generous nature gushed out continually in efforts to serve his friends, and to benefit the world. Neither pecuniary distress, nor the ingratitude of others, could repress it, and whether a prisoner for conscience sake in a noisome dungeon—the fearless advocate of the rights of Englishmen before a corrupt judge—the friend and favourite of royalty, or exercising himself the functions of a monarch—William Penn remained the same intrepid and devoted enthusiast to the cause of true liberty, the same humble and fervent messenger of the gospel of the Redeemer.

The distress which threw a shade over the latter years of his life was the result of his generous sacrifices for the welfare of his colony; and amidst the decay of his bodily and mental faculties, there is a melancholy pleasure in perceiving that the governing trait in his character—his love to God and man—remained unimpaired.

William Penn, in his sphere of public life, already ranks as one of the great lights of the world. But it is not in his natural endowments, happy as they were, nor in his learning and accomplishments, that we are to seek the sources of his greatness. We can regard him no otherwise than as an instrument, raised up by Divine Providence for the purpose which he accomplished, the establishment of a commonwealth on the basis of Christian freedom. It was by following the guidance of the light of Christ in his heart, that he became so eminent an instrument of good; and although the lot of few can be cast upon as wide a scene of action as his, that light is as necessary to guide aright the steps of the humblest and feeblest of our race, in the narrow walks of private life, as it was to preserve him amidst the temptations of exalted rank.

If the public acts of William Penn displayed the talents of a great lawgiver, his writings exhibit him as an able defender of the faith which was the animating principle of his life, as a profound observer of human nature, as the votary of a mild and tolerant philosophy, as the godly parent concerned for the eternal welfare of his children, as the just man, endeavouring to raise his character to the exalted standard of Christian perfection.

The youthful mind may be referred to his works as displaying the character of Quakerism in its most attractive form; and he who is weary of the deceitfulness of the world, and the sinfulness of his own heart, will here find wisdom without misanthropy, humility sustained by faith, contentment under every dispensation of Providence, and the abiding hope of an eternal recompense of rewards.

Reader—This Enchiridion I present thee with is the fruit of solitude; a school few care to learn in, though none instructs us better. Some parts of it are the results of serious reflection; others, the flashings of lucid intervals, written for private satisfaction, and now published for an help to human conduct. The author blesseth God for his retirement, and kisses the gentle hand which led him into it, for though it should prove barren to the world, it can never do so to him.

He has now had some time he could call his own; a property he was never so much master of before, in which he has taken a view of himself and the world, and observed wherein he hath hit and missed the mark; what might have been done, what mended, and what avoided in his human conduct; together with the omissions and excesses of others; as well societies and governments, as private families and persons. And he verily thinks, were he to live over his life again, he could not only, with God's grace, serve him, but his neighbour and himself, better than he hath done, and have seven years of his time to spare. And yet, perhaps, he hath not been the worst or the idlest man in the world, nor is he the oldest, and this is the rather said, that it might quicken thee, reader, to lose none of the time that is yet thine.

There is nothing of which we are apt to be so lavish as of time, and about which we ought to be more solicitous; since without it we can do nothing in this world. Time is what we want most, but what, alas! we use worst; and for which God will certainly most strictly reckon with us, when time shall be no more. It is of that moment to us, in reference to both worlds, that I can hardly wish any man better, than that he would seriously consider what he does with his time; how, and to what ends he employs it, and what returns he makes to God, his neighbour, and himself, for it. Will he never have a leger for this? This, the greatest wisdom, and work of life. To come but once into the world, and trifle away our true enjoyment of it, and of ourselves in it, is lamentable indeed. This one reflection would yield a thinking person great instruction; and since nothing below man can so think, man, in being thoughtless, must needs fall below himself; and that, to be sure, such do, as are unconcerned in the use of their most precious time. This is but too evident, if we will allow ourselves to consider, that there is hardly any thing we take by the right end, or improve to its just advantage.

We understand little of the works of God, either in nature or grace. We pursue false knowledge, and mistake education extremely. We are violent in our affections, confused and immethodical in our whole life; making that a burden which was given for a blessing, and so of little comfort to ourselves or others; misapprehending the true notion of happiness, and so missing of the right use of life, and way of happy living. And until we are persuaded to stop, and step a little aside out of the noisy crowd and innumerable hurry of the world, and calmly take a prospect of things, it will be impossible we should be able to make a right judgment of ourselves, or know our own misery. But after we have made the just reckonings, which retirement will help us to, we shall begin to think the world in great measure mad, and that we have been in a sort of bedlam all this while.

Reader, whether young or old, think it not too soon, or too late, to turn over the leaves of thy past life, and be sure to fold down where any passage of it may affect thee, and bestow thy remainder of time to correct those faults in thy future conduct, be it in relation to this or the next life. What thou wouldst do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like occasions. Our resolutions seem to be vigorous as often as we reflect upon our past errors, but alas! they are apt to flag again, upon fresh temptations to do the same things.

The author does not pretend to deliver thee an exact piece; his business not being ostentation, but charity. It is miscellaneous in the matter of it, and by no means artificial in the composure. But it contains hints that may serve thee for texts to preach to thyself upon, and which comprehend much of the course of human life; since, whether thou art parent or child, prince or subject, master or servant, single

or married, public or private, mean or honourable, rich or poor, prosperous or improsperous, in peace or controversy, in business or solitude; whatever be thy inclination or aversion, practice or duty, thou wilt find something not unsuitably said for thy direction and advantage. Accept and improve what deserves thy notice; the rest excuse, and place to account of good will to thee, and the whole creation of God.

FOR THE FRIEND.

To the Editor and Publisher of "The Friend."

I know not whether, amidst the general approbation of your labours, you will care for the opinion of a solitary like myself, even when it joins in the common voice of praise. But it will not be disagreeable to you to be told, that the perusal of your journal has become the regular employment of my seventh day evenings. With the inquisitiveness which is one of the luxuries of idleness, I amuse myself in poring over it during these long winter evenings; sometimes in fixing the authorship of the essays, and sometimes in suggesting to myself how an argument could have been strengthened, a period polished, or an essay shortened. My criticisms seldom pass my lips, and have, as yet, died away in reverie. A subject, however, on which you have touched in your prospectus, and in the remarks made in introducing "the English Classic," has taken stronger hold of my mind than usual, and seems to me of sufficient importance to deserve a more elaborate notice than you have given it. I allude to your design of publishing extracts from those English writers of standard excellence, who have been too much crowded out of sight by the mob of living authors. I think you can scarcely fail to make this one of the richest and most delightful departments of your paper, for our language is almost inexhaustible in the materials it contains—"flowers of all hue" for such a "mosaic."

The series which you have commenced in "The Friend," will, I trust, be so conducted, as to exhibit specimens of the best manner of our best writers, and thus serve, at least, in some degree, to counteract the evils of indiscriminate reading. The works of many authors of the finest genius contain passages so exceptionable, that they cannot be placed in the hands of very young persons, without hazarding the purity of their taste, if not of their morals. I would not, for this cause, shut out the youthful mind from all access to literature, but I would guide its advances with the greatest caution, and strengthen the judgment, and refine the taste and the moral sense, by the study of pure and selected models, before allowing it to range at will. In this manner we may cultivate the imagination, without impairing the relish for severe truth, and render the mind as sensitive to moral as to natural beauty and fitness.

At the same time that the English classic will thus contribute, in its sphere, to influence the character of the rising generation, it will furnish a grateful repast to mature and cultivated minds. The genuine beauties of composition, like those of the landscape, are "ever charming, ever new." They never tire a person imbued with a true relish for learning, and though they may have often been viewed before, are examined anew with fresh and increased pleasure. Perhaps I judge from

the partiality of early attachment and long familiarity, but, it seems to me, that the writers of queen Anne's time, who first cleared our written language from those faults of conceit and pedantry, with which it had been overrun, are, in some respects, above rivalry. These admirable authors wrote as they felt and thought, and exemplified the maxim of one of the most illustrious of their number—

"True wit is nature to advantage dressed,
What oft was thought, but ne'er so well expressed."

Notwithstanding occasional looseness and inaccuracy, the general characteristic of their style is clearness and simplicity, with the most natural choice and arrangement, and often an exquisite felicity of words. This praise, it is true, belongs by eminence to Addison and Pope; yet it is shared by Swift and Arbuthnot, and the celebrated men who clustered around them. As satirists and moralists, as painters of life and manners, they drew at once from nature and the world before them; there were no master-pieces in the language to compel them to inquire in what tints others of great and deserved celebrity had dipped their pencils. Perhaps we may trace to this cause, the unfading freshness which animates their productions, gives to them a charm that is universally felt, and renders them our best vernacular models of composition. "They brush'd the early dew."

The fear of servile imitation, and the changing fashions of the age, have driven succeeding adventurers upon the ground which they occupied, to seek new embellishments of style, and subjects that have not been exhausted. It is thus that the popular taste is gradually corrupted by a false and exaggerated manner of writing, and that a constant effort at effect takes the place of simple and natural description. The pampered public requires continually fresher and stronger stimulants of its appetite, and becomes more and more dependent upon them in its literary food. A person acquainted with the history of the English language, may trace this change in its lighter literature from the age of Addison to the present day. The observation of this influence, and the history of Greek and Roman learning, have given rise to the opinion, that where a language has been wrought, by a few great geniuses to the highest degree of classical elegance, the causes of declension begin to operate, and its future history is that of its corruption. But luxury and tyranny were the great corrupters of ancient literature; and the history of our own language proves, that these causes of declension may be partial in their operation. For, long after Pope had brought the composition of English verse to its highest perfection, the Poetry of Cowper displayed all those chaste and severe graces, which have been supposed to belong to an earlier period of history.

In the same manner, although the effusions of Addison in his happiest moments have never been surpassed, there has been a succession of pure and classical English authors down to the present day. One department of learning after another has been embellished; the language has acquired greater precision and harmony of expression, and our literature

is marked by a sustained and appropriate dignity of manner, a force and variety of illustration, a comprehensiveness of views, and a solidity of learning, that fear no comparison with any ancient or modern tongue. I allude, of course, to those few writers in each generation whose works are likely to endure as standards of excellence. It is to the perpetually renovating influence of her free institutions, that England owes this continuance of her fame of authorship, and may look with confidence for its future augmentation.

Yet, although good models of composition in every department of learning may thus be found in our own tongue, the amazing increase of authors and readers has increased proportionably the influence of mere fashion upon the character of books.

The impediments to forming a correct taste in a young mind, are multiplied in the same degree, as is likewise the necessity of carefully training the understanding, and supplying it only with wholesome and nutritious aliment.

I think it is not among the least appropriate of the offices of "The Friend," to assume the guardianship over its readers in this respect. The recommendation of sound maxims, in morals and letters, will come with weight from a paper devoted to the cause of the most important of all truths, and will have authority, if any where, among a people whose institutions all tend to the formation of a grave and masculine character.

I do not flatter myself that my occasional contributions can be of any other value, than as adding to the variety of your entertainment; but if he is not rejected as an unwelcome correspondent, you may hear again from

THE HERMIT OF COAQUANNOCK.

FOR THE FRIEND.

We have copied the article below from the "Common-Place Book" of a friend, whose obliging permission to make selections from it, we have before availed ourselves of. From a note of reference annexed, it appears to have been taken from Claypoole's Daily Advertiser, July, 1796; further, we know nothing of its origin. From one part of it, however, it may be inferred that it was written by a man of letters, if not an author. It appeared to us to contain much concentrated, yet comprehensive wisdom, and withal of so cheerful and good-humoured a cast, that we thought it could not be otherwise than acceptable to our readers. Although particularly adapted to the aged, yet those in younger life may derive valuable hints from it.

A SET OF RESOLUTIONS FOR OLD AGE.

Except the reasons for a change be invincible, to live and die in the public profession of the religion in which one was born and bred. To avoid all profane talk and intricate debate on sacred topics. To endeavour to get the better of the intrusions of indolence of mind and body, those harbingers of enfeebling age. Rather to wear out than rust out. To rise early, and, as often as possible, to go to bed before midnight. Not to nod in company, nor indulge repose too frequently on the couch in the day. To waste as little of life in sleep as may be, for we shall all have enough in the grave. Not to give up walking, nor ride on horseback to fatigue. Experience, and a late medical opinion, determine me to ride five miles every day; nothing contributes more to the preservation of appetite and the prolongation of life.

Cheyne's direction to the valetudinary, "to make exercise a part of their religion," to be religiously observed. To continue the practice of reading, pursued for more than fifty years, in books on all subjects; for variety is the salt of the mind as well as of life. Other people's thoughts, like the best conversation of one's companions, are generally better than one's own. Frequently to think over the virtues of one's acquaintance, old and new. To admit every cheerful ray of sunshine upon the imagination. To avoid melancholy retrospection, for memory often comes when she is not invited. To live within one's income, be it large or little. Not to let passion of any sort run away with the understanding. Not to encourage romantic hopes and fears; not to drive away hope, the sovereign balm of life, though he is the greatest of all flatterers. Not to be under the dominion of superstition or enthusiasm. Not wilfully to undertake any thing for which the nerves of the mind or the body are not strong enough. Not to run the race of competition, nor to be in another's way. To strive to embody that dignified sentiment, "to write injuries in dust, but kindnesses in marble." Not to give the reins to constitutional impatience. To recollect, that he who can keep his own temper, may be his own master. If one cannot be a stoic in bearing and forbearing, on every trifling occasion, yet it may not be impossible to pull the check string against the moroseness of spleen, or the impetuosity of peevishness. Not to fall in love now, on the precipice of three score, nor expect to be fallen in love with. A connection between summer and winter is an improper one. To continue to have as few vacant hours on hand as possible, that idleness, the mother of crime, may not pay its visit. To be always doing something, and to have something to do. If one is not able by situation, or through the necessity of raising supplies within the year, or by habit, (for virtue itself is but habit,) to do much ostentatious good, to do as little harm as possible; make the best and the most of every thing. Not to indulge too much in luxury of the table, nor yet to underlie the constitution. Resolve not to go to bed on a full meal. Not to be enervated by the flatulency of tea. Let the second of the morning's thoughts be, to consider of the employment of the day; and one of the last at night to inquire, what to-day have I done? To take the good natured side in conversation; however, not to praise every body, for that is to praise nobody. Not to be inquisitive and eager to know secrets, nor be thought to have a head full of other people's affairs. Not to debilitate the mind by incessant composition; like the spider, it may spin itself to death; the mind, like the field, must have its fallow season. Not to be too free with promises, for promises are oftentimes difficult to perform. Not to be too much alone, nor to read, nor meditate, nor talk on points that may awaken sensations, and be too pathetic for the soul. To enjoy the present, nor to be made too unhappy by reflection on the past, nor to be oppressed by invincible gloom on the future. To resolve, more than ever, to shun every public station, and responsibility of conduct. To be satisfied with being master of one's self, one's habits, and one's time. To remember never to quarrel with one's self, one's wife, or one's country. Lastly, not to trust too much to the power of those great enemies to the human frame, the east wind, the drenching rain, and the night air.

On this side, and on that, men see their friends
Drop off, like leaves in autumn; yet launch out
Into fantastic schemes, which the long lives
In the world's hale and undegenerate days
Could scarce have leisure for; fools that we are!
Never to think of death and of ourselves
At the same time; as if to learn to die
Were no concern of ours. O more than sottish!
For creatures of a day, in gamesome mood
To frolick on eternity's dread brink,
Unapprehensive; when for aught we know
The very first swoln surge shall sweep us in.

BLAIR'S GRAVE.

The very clear and satisfactory refutation of the misrepresentations of the 'Berean,' relative to the proceedings of the late Ohio Yearly Meeting, contained in the following further extract from Bates' Miscellaneous Repository, together with the annexed pertinent observations on uniformity of faith and discipline, and the true object of religious community, ought to be read with attention by Friends generally.

OHIO YEARLY MEETING.

The Berean of last month has an article headed "Ohio Yearly Meeting," in which some of the transactions of that meeting have been grossly misrepresented.

"This Meeting," says the Berean, "at its late session, appointed a committee to confer with similar committees of other Yearly Meetings, (should such be appointed,) in order to effect a uniformity of faith and discipline throughout the Society of Friends. Much opposition, it is stated, was made in the meeting to this and other measures; but they were carried over the heads of the members, much in the same manner as the party proceedings were carried in the Philadelphia Yearly Meeting, at its last sitting."—"If the orthodox of that meeting were so uninformed in history, as not to have learned that coercive means have heretofore utterly failed to control the free spirit of man, or to effect a uniformity in religious opinions, they could hardly have been ignorant of the effect of such means upon their neighbours. It would seem, then, that the determination exists to persevere in this course, reckless of known consequences."

The article from which the above extract is taken, fills nearly a column; but the preceding will give a pretty accurate view of its character, the temper in which it was written, and the representation of facts. And whoever reads it, with a knowledge of those facts, and an impartial mind, must conclude that the editor of that paper was imposed upon by his correspondent, or was endeavouring to impose upon his readers.

In the first place I would ask, why did he decline to express the objects of the appointment, as they were explained to the meeting, and recorded on its minutes, and represent it unequivocally as designed to "effect a uniformity of faith and discipline throughout the Society," rendering these words emphatic, as if they had been officially stated? What right had he, or any one else, to represent the design of the measure different from the exposition which was given to the meeting and its committee, and on which it was adopted? Did he derive his information from those who promoted it, or from those who were opposed to it? or did he supply the lack of information, by his own conjectures or prejudices? I conceive it would have been fair, if he had noticed the subject at all, to have stated its objects as was done to the meeting, or by the meeting itself.

As to a uniformity of faith and discipline, I do not recollect ever to have heard such an object stated by any Friend of the measure. A uniformity of discipline I know was mentioned, as desirable among the different Yearly Meetings; and no doubt it is, except as regards regulations of a local nature. But I well remember that when the subject was under consideration by the committee, appointed for that purpose, the individual who brought forward the proposition to the Yearly Meeting, distinctly stated, that a uniformity of discipline was not an object contemplated in the measure. A uniformity of faith, I think, was not mentioned, either by those who favoured, or those who opposed the proposition, at least I have no recollection of such a thing. The design of the Berean, therefore, is not very doubtful or obscure. The terms in which he expressed the objects of the Yearly Meeting of Ohio, were such as seemed more likely to create an excitement, than those adopted by that meeting itself. The readers of that paper have been so alarmed at the idea of creeds, doctrines, and fixed principles of religion, that their imaginations are very easily excited. And this state of mind has been taken advantage of, to the injury of a better judgment.

But after all the unfairness of the Berean, in representing the objects of the appointment of the general committee, will it be pretended that the disciplines of the different yearly meetings, as respects the general order of society, or those rules which concern the rights of members, ought to be diversified? Or that the different parts of it should hold different principles as to the essential doctrines of religion? In short, that the Society should be as much as possible divided and diversified, and as little as possible, in the condition of one body, speaking the same language, and minding the same thing? The apostle says there is but "one Lord, one faith, and one baptism." Will it then be said that we ought to have a plurality of faiths? or that it would be an intolerable grievance to us to have but one? The Society of Friends, as such, never have acknowledged but one faith; and they have always recognised the principle, that a departure from that faith, and the avowal of doctrines incompatible with it, was sufficient cause of disownment. For confirmation of this statement, the reader is referred to Barclay's Anarchy of the Ranters, an extract from which is given in the first number of the Repository. What then was the occasion of bringing forward this idea, in an objectionable point of view, and assigning it as the object for which the general committee was appointed by Ohio Yearly Meeting.

The objects of the appointment of the committee, as recorded on the minutes of the Yearly Meeting, are simply these: To bring "the different Yearly Meetings of Friends into a more intimate feeling with each other, on the general interests of our Society, by the appointment of committees, by such Yearly Meetings as may be prepared to enter into the measure, to meet together and take into consideration such subjects as may appear to claim their attention, and communicate to their respective Yearly Meetings, such propositions or advice as under best wisdom they may be prepared to give."

From this extract from the minutes of Ohio Yearly Meeting, it will be evident that these committees stand upon the common ground of committees, accountable to the body by which they were appointed; at liberty to take into consideration any subject relating to the general interest and welfare of the Society, and to spread their views before the different Yearly Meetings, which will dispose of such communications according to their best judgments, and in the full exercise of their present powers. These committees are to possess no coercive power, nor was it intended, when the proposition was brought forward, that they should be invested with any. Whatever measures may grow out of the deliberations of the committees, must become the acts of the respective Yearly Meetings, before they can be binding on the members,—hence the Yearly Meeting has suffered none of its original powers to pass from it, in a constitutional point of view.

Mutual assistance, under the qualifying aid of the holy Head of the church, is the great object for which we enter into religious society, and for which our meetings of various grades, both for worship and discipline, have been established. In thus coming together, in these meetings, from the particular to the yearly meeting, when there is a right engagement of mind, a qualification has been afforded for the strengthening one another's hands in the discharge of their respective duties. The several parts of the body, so brought together or connected by these bonds, have been "brought into a more intimate feeling with each other." It is but the same principle which is acted upon in the measure adopted by Ohio Yearly Meeting. It is proposed for committees from the different Yearly Meetings, to meet together on this same ground of gospel love and Christian fellowship, and with the same dependence on the Great Head of the church, for ability for every good word and work. And whatever in this may be opened to their minds, as tending to the benefit of the whole, or any part of the church militant, they may communicate, as above mentioned, resting its adoption on the evidence of truth, with which it may be clothed. Where now, I would ask, is the inconsistency of this measure, or what the danger to be apprehended from it?

The principle is clearly the same as that which first gathered us to be a people, and by which we must be kept together, if the bonds of religious society be not totally separated.

As to the "much opposition" spoken of in the Berean, it can be true only as respects a few individuals. This opposition, whether we call it little or much, was made when the subject was first opened in the meeting, and before there had been time and opportunity for it to be considered and correctly understood. The friends of the measure did not wish it to be at once adopted, but considered. This was opposed, and it was even stated as an objection against this reasonable course, that if it were referred to a committee for consideration, it would be adopted! There seemed to be a consciousness that the objections, which were discoverable in the minds of some present, could not bear the test of cool and dispassionate examination. The judgment of the meeting was, that it should be referred for consideration to a committee; even those who had objected to the proposition, mostly concurring in this course. A committee was accordingly appointed; those who had opposed it taking an active part in this appointment, and placing on it such as they thought proper. The subject was laid before the women's meeting, and with remarkable unanimity referred to a committee. In this joint committee the subject was discussed with freedom, which resulted in a report recommending the adoption of the measure. This report was adopted; and if there was any opposition in the meeting at that time, it was so little as not to be recollected by those of whom I have inquired, (for being ill, I was not at meeting.) But it is recollected, that when the meeting was considering the manner in which it should be communicated to other Yearly Meetings, and a postscript was prepared for that purpose, it was mentioned in that postscript, that the proposition had been "very feelingly united with." And the very individual who made the first and the most opposition to the measure, proposed that after the words just quoted, it should be said "by Friends generally," which addition was accordingly made. The committee appointed to consider the subject, were directed to bring forward the names of suitable persons, to be appointed to carry the objects into effect.

And yet the Berean tells his readers "it was carried over the heads of the members."

At the Yearly Meeting in Indiana, the same subject was taken up; and at first, objections were made to it. It was referred to a committee, that its nature might be explained, and the propriety of adopting it fully considered. In this committee, as was the case at Ohio Yearly Meeting, individuals were put on the appointment, who were understood to be opposed to the proposition. But on a free and calm discussion of it in this committee, objections were removed; the individual who had said the most against it, confessed he had been mistaken, and was glad to find his mistake; and another expressed his belief, that if it could be explained to the meeting as it had been to the committee, there was not an individual who would object to it. A report was finally prepared, recommending the measure; one solitary individual expressing that he did not see the propriety of it, but at the same time informing them that he submitted to the judgment of the rest. When the report was presented to the meeting, if there was any opposition at all, it was so little that I have no recollection of it. It was adopted, and a committee appointed to carry the object into effect, and information directed to be given to the other Yearly Meetings.

Thus much I have thought it proper to say in relation to the subject, in order to correct misrepresentations.

The spirit of war is not less unfriendly to moral virtue, the progress of the arts and sciences, and the real love of our country, than hostile to the Christian religion. The tendency of national wars is, to abridge the liberty of the subject, and convert free into despotic states.

DILLWYN.

FOR THE FRIEND.

ELISHA BATES AND THE BEREAN.

Most of our readers have probably read or heard of the work of Elisha Bates, entitled "The Doctrines of Friends, or Principles of the Christian Religion, as held by the Society of Friends." It has been well received, and much circulated among sound Friends, and contains, perhaps, the clearest and ablest exposition of our doctrines, which has been written in this country; an exposition which, it may be safely asserted, is in close agreement with, and is sustained by, that of Barclay, although in some respects varying from it in its mode of illustration. The work is also interesting as a literary performance. The style is, generally, clear and pure, and rises frequently into a dignity and elevation becoming the subject. It is, moreover, a production strictly indigenous of our western wilderness; written by a self-educated man, printed by the author, and manufactured in all its parts—types, paper, ink, and leather, beyond the mountains.

A small pamphlet by the same author, consisting chiefly of extracts from the writings of our early Friends on the divinity of Christ, the benefits of his coming, and the holy scriptures, &c. has, also, been generally approved, and widely circulated. Both these works were examined, and sanctioned by the meeting for sufferings of Ohio yearly meeting.

Soon after their publication, they became, in common with some other doctrinal writings, and particularly those of Joseph John Gurney, the subject of animadversion, in a paper called the Berean, which is edited and published in Wilmington, Delaware, by some of the separatists from the Society of Friends.

The remoteness of Elisha Bates's residence, enabled the writers of the Berean to continue their remarks for some time, without any reply on his part. But it was in an evil hour for the credit of the Berean, that it attacked these works. Elisha Bates commenced the publication of a monthly journal, entitled "The Miscellaneous Repository," in which he has replied to his reviewers with such keen argument and good temper, and has so exposed the unfairness of their attack, that they have reason to repent of their onset. We think it an act of justice to a most estimable friend, to give his defence a wider circulation than it has yet obtained; for we have never seen a more triumphant vindication than this of Elisha Bates. We shall render a further service to the cause of truth, by enabling our readers to estimate for themselves, the want of fairness and liberality—the personalities—the false reasonings, and false assumptions of the Berean.

Through the kindness of one of the subscribers to the Berean, (a paper published in Wilmington,) the second volume of that work has recently been placed in my hands. I have not yet had an opportunity of perusing the numbers subsequent to the close of that volume.

This work contains a laboured opposition to the "Doctrines of Friends," and the pamphlet entitled "Extracts," &c. These "Reviews," begun in the 9th month, 1825, do not appear to be closed in the 2d vol. and may, for any thing I know to the contrary, be continued to the present time. I was pretty soon apprised of this attack; but it did not appear to be material that any public notice should be taken of it, till the writers should have time to

develop their views, and discover what doctrines they intended to oppose, and what to advocate. As that opportunity has now been fully afforded, it seems due to the cause of truth, to myself, and the Society of which I am a member, to point out some of the numerous errors into which the writer or writers have fallen.

It is a common privilege of authors, to defend themselves when arraigned before the public; yet my aversion to controversy is such, that those motives which merely relate to myself, would be altogether insufficient to induce me to enter into it; and more especially, as the manner of the attack necessarily leads to the notice of much unfairness in these reviews.

But this is no new thing. It was the case in the attacks made on the Society of Friends in the early periods of its history. And it is some consolation to my mind, that I have before me the examples of the worthy instruments of that day, who were not only firm in the belief, but ready in the support, of the doctrines of the gospel.

The reader will do well to bear in mind, that the "Doctrines of Friends," and the pamphlet of "Extracts," &c. were intended to give a concise view of the principles of the Christian religion, as held by the Society of Friends. If, therefore, I had sufficient ground from the acknowledged doctrinal writings of the Society, for the different tenets which have become the objects of attack, the objections must be considered as fully answered, or as resting, not against the works I have published, but those by which they are supported. This, then, will be a prominent object which I shall keep in view, reserving to myself the privilege of a future decision, how far I shall go in a defence of the principles held by our friends in earlier and in latter time, or into an investigation of the sentiments propagated by the Berean. As already hinted, the manner in which the attack has been made, will impose on me the unpleasant task of noticing a number of cases of unfair and uncandid representations, which have been made in the Berean.

The pamphlet of "Extracts" was the first that was brought under review; but what relates to the PRINCIPLES contained in this essay may, in the general, be very properly deferred till we come to the review of the "Doctrines." It would not be proper, however, to pass over some other subjects of minor importance. The first of this description that I shall notice, is an idea suggested in the first article, p. 73, vol. 2, and relates to what is said in the pamphlet of the divinity of Christ. "Is it not, therefore," says he, "greatly to be deplored, that the Meeting for Sufferings of Ohio Yearly Meeting should have formally sanctioned the publication of a work, which, however pure the motives of its author, is calculated to scatter the seeds of controversy, and agitate the peaceful regions of the west? A controversy which has neither points nor limits, nor bowels of charity. A controversy always fatal to the peace of the church and to the gospel of Christ, which breathes nothing but good will to men." This controversy, however indefinite, and however uncharitable, however subversive of the peace of the church and the gospel of Christ, has been in his own hands from that time to the present, and he has pursued it with a zeal that deserved a better cause. It is now considerably in the second year that he has been prosecuting this warfare, so appropriately characterized by himself, while I have been patiently awaiting the result, and now step forward to correct a few of his mistakes and misrepresentations, lest my silence might be construed into an acquiescence, and thus contribute to fix wrong impressions on unsuspecting minds.

The writer proceeds,—"The author lays great stress on opinions: 'Great is the importance,' he says, 'of opinions;' and one object of this work, he informs us, is to prevent 'diversity of opinions' in religious society. But is uniformity in religious opinions attainable? I leave it to history to answer the question. Inquisitions, and dungeons, the rack and the gibbet, and the stake, have done their utmost, and failed." The first remark that I shall make on this passage is, that I have not been able to find in the pamphlet the sentence which he has given as a

direct quotation from it. But as the sentiment is true in itself, it is POSSIBLE I may have said so, if not in the pamphlet, at least some where else. I think, however, it is MANUFACTURED out of the following sentence, which occurs in the third page of the Extracts: "Great is the influence of PRINCIPLES on our feelings; and consequently our preservation and improvement have a very intimate relation to the doctrines and opinions we hold." If the quotation in the Berean was given instead of this, the writer can have no apology for his procedure. If it should be said that the meaning is not changed, then I ask why change the language? But it is not conceded that the meaning of the two sentences is the same. The contrast is obvious to a superficial observer. Little did I suppose, when I wrote this sentence, that any one would be disposed to call it in question. The sentiment is so evident in itself, as to stand above the most carping criticism. The consciousness of this, I apprehend, was the cause of the unwarrantable liberty he has taken, to change the language, that it might be more easily rendered objectionable.

But, after all, what has he gained by the procedure? Opinions are either of importance or they are not. If they are of importance, why endeavour to render the idea odious? If they are not, why did he trouble himself about the opinions published in the pamphlet and Doctrines? Why wage so long a warfare against opinions, if opinions are of no importance? But the subject may be placed on much more substantial ground; for if opinions are of no importance, it makes no difference what opinions we entertain of our moral and religious obligations, or any of the doctrines of religion—even the existence and attributes of the Deity. Did the Berean intend to take this ground? If it should be said he only intended to impress the importance of PRACTICE, I answer, that I had never called this in question; and it was a very ill-judged method of enforcing the importance of practice, to call in question "the influence of PRINCIPLES on our feelings." I leave it, however, to the candid reader to decide, whether there does not APPEAR to have been another object. By changing "the influence of PRINCIPLES on our feelings," into the importance of opinions, and this again into UNIFORMITY in religious opinions, and connecting this with the "inquisitions, and dungeons, the rack, the gibbet, and the stake," it is probable some weak minds might be induced to identify my motives in publishing the pamphlet, with the feelings of those who resorted to these horrid engines of cruelty, to enforce a uniformity in religious opinions. If this was his intention, it was an unworthy measure; if it was not, he might have spared himself the trouble of making such a parade of the implements of cruelty and death.

FOR THE FRIEND.

Amid the difficulties and trials of the present day, encouragement is often to be found in recurring to the history of the church in former ages. The declaration of our blessed Saviour, that in this world his followers "should have trouble," their constant and unvarying experience has fully verified; but it is also cause of grateful acknowledgment, whilst making this retrospection, to observe, that the gracious promise, that in Him "they should have peace," has also been completely and joyfully fulfilled. The present trials of our Society, though perhaps greater in degree, are not different in kind, from those of our worthy predecessors; and the faithful advocates of the cause and testimony of our holy Redeemer may now have cause of reverent and humble hope, that as the Church in early days was protected by his power, and brought through all her conflicts by his mighty arm, so now a deliverance will be witnessed from that destroying libertine spirit, which has threatened to sweep away all ancient landmarks in its impetuous torrent.

The following epistle of T. Ellwood is

worthy of the serious perusal of all the readers of "The Friend."

If it had been written at the present time, and designed to meet the present state of society, it could scarcely have been more appropriate. He describes the spirit causing the difficulties of his day, as being an enemy of good order, resisting proper government and control, calling it imposition and oppression, and that when the discontented party found they could not obtain the sway, they then made disturbances in meetings, inducing the light and frivolous members to join with them, and progressing from one degree to another, they lapsed at last, to use his own words, in divers places, into "an open defection, apostasy, and separation." They then proceeded to cause further disturbances and divisions amongst Friends, to print false and malicious books, and at last to shut Friends out of their meeting houses. T. E. then proceeds to express his belief, that some had gone off, through "affection to some of those leading separatists," and were deceived by fair words and "feigned speeches;" but he earnestly expostulates with all classes in society to beware, how, from any motives whatever, they were drawn in the least degree to participate in this dividing disorderly spirit. It further appears, to complete an exact parallel to the present state of affairs, that the separatists then, as now, made great boast of their numbers, but T. Ellwood reminded them, that when Jeroboam set up his separate altar, ten out of twelve tribes joined him, yet it was said of him, that it was he "who made Israel to sin;" and further reminded them of the divine injunction, "Not to follow a multitude to do evil."

We need not, however, make a further analysis of this interesting epistle; it will speak for itself; and though of considerable length, will amply repay a serious and attentive perusal.

The Epistle is to be found in the Life of T. E., commencing at page 369, and is addressed to Friends generally. After touching upon some other points, accompanied with pertinent admonitions, he thus proceeds:

"Great hath been the hurt which the enemy hath done in this day, by leading into a false freedom, and crying up a wrong liberty: for under this pretence have crept in great disorders, some running out one way, and some another; some mixing in marriages with the world's people, and some going to the priest to be married. And many loose and unclean spirits have shrouded themselves under this plausible pretence of being left to their liberty, unto whom truth's order is irksome and uneasy; and they kick against it, and call it imposition, because it checks their licentious liberty. Therefore all, who join with their plea, examine and try what liberty it is ye claim and stand for: for the true liberty is not inconsistent with the cross of Christ, nor repugnant to his yoke; but agrees with it, and is obtained through it, and maintained by it. And none whom the Son hath made free indeed, will, or can plead, or make use of that liberty in opposition to any means, which the God of order hath appointed, or set up in his church, for the keeping out confusion, disorder, and looseness. And hereby all may take a right measure, and may certainly know what kind of liberty that is, which some have so hotly contended for, in opposition to that necessary and commendable order, which God hath led his people into, and which the enemy, in his agents, labours so hard to lead them out of. For the enemy well knows that the tendency and service thereof is to detect and discover his secret workings, and to bring his deeds to light and judgment; and therefore he strives with might and main to overturn it, crying out through his instruments,

Away with your order, let every one be left to his liberty. By which seemingly fair and specious plea, not only the loose, disorderly, factious spirits have been let up, and encouraged to greater boldness and licentiousness; but some simple and well-meaning Friends also, not seeing the design of Satan therein, have been misled thereby, and made use of by the enemy, and the more subtle of his instruments, to oppose the good order of truth. Thus hath the enemy wrought, and sought to lay waste the work of the Lord. But the Lord, (magnified be his holy name,) hath not been wanting to his people, who in sincerity of heart have diligently waited on him, and trusted in him; for he hath all along raised up some, whose eyes he hath opened to see the design and working of the evil one; and whose spirits he hath engaged to stand up in a faithful testimony against him, contending for the way of truth. Which when they, in whom the enemy wrought, perceived, and found they could not run over the heads of Friends, and carry things on as themselves pleased, they set themselves, in a heady wilful spirit, to raise disturbances in meetings for business, by encouraging and abetting such heady, loose, contentious and disorderly persons as would join with them: thus hardening themselves, and provoking the Lord to give them up to blindness and hardness of heart, till at length the enemy prevailed so far upon them, as to work them by degrees from discontent to prejudice, then to enmity, and so at length, in divers places, to an open defection, apostasy, and separation.

"Now, although I know, my dear friends, that ye who have kept your habitation in the light of the Lord, and whose eye is single therein, have a clear sight and understanding that the spirit, which has thus wrought and fought against the truth, is not, nor can be, of God, but is of the wicked one; and although the fruits it hath brought forth, through the agents and instruments in and by which it hath wrought, viz. Making disturbances in meetings, to the breaking the Church's peace; causing divisions amongst Friends; publishing to the world most wicked, malicious, railing, and scandalous books, against Friends, (an effect of the greatest enmity,) shutting and keeping Friends out of their common meeting houses, in which they have a just right and property, and not suffering them to meet therein, (which is a part of the persecution inflicted on Friends by the world,) and at length also set up separate meetings, in opposition to the meetings of God's people: although, I say, these fruits are sufficient of themselves to discover and manifest, to an unclouded mind, what spirit that is, and must needs be, which hath brought them forth; yet inasmuch as some, partly through weakness of judgment, and partly through personal affection to some of those leading separatists, are yet in danger to be betrayed by their fair words and feigned speeches, wherewith they lie in wait to deceive, I feel a concern remain upon my spirit, in the love of God, to warn all such, that they join not with nor give countenance unto that spirit, that hath thus wrought against the Lord, and against his people.

"For, Friends, in the holy fear of the living God, and in the openings of the spring of his pure life in my soul, at this time, and from the certain knowledge and clear demonstration which I have received from him therein; I testify and declare unto you, that this spirit, which in this day hath run out, and hath drawn out some into opposition against the way and work of the Lord, into division and separation from the people of the Lord, and from the holy assemblies which the Lord hath gathered, and by his powerful presence hath owned, and daily doth own; this spirit, I say, is the same with that which hath formerly wrought, in other appearances, against the truth in our time; and is the same with that spirit that wrought against the work of the Lord in the days of the holy apostles. This mystery of iniquity then wrought, and caused many to turn aside, and to leave the right way of the Lord, and to forsake the assemblies of God's people, Heb. x. 25. Yea, and to run into separation too, Jude 19. Upon whom the Holy Ghost hath set this brand, that they were sensual, having not the Spirit. And many close and sharp testimonies did the Lord give forth through his servants in that day, against this spirit, and against those that were joined to it, and acted by it, as may be seen in the Holy Scriptures.

[To be continued.]

FOR THE FRIEND.

It was with much surprise that I read the following letter from Elias Hicks in one of the newspapers of the last week. Had it contained a sincere recantation of the errors which the writer has notoriously avowed in relation to the subject of which it treats, I should have rejoiced to see it; but as it involves a flat contradiction of assertions which he has repeatedly made, both publicly and privately, I cannot but admire that his friends should have been so inconsiderate as to make it public, and thus expose the weakness and inconsistency of the author. Inasmuch, however, as it is designed to discredit the statements of persons of undoubted piety and veracity, it is proper that it should be contrasted with the sentiments which Elias Hicks has previously expressed, and on which the charge of his doubting or denying the miraculous conception of our blessed Lord is founded. The letter is as follows, viz.

LETTER

From ELIAS HICKS, in reply to one addressed to him on the subject of the reports in circulation of his disbelieving in the miraculous conception and birth of JESUS CHRIST.

JERICHO, 13th of 12th mo. 1827.

Friend Harvey Frink.—Thy note of the 6th instant came duly to hand, and in answer thereto, I may observe that Scribes and Pharisees are the same in every age:—thou hast read how they belied the blessed son of the virgin, our great and holy pattern, and perfect example. And the Scribes and Pharisees of the present day, are following their example, by spreading lies and evil reports concerning those who are endeavouring faithfully to come up in his example and precepts; for it seems to be the only medium that some men have to exalt themselves, by continually finding fault with those that are much better than themselves, and as truth will not gratify their envy, they make lies their refuge; which is the case in the present instance, as I never thought nor said that I disbelieved the account given by the evangelist respecting the miraculous conception and birth of Jesus Christ; and thou may be fully assured, that whoever has reported it, has reported an absolute falsehood; and may the Lord forgive them the dreadful fault, for they know not what they do.—And even if the thing was true, as thou observest, it raised the prejudice against the society, and was doing harm, hence the reporters could have no good in view, but only to gratify their own envy, which is the case with all tale-bearers and detractors of other men's persons. Well might the wise man say, "The words of a tale-bearer are as wounds, and he that repeateth a matter, separateth very friends;" and that, with the envious spirit that produced it, is the only cause of all the discord and dissension that now prevail in our once peaceful and favoured society. How dead and destitute such creatures must be, of that charity, that, the apostle tells us, covers the multitude of faults. This being the present needful, I conclude.

Thy assured friend, ELIAS HICKS.

There is a spirit of angry invective and bitterness evinced in this letter, which must strike even the most careless readers, notwithstanding the awkward attempt to conceal it. It breathes a temper the most opposite to that in which we can sincerely desire the forgiveness of our enemies, and proves that the author was under great irritation and excitement when he penned it. After so freely bestowing the epithet of Pharisees on others, and charging them with "spreading lies, evil reports, and absolute falsehood;" and "making lies their refuge to gratify their envy," he should have paused before he quoted the sublime language of the Redeemer of the world,

and queried with himself, whether, in the sight of the great Searcher of hearts, he was free from those evil surmisings, and those angry passions, which are so directly incompatible with the meek and lowly temper of Him, who, when he was reviled, reviled not again. The language of the letter is not unlike that used by one of old, who thought himself "endeavouring faithfully to come up in" all the ordinances of the law, and thanked God that *he was not as other men were, nor even as the poor publican*. "How dead and destitute must *succre creatures* be," who are "continually finding fault with me, Elias Hicks, who am *so much better than themselves*." We search the letter in vain for any evidences of the meekness, the humility, or the gentleness of the Christian. "How destitute!" is its language "of that charity that the apostle tells us, covers the multitude of faults." What haughty contempt is conveyed by the expression "*such creatures!!*" and how self-complacent is the assumption that he, Elias Hicks, is *so much better* than those who cannot conscientiously concur with his opinions. How different is its whole tenor from the mild and amiable spirit of the primitive believers, who could say, "being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat."

But it is time to adduce the proof that Elias Hicks has both doubted and denied the miraculous conception and birth of Jesus Christ. In a letter to Thomas Willis, dated 10th mo. 1821, and which has been published and reviewed, he says:

"Now, in his creed, (the bishop of Rome,) to which he made all the nations of Europe bow by the dint of the sword, was this of the miraculous birth; therefore, all children for several hundred years, were brought up and educated in this belief, without any examination in regard to its correctness. Finding this to be the case, *I examined the account given on this subject by the four evangelists, and according to my best judgment on the occasion, I was led to think there was considerable more scripture evidence for his being the son of Joseph than otherwise*;"—"But when we consider that He (Jesus Christ) was born of a woman that was joined in lawful wedlock with a man of Israel, it would seem that *it must shut the way to the enforcing any such belief*, (as that he was miraculously conceived,) as all their neighbours would naturally be led to consider him the son of Joseph, and this it appears very clear they did, by scripture testimony; and although it has not, as above observed, given cause, as yet, to alter my views on the subject, *as tradition is a mighty bulwark, not easily removed*; yet it has had this salutary effect, to deliver me from judging my brethren and fellow creatures who are in that belief, (that is, who deny the miraculous conception) and can feel *the same flow of love and unity with them*, as though they were in the same belief with myself; *neither would I dare to say positively that it would be my mind, they should change their belief, unless I could give them much greater evidence than I am at present possessed of*, as I consider, in regard to our salvation, they are both *non-essentials*; and I may further add, that I believe it would be *much greater sin* in me, to smoke tobacco that

was the produce of the labour of slaves, than it would be to believe *either* of these positions"—(in other words, much greater sin than to believe that Jesus Christ was the son of Joseph.)

My readers will observe, that, after an examination of the accounts of the birth of Christ given by the evangelists, according to his *best judgment* on the occasion, Elias Hicks was led to think there was *considerable more* scripture evidence for Christ's being the son of Joseph, than in favour of the miraculous conception. It is evident, therefore, that he must have disbelieved the narratives of Matthew and Luke, which are plain and *positive* as to the latter fact. He further says, *he would not dare to say* that those who *disbelieve* the miraculous conception, should *change their belief*, unless he could give them *much greater evidence* than he is at present *possessed of*—that is, *much greater evidence* than that of Matthew and Luke, from which it is apparent that he disbelieved their account.

The sermons of Elias Hicks also furnish conclusive proofs that he disbelieves the miraculous conception.

In the one preached at Arch street in 1825, speaking of Jesus Christ, he says, "We *cannot suppose* that it was the *outward body of flesh and blood that was begotten of God*, but a birth of the spiritual life in the soul. We must apply it internally and spiritually. For *nothing can be a Son of God but that which is Spirit*, and nothing but the soul of man is a recipient for the light and Spirit of God. Therefore, *nothing can be a Son of God, but that which is immortal and invisible. Nothing visible can be a Son of God*."—"By the analogy of reason, *spirit cannot beget a material body*, because the thing begotten must be of the same nature with its father. *Spirit cannot beget any thing but spirit; it cannot beget flesh and blood*. No, my friends, it is *impossible*." Philadelphia Sermons, page 10.

In this passage, preached in a public meeting in Philadelphia, before some hundreds of witnesses; taken down in short hand, and published by Elias Hicks's friends, the miraculous conception is *denied no less than eight times*—it is declared, moreover, to be *impossible*. He asserts that *spirit cannot beget a material body; it cannot beget flesh and blood*; consequently, all pretence to truth in the narratives of the evangelists is totally discarded. Yet, in the face of these declarations, delivered in a religious assembly, while standing in the solemn character of a minister of religion, and under the profession of speaking from immediate revelation; he now comes forward and declares, that whoever has reported that he disbelieved the account of the evangelists, has asserted an absolute falsehood. He makes this assertion, too, in the face of the world, with these proofs to the contrary staring him in the face. I am perfectly willing to leave every reader to judge for himself, how far Elias Hicks "disbelieved the account of the evangelist, respecting the miraculous conception and birth of Jesus Christ;" and to decide, moreover, where his charge of "spreading lies and absolute falsehoods," and "making lies their refuge," must finally rest.

The testimony I have adduced is conclusive, but I may add, that it is corroborated by the evidence of at least eight individuals of the highest respectability and veracity, to whom he has declared, at different times, similar sentiments; and to one of them, he positively asserted, that the narratives of Matthew and Luke, respecting the miraculous conception, were fabulous. LUTHER.

A PASTORAL HYMN.

"Gentle pilgrim, tell me why
Dost thou fold thine arms and sigh,
And wistful cast thine eyes around?—
Whither, pilgrim, art thou bound?"
"The road to Zion's gates I seek;
If thou canst inform me, speak."
"Keep yon right hand path with care,
Though crags obstruct, and brambles tear;
You just discern a narrow track—
Enter there, and turn not back."
"Say, where that pleasant pathway leads,
Winding down yon flowery meads?
Song or dance the way beguiles,
Every face is drest in smiles."
"Shun with care that flowery way;
'Twill lead thee, pilgrim, far astray."
"Guide or counsel do I need?"
"Pilgrim, he who runs may read."
"Is the way that I must keep,
Crossed by waters wide and deep?"
"Did it lead through flood or fire,
Thou must not stop—thou must not tire."
"Till I have my journey past,
Tell me, will the daylight last?
Will the sky be bright and clear
Till the evening shades appear?"
"Though the sun now rides so high,
Clouds may veil the evening sky;
Fast sinks the sun, fast wears the day,
Thou must not stop—thou must not stay:
God speed thee, pilgrim, on thy way!"

A. L. BARBAULD.

It is somewhat singular, that the deleterious effects of an article so generally in use as charcoal, when burned in confined places, should not be better known, and guarded against. Repeated are the instances of loss of life, from this cause, which are noticed in the papers, yet numerous as are the fatal results, it has so far failed in rendering persons more cautious in the use of this convenient material for fire. Some two weeks since, a vessel from Salem county was oystering in Delaware Bay, and in the evening one of the persons on board, Zebulon Somers, lighted a charcoal fire in the cabin, and laid himself down to sleep; a short time after another of the hands went into the cabin with the same intent, and after having laid some time, and feeling the oppressiveness of the air of the room, without knowing the cause, he got up and went on deck. After a short time he returned to the cabin with a light, and found poor Somers a corpse! The deceased was a respectable man: and has left a wife and two children to mourn this unlooked for affliction.

New York Canal Revenue.—The amount of toll collected on the Erie and Champlain canals for the past year, amounts to \$859,059 48. The amount collected in 1826, was \$762,003 60: showing an increase of \$97,054 88 cents. The aggregate of 1827 is \$9000 more than the estimate of the commissioners of the canal board, and \$11,000 less than that of the canal commissioners.—*Albany Argus*.

An effort to quiet a wounded conscience by a repetition of sin, is like flying from a serpent, and meeting a lion.—*Dilwyn*.

THE FRIEND.

FIRST MONTH, 26, 1828.

A few days since, a friend put into our hands a paper published in this city, containing an article purporting to be a letter from Elias Hicks to Harvey Frink. We will not say that we doubted its genuineness; but, on reading it, the thought occurred, that one might very reasonably entertain scruples on that head; it might really seem incredible, that, adverting to Elias Hicks's general reputation for truth, he could so far be off his guard, as thus to place himself before the public, in direct contradiction to his own written declarations. But, admitting the letter to have been his, surely, it might be thought, he could never have been so indiscreet as to sanction its publication, and it might well be conjectured, that the printing of it is attributable rather to an ill-directed ebullition of zeal on the part of his friends. Independently of the dilemma in which it is calculated to place him, in what way could it possibly subserve his ends?—to restrict himself to a denial of a minor and collateral charge, is, by implication, to admit in full force, the more weighty and important ones. And who are the persons struck at under the coarse epithets which he has thought fit to use, but those constituting the great body of the Society of Friends, who have not been disposed to abandon the ancient ground of faith and discipline? including many now venerable in years, who stand as way marks to others for the consistency of their lives, and not a few who lived to enter their solemn protests against his antichristian principles, but have since finished their course with joy, and are now receiving the reward of their faithfulness in the habitations of eternal blessedness. In short, on the supposition that Elias Hicks had no hand in the publication of this letter, well might he exclaim, in the bitterness of his heart, "for it was not an enemy that did this, then I could have borne it"—or with him of Uz, "ye dig a pit for your friend."

We had written the foregoing previous to reading the more ample and able strictures of Luther, which our readers will find on another page. It is with unfeigned reluctance that we have so often to discuss the errors of this aged man; but, inseparably connected as he is with a combination, the systematic energies of which are levelled against the foundations of the dearest hopes of man, and voluntarily placing himself as in the "fore front" of the phalanx, he has no just grounds of complaint. We have no personal hostility to him; our early predilections would lead to the reverse of this; we have no controversy with him or any one else, as to the right of every man to think for himself on points of belief; but, we feel it incumbent to avail ourselves of every fair and fit occasion, plainly to distinguish

between the new sect, and the legitimate body of Friends, and to vindicate the latter from any participation in the novel tenets of the former. If they will persist in a separation from the parent stock, be it so; but let them stand before the world in their distinct and appropriate character. It would be an anomaly in religious community for them to remain in connexion with principles intrinsically and fundamentally discordant.

In the article "Agricultural Enterprise" of our last number, we were incorrect in stating that Ury was the birth place of Robert Barclay. Accounts differ on this point; but on consulting a volume containing a history of his life, &c., it appears that he was born at Gordonstown in the shire of Murray, Scotland.

"The Hermit of Coaquannock"* is cordially welcome to our columns, and we shall be pleased to hear from him as often as may comport with his habits of seclusion; we were gratified with the tone of his observations, and however ascetical may be his notions generally, he has certainly betrayed no want of liberality in his views on this occasion. We like particularly his remarks relative to the selections under the head of "The English Classic;" for that part of the arrangement of "The Friend" we entertain a decided partiality, and with all due deference to the objections which have been suggested by several, we nevertheless believe, that these are more than counterbalanced by what may be said in its favour. It is true, it would not be best to administer them in too large doses, but half a page or so, thus appropriated, and with occasional intermissions, certainly cannot be reasonably opposed; but, on the contrary, we should apprehend, would be generally relished by our readers, especially as, from our opinion of the judgment of the individual who superintends the selection, we have confidence that it will be managed with good taste, and with a proper regard to an agreeable diversity, both as to the manner and the matter.

* Coaquannock, "or the place of the tall pines," the Indian name for the spot on which Philadelphia is founded.

To Correspondents.

It is proper to notice the reception of communications from Phips, Hasem, and Woolman, which, with several others, in prose and verse, are under consideration.

Important Decision.—The judges of the supreme court have decided that the city of Philadelphia has legal jurisdiction over the island in the river Delaware, opposite the city.

It appears from the President's Message, that our national concerns, generally, stand well. All our foreign relations are favourable to peace and harmony. Should we duly estimate our national advantages, and improve them as the means of perpetuating an enlightened freedom, we shall have good reason to make the inquiry, anciently made respecting Israel, "What nation is there so great, which hath God so nigh unto them?"—*Christian Watchman.*

FROM THE RICHMOND WHIG.

Gentlemen—Since I first communicated to you the powers of the liverwort in one case, I have had an opportunity of witnessing its extraordinary action in a number of others; and it has fully sustained its character in every case wherein I have administered or recommended it. Not very distant from this place, I am personally acquainted with several individuals, of both sexes, who have been restored by it. And here I will advert to one particularly:

A man, not more than ten or twelve miles from here, was so far spent by profuse discharges of pus from his lungs, wasting night sweats, and hectic fever, that his attendants and friends were several times making preparations towards interring him.

In this hopeless condition he was, by way of dernier resort, almost forced to take the liverwort; it promptly acted upon him as a tonic and alterative—giving him a keen appetite, clearing his cough, his night sweats, his hectic fever, and, finally, every symptom of his complaint; and about three weeks since, when I last saw him, he was enjoying fine health and spirits. There is something very remarkable in this little plant; in every instance, it soon exerts a positive influence over the cough and expectoration, quickly invigorates the stomach, and acts very sensibly upon the kidneys, or as a smart diuretic; in short, it some how or other seems to revolutionize the whole system.

I have been familiar with every form and degree of pulmonary consumption for more than twenty years, yet have I never seen any thing act like this in one single case of it. The liverwort has actually cured a hereditary phthisis in a man of Loudoun county, Va. whose whole family nearly had died of consumption derived from the same cause.

T. P. HEREFORD.

Haymarket, Virginia, Nov. 30, 1827.

"When we look round and see the peace and plenty which reign throughout our land; the ripe harvest; the crowded flocks; the trees bending to the earth with golden fruit; the white sails of commerce; the hardy plough; the swift shuttle, and all the various prosperous branches of industry; when we see education extended, and learning prevail; religion, unmixed with bigotry, encouraged, and good faith rewarded; when the blessings of health have been also secured to us—our gratitude, for all these signal benefits, should be sincere, unbounded, and devout."—*N. Y. Ev. Post.*

THE FRIEND.

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FOR THE FRIEND.

ANTEDILUVIAN FOSSIL REMAINS.

Every fresh proof of the credibility of the holy scriptures is acceptable. The restless mind of man is ever seeking some new thing, and testimony often repeated, though it be perfectly sound and conclusive, too often makes but a faint impression upon him, compared with reasonings bearing the enticing stamp of novelty. Perhaps among the many facts highly interesting to the votary of truth, which modern science is continually developing, none occupies a more important place, than the light recently thrown upon the Egyptian hieroglyphics. But if the researches of learning have rendered these relics of antiquity valuable, as confirming the correctness of scripture history, in several particulars heretofore disputed; the annexed account (taken from a late publication) of successful labour in a widely different field, will not be deemed of small value, as corroborating the history of the deluge handed down to us in the writings of the inspired penman. It is additionally satisfactory, as the fruit of a science, which sciolists and infidels have proudly asserted to oppose many and invincible objections to the Mosaic theory.

"In the year 1822, Dr. Buckland read a memoir before the Royal Society, announcing the discovery of a singular cave at Kirkdale in Yorkshire, containing an assemblage of fossil remains, &c. with a comparative view of five similar caverns in various parts of England, and others on the continent." "The position of the cave is at the south and lower extremity of Hodge Beck dale, at the point where it falls into the vale of Pickering. It occurs in that species of limestone which is usually perforated by irregular holes and caverns intersecting them in all directions." "It is important to observe, that the elevation of the cave above the bed of the Hodge Beck being nearly eighty feet, excludes the possibility of our attributing the muddy sediment we shall find it to contain, to any land flood or extraordinary rise of the waters of this or of any other river in the neighbourhood." "It was not till the summer of 1821, that the existence of any animal remains, or of the cavern containing them, was suspected. At this time, in continuing the operations of a large quarry, the workmen accidentally intersected the mouth of a long hole closed externally with rubbish, and overgrown with grass and bushes. As this rubbish was removed before any competent person had examined it, it is not certain whether it was composed of diluvial gravel and rolled pebbles, or was simply the debris that had fallen from the softer portions of the strata that lay above it: the workman, however, who removed it, and some gentlemen who saw it, assured

Dr. Buckland that it was composed of gravel and sand. In the interior of the cavern, our indefatigable geologist could not find a single rolled pebble, nor has he ever seen one bone or fragment of bone, that bore the slightest mark of having been rolled by the action of water.

"The original entrance is said to have been very small; and having been filled up as above described, there could not have been any admission of external air through it to the interior of the cavern. Nearly thirty feet of its outer extremity have now been removed, and the present entrance is a hole in the perpendicular face of a quarry, about three feet high, and five broad, which it is only possible for a man to enter on his hands and knees, and which expands and contracts itself irregularly, from two to seven feet in breadth, and two to fourteen feet in height. On entering the cave, the first thing observed, was a sediment of soft mud or loam, covering entirely its whole bottom to the average depth of about a foot, and concealing the subjacent rock, or actual floor of the cavern. Not a particle of mud was found attached either to the sides or roof; nor was there a trace of its adhering to the sides or upper portions of the transverse fissures, or any thing to suggest the idea that it had been entered through them. The mud was covered by a stalagmitic crust, which had been formed by the dripping of water impregnated with calcareous matter, as is common in all the cavities of limestone; but it is important to remark, that there was not any alternation of mud with any repeated beds of stalagmite, but simply a partial deposit of the latter on the floor beneath; so that the mud was encased between an upper and under crust. It was chiefly in the lower part of the earthy sediment, and in the calcareous matter beneath it, that the animal remains were found. In the whole extent of the cave, only a very few large bones have been discovered that are tolerably perfect; most of them are broken into small angular fragments and chips, the greater part of which lay separately in the mud, whilst others were wholly or partially invested with stalagmite, and others again mixed with masses of still smaller fragments. In some few places, where the mud was shallow, and the heaps of teeth and bones considerable, parts of the latter were elevated some inches above the surface of the mud and its calcareous crust; and the upper ends thus projecting, have become thinly covered with calcareous drippings, whilst their lower extremities have no such incrustation, and have simply adhering to them the mud in which they have been imbedded. The teeth and bones which have been discovered in this cave, appear to have belonged to the hyæna, tiger, bear, wolf, fox, weasel, elephant, rhinoceros, hippopotamus, horse, ox, deer, hare, rabbit, water-rat, mouse, raven, pigeon, lark, snipe, and a small species of duck. The bottom of the cave, on first removing the mud, was found to be strewn all over, like a dog kennel, from one end to the other, with hundreds of teeth and broken and splintered fragments of bones of all the animals above enumerated; scarcely a single bone has escaped fracture, with the exception of some of the more solid and hard bones of the foot. On some of these bones marks may be traced, which, on applying one to the other, appear exactly to fit the form of the canine teeth of the hyæna that occur in the cave. The hyæna's bones have been broken, and apparently gnawed equally with those of the other animals. Heaps of small splinters, and highly comminuted yet angular fragments of bone, mixed with teeth of all the varieties of animals above enumerated, lay in the bottom of the den, occasionally adhering together by calcareous cement. Not one skull is to be found en-

tire, and it is so rare to find a large bone of any kind that has not been more or less broken, that there is no hope of obtaining materials for the construction of a single limb, and still less of an entire skeleton. The jaw bones, also, even of the hyænas, are broken to pieces like the rest. It must already appear probable, from the facts above described, particularly from the comminuted and gnawed condition of the bones, that the cave at Kirkdale was, during a long succession of years, inhabited as a den by hyænas, and that they dragged into its recesses the other animals whose remains are found indiscriminately mixed with their own; an hypothesis which is certainly strengthened by Dr. Buckland having found the excrement of the animal in the same cave. Should it be asked why we do not find at least the entire skeleton of the one or more hyænas that died last, and left no survivors to devour them, we find a sufficient reply to this question, in the circumstance of the probable destruction of the last individuals by the waters of the deluge. On the rise of these, had there been any hyænas in the den, they would have rushed out, and fled for safety to the hills; and if absent, they could not, by any possibility, have returned to it from the higher levels; that they were extirpated by the catastrophe, is obvious from the discovery of their bones in the diluvial gravel both of England and Germany. The accumulation of these bones, then, appears to have been a process of years, whilst all the animals in question were natives of this country. The general dispersion of bones of the same animals through the diluvial gravel of high latitudes, over a great part of the northern hemisphere, shows that the period in which they inhabited these regions, was that immediately preceding the formation of this gravel, and that they perished by the same waters that produced it. M. Cuvier has, moreover, ascertained that the fossil elephant, rhinoceros, hippopotamus, and hyæna, belong to a species now unknown; and as there is no evidence that they have at any time, subsequent to the formation of the diluvium, existed in these regions, we may conclude that the period at which the bones of these distinct species were introduced into the cave at Kirkdale was before the deluge. Thus the phenomena of this cave seem referable to a period immediately antecedent to the general deluge, and in which the world was inhabited by land animals, almost all bearing a generic, and many a specific resemblance to those which now exist: but so completely has the violence of that tremendous convulsion destroyed and remodelled the form of the antediluvian surface, that it is only in caverns that have been protected from its ravages, that we may hope to find undisturbed evidence of events in the period immediately preceding it. It was indeed probable, before the discovery of this cave, from the abundance in which the remains of similar species occur in superficial gravel beds, which cannot be referred to any other than a diluvial origin, that such animals were the antediluvian inhabitants not only of this country, but generally of all those northern latitudes in which their remains are found, (but the proof was imperfect, as it was possible that they might have been drifted or floated hither by the waters from the warmer regions of the earth,) but the facts developed in this charnel house of the antediluvian forests of Yorkshire, demonstrate that there was a long succession of years, in which the elephant, rhinoceros, and hippopotamus, had been the prey of the hyænas, which, like themselves, inhabited England in the period immediately preceding the formation of the diluvial gravel. Dr. Buckland proceeds to point out the chronological inferences that may be derived from the state of the bones and of

the mud and stalagmite, and to extract the following detail of events that have been going on successively within this curious cave:

"First, there appears to have been a period, (and from the small quantity of stalagmite found on the actual floor, a very short one,) during which the aperture in the rock existed in its present state, but was not tenanted by the hyænas.

"The second period was that during which the cave was inhabited by hyænas, and the stalactite and stalagmite were still forming.

"The third period is that at which the mud was introduced, and the animals extirpated, viz. the period of the deluge. It has been already stated, that there is no alternation of this mud with the beds of bone or of stalagmite, such as would have occurred had it been produced by land floods often repeated; once, and once only, it appears to have been introduced; and we may consider its vehicle to have been the turbid waters of the same inundation, that produced universally the diluvial gravel.

"The fourth period is that during which the stalagmite was deposited which invests the upper surface of the mud.

"We have attempted to give a slight sketch of the history of this curious cave, and of the important inferences to be deduced from its phenomena; rather with the hope of inducing the reader to peruse the interesting volume of Dr. Buckland, from which these extracts have been made, than of affording a full and satisfactory account of a discovery which has at once redeemed geology from the charge of fabricating theories inconsistent with divine revelations."

* Philosophy in Sport, made Science in Earnest. Note 13, vol. i.

FOR THE FRIEND.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-third report of this noble institution which is now before me, is replete with curious and valuable information. It is impossible to view the exertions which have been made within the last twenty years to spread the scriptures among every kindred and tongue and people, without being affected by the sublimity of the spectacle. Since its establishment in the year 1804, this society has issued five million two hundred and forty thousand copies of the Bible and Testament, and expended six and a quarter millions of dollars. It is the parent of about four thousand societies in the four quarters of the globe, for spreading the scriptures; and has printed, or assisted in translating and printing them, in one hundred and forty-seven languages and dialects; of which one hundred have received the precious volume for the first time at the hands of the society. Among the languages into which the Bible has been translated under its auspices, are the E-quimaux, the Mohawk, the Peruvian, the Bulom, or West African, the Namacqua, or South African, the Abyssinian, the Turkish, the Chinese, the Malay, the Tahaitan, and many of the dialects of Northern and Southern Asia.

The members of the Society of Friends, for reasons flowing from some of our peculiar testimonies, have stood very much aloof from an active participation in these societies. They are averse to the ceremonial worship and complimentary usages which are practised at the Bible meetings: they differ from many of their fellow Christians in considering the term "the Word" as peculiarly belonging to the Lord Jesus Christ, and there-

fore hesitate in joining associations which recognise the scriptures by this title. But it would be doing a serious injustice to our principles to suppose that we can be otherwise than deeply interested in the success of such a cause. It is true that it has suited the views of the leaders of a party, which has grown up from among us into a new sect, to decry the Bible Society as an engine of priestcraft and superstition. The denunciation of societies for spreading a knowledge of the scriptures, prepared the mind for that attack upon the book itself, which was necessary in order to reconcile their followers to the inconsistency of their new doctrines with those contained in the Bible. To denounce these institutions because men of fashion, or even of immoral habits, contribute to their funds, is puerile in the extreme; for there never was a society on earth which could bear to have its principles tried by the practice of all its members. And surely the Christian and disinterested labours of the men who have devoted their lives to this great work—the steadiness with which the Bible Society has pursued its course—the single eye which it has kept to the one object of its institution, are entitled to our warmest praise.

That an injudicious zeal has sometimes been displayed—that there has been too much parade in exhibiting the good they have effected—that their charity has often been misapplied, and their precious gift slighted and turned to scorn, and even bartered for trifling or vicious indulgences, cannot be denied. But the whole amount of these objections does not affect the question as to the usefulness of the Society. They apply to all human charities, and exist wherever man is to be found. And if ever there was an act of benevolence which might be said in scriptural language to be "*cast upon the waters*," it is that of translating and spreading the Bible.

The present report contains a minute history of the proceedings of the year 1826 and 1827. In the small space which can be allotted to this article in "The Friend," I shall only say, that the fervent piety, the unwearied industry, and tolerant spirit of some of the active members and agents of the society, can scarcely fail to draw down a blessing upon their labours. Some of the information contained in the report, particularly as relates to the Turkish dominions, will, I think, interest the readers of "The Friend."

Extracts of Letters from H. D. Leeves, an agent of the Society.

CONSTANTINOPLE, March 9, 1826.

What I have mentioned in former letters concerning the existence of a sect among the Jews who believe that their Messiah is come, and that the obligation of the Mosaic law has ceased, is more fully confirmed to us. They believe that Jesus is their Messiah, and parties of them assemble together, by tens and twelves, (privately, however, "for fear of the Jews,") to read and discuss the *New Testament*. There can now be, I trust, no doubt, to what use our Hebrew Bibles and Testaments lately sold are turned. Here is, indeed, ample reason for rejoicing, and for thanksgiving to Almighty God, seasoned, however, with fear, and with prayer, that his light may not be extinguished by worldly fears and the persecution of their bigoted fellow countrymen. Mr. Wolff and myself met the other day one of these Jews, a physician, at an Armenian priest's house,

to whom he had come to obtain further instruction in the faith of Christ. He told us there were two or three hundred others who held the same sentiments with himself, and that he often privately met a party of ten or fifteen more, when they read together and discussed the *New Testament*.

You will not be surprised, under these circumstances, that I am anxious for the speedy appearance of the *Jewish-Spanish New Testament*, which the converted Jew physician above mentioned, (I believe I may venture to call him so,) who very imperfectly understands the Hebrew, said would be very acceptable and useful.

Sept. 3, 1826.

Concerning the Jews of this city who are disposed to embrace Christianity, wishing to know the state of their affairs, I some time ago sent a Greek friend to the Jewish doctor I had once met, and who professed his belief in Jesus Christ. He said that he and his friends who held the same sentiments, were obliged, at present, to use the greatest precaution in meeting together, in order to avoid suspicion: adding, "there is, however, but one individual of our nation whom we really fear." He alluded to a very rich and powerful Jew, who, from a situation he held under the Turkish government, was known under the name of the Sapdgi. His influence with the Sultan and his ministers was very great; and he had thus the power, as well as the inclination, to effect the ruin of any individual whom he should discover as showing a disposition to Christianity. Only a very few days after this conversation, the Revolution of the 15th June, and the annihilation of the corps of the Janissaries, took place. In the course of these events, the Sapdgi, before so high in the favour of the Sultan, fell under his displeasure, who caused him to be beheaded, and seized upon his immense wealth.

The second circumstance I alluded to, (of the authenticity of which I am equally persuaded, as I had it from the brother-in-law of the person present, who related it to him,) is as follows. A Jew, connected in some way with the corps of the Janissaries, was thrown into prison, together with some Greeks, during the above mentioned period. Amidst the horrors which surrounded them in this place, where executions were constantly going forward under their eyes, the Greeks naturally fell to prayer. They were surprised to see the Jew come and kneel down with them; and one of them observed to him, that, being a Jew, he would do better to go and pray by himself after his own manner of belief. Upon this the Jew declared to them, that his sentiments on religion were the same with their own; that he believed in the same God and the same Lord Jesus Christ with themselves,—"Mark my words," he added, "you will see in a very short time a great change take place among our nation, and we shall all, I hope, be one."

Several of these converted Jews, after encountering various difficulties, chiefly from their opposing fellow countrymen and relatives, were at length, as appears from another letter by the same person, of Jan. 5, 1827, conducted to the prison of the Porte.

"When brought before the Grand Vezier, the Seraskier Pasha, the Reis Effendi, and other great officers of the Porte, they boldly declared themselves to be Christians; they said, that the only reason why they were persecuted by their fellow countrymen was, because they believed that the Messiah was come; and they asked the Turks whether they also did not believe that this was true. They presented their haratch papers, saying they were faithful subjects of the Sultan, and that their humble desire was to be allowed to live as such, protected by the government from the persecution of the Jews. After their seizure, the Jews had used all their efforts to obtain the execution of one of their number. Sentence of death was passed upon the bookbinder by the grand rabbi and his three assistants, and a petition was presented to the dragoman of the Porte, (himself formerly a Jew,) offering him a large reward if he would obtain for them its being put into effect. "We demand," they said, "the death of this accursed man, whose blood be on us." This circumstance is the more remarkable, as the Jews never allow, if it be

possible to prevent it, any one of their nation, whoever he may be, or whatever crime he may have been guilty of, to be put to death by the Turks. To prevent this, their national purse is always open, and thousands and thousands of piasters are given on such occasions. Here, however, was a crime similar to that which our Saviour and his apostles had committed, and they were prepared to avenge it with a similar blindness and obduracy. May the veil, ere long, be taken from their hearts! and I trust in God the time is rapidly approaching!

The dragoman of the Porte, to his honour, refused to dip his hands in innocent blood, and, in a conversation with Mr. Hartley, compared their conduct to that of their forefathers before Pilate; and all that their interest and money could effect, was to obtain a sentence that they should be sent to the Bagnio, the prison of the Arsenal, for a term of six months.

During this critical interval between the 1st of December, the day of their apprehension, and the 7th, when they were committed to the Bagnio, which they passed at the prison of the Porte, they were cut off as much as possible from all intercourse with their friends, and were assailed by the Jews with every kind of temptation to renounce their faith. A full pardon and immediate deliverance were promised them, if they returned to their old religion, and death was held out to them as the consequence of their perseverance. The young man was the principal object of these assaults, whose father, now returned from Adrianople, and intended father-in-law (for, though so young, he was already affianced in marriage, and the money of the dowry paid) left no means untried to reclaim him. He has, however, shown throughout an admirable firmness, and a lively faith and zeal; nor does he appear to have had more than one moment of weakness during the whole course of his severe trials: this was shortly after his apprehension, when he was assured, that if he returned to his parents and old religion, he would not only secure himself from punishment, but that this would be the only means of saving the lives of the Armenian and his two friends—turning to whom, he said, “For your sakes I must yield.” They, however, exhorted him not to be deceived by the professions of the Jews, but to stand firm, and that, if necessary, they would all die together. His courage was immediately restored; and he has ever since, by his example, been the main support and encouragement of the little band. On one occasion especially, their fortitude was put to the test; for the Jews, seeing that they could not work upon them by promises, had it finally announced to them that their fate was sealed, and that the next morning they would be led to execution. Thus, for a whole night, they had the view of death before their eyes; and they spent it in reading the New Testament, with weeping and prayer. Two other Jews were left in prison with them, whom the book-binder (or, as I shall now say, John Baptist) reproved for their unbelief in the Messiah, exhorting them to follow their example, and become martyrs for the name of Christ. These Jews, unmoved by their behaviour and exhortations, wrote to the Rabbis, to inform them that there was no hope of their ever returning to the Jewish religion, and that the only course to be pursued with them was to get them put to death.

The punishment of prisoners in the Bagnio consists in being chained, two and two, with heavy chains, and employed in the laborious works of the Arsenal, under the superintendence of the Turkish guards, who beat them if they do not perform the task to their liking. There are about 700 persons in this prison, of whom about 300 are Greek slaves, the greater part prisoners taken in the Greek war. The circumstances of this affair having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the Arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian slaves, who went in a body to the Agha and officers, to beg they might be kindly treated, and not put to severe labour. In consequence of this mediation, they passed the two first days unmolested; but after this, several Jews came, and among them the father and intended father-in-law of the young man, who, af-

ter another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the officers of the prison to put them to hard work, and to beat and torment them. They suffered severely under this persecution for five or six days, until the matter coming to our knowledge, our ambassador was so kind as to send his dragoman, and by his representations to procure the cessation of this wanton and cruel treatment, and the weight of their chains was diminished one half; although, being still in the class of chained prisoners, they have continued to labour with the rest. A few days ago, two of them were thrown down and bruised in working at a large wheel used for raising the masts, and fixing them in the vessels of war, by a similar accident to which two men had been before killed before their eyes. They are now, however, recovered from their bruises, and will not, I believe, be henceforth employed in similar works. The father of the young man has been indefatigably persevering in his endeavours to recover his son, and has repeatedly come to the prison with his mother and relations, persuading and entreating him with tears to return to them, and promising him every thing he could desire; but he has constantly repulsed them, telling them to lay aside all hope of changing his resolution; that Jesus Christ was now his father and mother; that he preferred his chains with Christ to all they could offer him; and that when they renounced their errors, and became Christians, he would then acknowledge them as his relations. Among other encouragements they have had in their trials, have been messages from some of their Jewish friends from without, who partake in their sentiments, exhorting them to stand firm, that they gloried in their fortitude, and that their own hope was in their perseverance. I trust, indeed, I may say with truth, that they have conducted themselves like true Christians; and it has been remarked, that the faith and love to Christ shown by these new converts, may put to shame those who have long borne the Christian name. When in the height of their sufferings, they professed themselves ready to die for the love of Christ; and said, that their Saviour taught them that if their enemies took away their life, this was all they could do, and that they hoped their souls would be happy with him for ever. Their Christianity is indeed the work of the New Testament; and the members of the Bible Society may rejoice over their conversion, as the fruit, under God, of their exertion in the circulation of the scriptures.

A MORNING HYMN.

Arise, my soul! with rapture rise!
And, fill'd with love and fear, adore
The awful Sov'reign of the skies,
Whose mercy lends thee one day more.

And may this day, indulgent Power!
Not idly pass, nor fruitless be;
But may each swiftly flying hour
Advance my soul more nigh to thee.

But can it be? that Power divine,
Whose throne is Light's unbounded blaze,
Whilst countless worlds and angels join
To swell the glorious song of praise,

Will deign to lend a fav'ring ear
When I, poor abject mortal, pray?
Yes! (boundless goodness!) he will hear,
Nor cast the meanest wretch away.

Then let me serve thee all my days,
And may my zeal with years increase;
For pleasant, Lord! are all thy ways,
And all thy paths are paths of peace.
Burlington.

If solid happiness we prize,
Within our breast the jewel lies;
And they are fools who roam:
The world has nothing to bestow,
From our own selves the joys must flow,
And that dear hut, our home.

COTTON.

Minuteness of Atoms.—Goldbeaters, by hammering, can reduce gold to leaves so thin, that, 282,000 must be laid upon each other to produce the thickness of an inch; yet those leaves are perfect, or without holes—so that one of them laid upon any surface, as in gilding, gives the appearance of solid gold. They are so thin, that, if formed into a book, 1500 would occupy the space of a leaf of common paper; and an octavo volume of an inch thick would have as many pages as the books of a well-stocked ordinary library of 1500 volumes, with 400 pages in each. Still thinner than this is the coating of gold upon the silver wire of what is called gold lace, and we are not sure that such coating is not of only one atom thick. Platinum and silver can be drawn into wire much finer than human hair. A grain of blue vitriol, or carmine, will tinge a gallon of water, so that in every drop the colour may be perceived. A grain of musk will scent a room for twenty years, and will have lost little of its weight. The carrion crow smells its food many miles off. A burning taper, uncovered for a single instant, during which it does not lose one thousandth of a grain, would fill with light a sphere of four miles in diameter, so as to be visible in every part of it. The thread of the silkworm is so small, that many of them are twisted together to form our finest sewing thread; but that of the spider is smaller still, for two drachms of it, by weight, would reach from London to Edinburgh, or four hundred miles. In the milt of a codfish, or in water in which certain vegetables have been infused, the microscope discovers animalcules, of which many thousands together do not equal in bulk a grain of sand; and yet nature, with a singular prodigality, has supplied many of these with organs as complex as those of the whale or the elephant; and their bodies consist of the same substance, or ultimate atoms, as that of man himself. In a single pound of such matter, there are more living creatures than of human beings on the face of this globe. What a scene has the microscope opened to the admiration of the philosophic inquirer! Water, mercury, sulphur, or, in general, any substance, when sufficiently heated, rises as invisible vapour, or gas; that is, it is reduced to the aeriform state. Great heat, therefore, would cause the whole of the material universe to disappear, and the most solid bodies to become as invisible and impalpable as the air we breathe. Few have contemplated an annihilation of the world more complete than this.

Bounds of Charity.—Lend not beyond ability, nor refuse to lend out of thy ability; especially when it will help others more than it can help thee. If thy debtor be honest and capable, thou hast thy money again, if not with increase, with praise; if he prove insolvent, do not ruin him to get that, which it will not ruin thee to lose, for thou art but a steward, and another is thy owner, master, and judge. The more merciful acts thou dost, the more mercy thou wilt receive; and if with a charitable employment of thy temporal riches, thou gainest eternal treasure, thy purchase is infinite;—thou wilt have found the art of multiplying indeed.—*Penn's Fruits of Solitude.*

There is hardly any person so bad, as not to do homage to virtue, by imitating it in some way or other.

DILLWIN.

FOR THE FRIEND.

The anecdote below possesses interest sufficient in itself to deserve notice, especially as illustrative of an amiable trait in one of royal descent; but the story is re-told with so much touching simplicity in the subjoined verses, that we thought our young readers, at least, would be gratified by the insertion. It is copied from the last number of the "Christian Advocate and Journal."

THE MOTHER.

In "Letters from the Continent," by Frederick Matthiesson, we have the following anecdote.—The accompanying verses are published, with the anecdote, in the Monthly Repository of August, under the signature H. H., and dated Birmingham.

"Of Prince William Henry, who was for a long time resident at Hanover, I heard a trait which does honour to his heart. One day he met a woman, leading in her hand a half naked boy. 'Will you sell me your child?' asked the prince. 'You may be a very rich gentleman,' she answered, 'but I would not take all your money in exchange for my child.' 'Why not?' said the prince. 'Do you know then who I am? But come to-morrow to the castle, and if, indeed, I am not in circumstances to purchase your son, at least I can provide for him.' The woman appeared the next morning, as he had desired, and the prince not only had the boy creditably educated, but promised to take him into his service, if he should prove honest and diligent.

"Thy babe is naked, hungry, cold,
And thou art poor and famish'd too;
Exchange thy baby for this gold,
I'll buy thee bread and clothing new."

"Sore pressed by poverty we roam,—
My babe and I have scarce to eat,—
No friend we have, nor shelter home—
Expose us to all the storms that beat:

"And thou dost dwell in lordly hall,
Where cold and want can ne'er intrude,
Where riches furnish at thy call
Both costly dress and dainty food:

"Yet all thy gold is worthless ere—
More dear my boy, though nurs'd in woe,
Than all thy state, than all thy store—
A mother's heart thou'lt fill dost know!"

"Thy beam rebuke my folly's aim!
My wealth thy treasure cannot buy;
Yet shall it answer misery's claim,
And light up pleasure in thine eye.

"Beneath my care thy boy shall grow,
While thou his rising worth shalt tend;
Your wand'rings o'er ye yet shall know
A home, and comfort, and a friend." H. H.

NEW PUBLICATION.

Kimber and Sharpless, and B. and T. Kite, booksellers of this city, have just published a new work, in one volume, octavo, viz. "An Exposition of the Faith of the Religious Society of Friends, commonly called Quakers, in the Fundamental Doctrines of the Christian religion, principally selected from their early Writings"—By Thomas Evans. This publication has undergone the inspection, and has been duly authorized by the meeting for sufferings. It contains the most extensive exhibition of the views of Friends on doctrinal subjects, from the earliest period of their history to more recent times, any where extant; and constitutes, in fact, in these respects, a library in itself.—Orders for the work may

be forwarded to the publisher of "The Friend," by whom they will be duly executed.

The most we know of the individual referred to in the subjoined proposals, besides what may be learned from the proposals themselves, is, that (as we have been informed) he is the author of Stanzas headed "Ocean," which appeared in our first number. The motive assigned for offering the book for publication, is a good recommendation to the patronage solicited.

Proposals for Publishing by Subscription, the POEMS OF ADRIAN.

Many of the poems now proposed to be published, originally appeared in the Essex Gazette, a newspaper printed in Haverhill, Mass., and were very favourably received by the readers of that paper. Some of them have been copied into the most respectable papers in various sections of the Union, with strong expressions of approbation. When the circumstances, under which these poems were written, are known, they will be particularly interesting. The author (a native of this town) is a young man about nineteen years of age, who has had, until very recently, no other means of education, than are afforded in a common district school, and such as he improved in the leisure hours of an apprenticeship to a mechanical business. It is believed by his friends, that these poems indicate genius of a high order, which deserves all possible culture. The design of thus offering his juvenile writings to the public is, to raise money to assist him in obtaining a classical education. He is a worthy member of the Society of Friends, and it is hoped that from them the volume will receive a liberal patronage.

CONDITIONS.

The proposed volume will be handsomely printed on a new type, and on superfine paper. It will probably contain about two hundred duodecimo pages; will be neatly done up in boards, with cloth backs, and will be afforded to subscribers at seventy-five cents.

No more copies will be printed than shall be subscribed for.

Any person who shall procure six subscribers, and be accountable for the same, shall be entitled to a seventh copy gratis.

Subscription papers to be returned to the postmaster, Haverhill, Mass., on or before the first day of February next—at which time it will be determined whether to proceed in the publication. The volume will not be published unless five hundred copies at least, shall be subscribed for.

Haverhill, December 1, 1827.

Taking into view the coloured part of the population of this city and suburbs, the extremely abject state of morals, the improvidence, and the poverty, which characterize the greater portion of it, an almost overwhelming sense of depression invests the benevolent mind, and the anxious inquiry is raised—where is the remedy for the evil? what can be done to improve their condition? A reformation in their habits, and a change in their moral condition, must obviously be a work of slow growth, but perhaps there is nothing within our power, calculated so effectually to bring about this desirable change, as a proper attention to the education of the young. It is, therefore, with special satisfaction that we find the association in this city for the establishment and support of infant schools, has it in contemplation to extend their plan, so as to embrace a school or schools, for coloured

children, as appears by the following advertisement, which, at their request, we cheerfully insert.

The infant school lately established in this city, having proved a very useful institution, and having given great satisfaction both to the parents of the pupils, and to the citizens generally, who have witnessed its operation, the managers are desirous of extending the benefits of the system to a portion of the community less favoured, in many respects, than those at present enjoying its advantages, and particularly standing in need of opportunities for early education. They have, therefore, determined to ask the aid of the public, in founding a school for coloured children, on the plan of their present establishment. It is not their intention to appropriate any part of the funds now in their hands to this object, but they wish to obtain, from the benevolence of their fellow citizens, the means of accomplishing the proposed undertaking. A committee has been appointed to carry into effect the design of the managers, for which purpose subscriptions and donations will be received by the following individuals:

Susan Latimer, 220, Arch street—Margaret Vaux, 346, Arch street—Mary Moore, 183, Pine street—Elizabeth Pearsall, 218, Arch street—Martha Engles, 222, Pine street—Ann Kittera, 140, Walnut street—Amelia Davidson, 268, Walnut street.

To a Wren in the midst of Winter.

Poor little trembler, why hast thou, alone,
The winter's rigour thus presum'd to try?
To other lands thy russet friends have flown,
To groves that wave beneath a kinder sky.

Through the long gloomy night and joyless day,
Destruction near thee rears its horrid form;
The louing tempest marks thee for its prey,
And cats, un pitying as the driving storm.

But know, this deluge of o'erwhelming woes,
This scene terrific will not long prevail;
Again shall beauty's hand unfold the rose,
Again shall sweetness float on every gale.

And when thy kindred, in that happier hour,
Return to visit each remembered tree,
In some sequester'd blossom cover'd bower,
This hand shall fix a peaceful home for thee.

The following tender lines have been recalled by a recent attendance at the sick couch of a beloved wife, and may possibly apply in more instances than one, at this critical season of the year, to the feelings of an affectionate husband.—Poul. D. Adver.

TO A WIFE,

(During a period of severe indisposition.)

BY CORNELIUS NEALE.

I said I would love thee in want or in wealth;
Through cloud and through sunshine, in sickness,
in health;
And fear not, my love, when thy spirits are weak—
The troth I have plighted, I never will break.

Aye sickness; but sickness it touches the heart
With a feeling, where how many feelings have part
There's a magic in soothing the wearisome hour,
Pity rears up the stem, and hope looks for the flower.

The rose smells as sweetly in sunshine and air,
But the green-house has all our affection and care;
The lark sings as nobly, while soaring above,
But the bird that we nurse is the bird that we love.

I have loved thee in sickness, I'll love thee in health;
And if want be our portion, why love be our wealth;
Thy comfort in sorrow, thy stay when most weak;
The troth I have plighted I never will break.

FOR THE FRIEND.

JOHN PEROT—No. 2.

During the controversy with John Perot and his followers, several tracts were written, with a view to prejudice the ignorant and unsuspecting against George Fox, and those who were united with him in endeavouring to preserve the Society from being severely contaminated with his restless and innovating spirit. In reply to the charges of tyranny and imposition, William Penn observes:—"How ingenuous is he, to rail against power and love it, to deny authority, and seek it! to accuse George Fox of tyranny, and use so much in doing so! to be angry, not that there is rule, but that he has no share in it! to repute our censure of a disturber, about such unprofitable and unseemly customs, as to keep on the hat in public prayer, a resemblance of the church of Rome's excommunications! and to rebuke a malapert stickler against the church's peace, USURPATION and OPPRESSION! But which is rarest of all, Socinians are to fledge their naked cause with this man's feathers, and his lies are to be their refuge."

The outcry which of late years has been made against those who have, with dignity and firmness, maintained the discipline and doctrines of the Society, comes principally from persons who, restive under wholesome restraints, spurning at the cross of Christ, and Socinians in principle, are therefore totally unfit for any participation in the government of the church, but who would nevertheless, to obtain that influence which they revolt at in others, even at the hazard of breaking up the foundations of all order.*

The authority for taking a part in the administration of the discipline, is only derived from the head of the church, and must be accompanied by integrity and self-denial. As this debars many from a participation, who would be great men in the church without these essential qualifications, we are told, in order to remove that obstacle, that *all are upon a level; one has the same right to speak as another; and no one has any authority to judge of another's fitness*—hence the doctrine that *the voice of the majority should decide*, has been latterly preached; and thus by departing from the original ground of a qualification derived from the Holy Spirit, the Society would degenerate into a mere civil association. We have heard Elias Hicks advance similar sentiments. When his favourite measure, the alteration of the discipline to destroy the authority of the elders, was under discussion, he asserted that it was to be presumed *every person present* had a right qualification to speak, and queried whether there was any individual there who had an inspiration from heaven, authorizing him to say that such an one was not qualified. Thus

* The necessity of curtailing the power of the elders appears was to be forgotten. Large additions have been made to that "arbitrary," "domineering order" within Backs quarter, one of the meetings which proposed the alteration of discipline for that purpose, but since some of the advocates of the measure have been introduced into that office, they appear to think the discipline stands very safe as it is. It seems they were angry not that there is rule, but because they had no share in it.

when they find that it will not do to depend upon the claims of their partisans to divine revelation, these great pretenders to the light within can openly deny the church, the right to exercise a spirit of discerning and judgment respecting its members. William Penn, in reply to one affected with the spirit of Perot, says, "that we exalt ourselves, is a calumny of his making; we know our places in the body. And for his saying, every member is equal, *it is false*; for though it belongs to the same body, yet not to the same service; some are, in that sense, more honourable than others. This shows an *aspiring, discontented* mind in him, that when he cannot be superior, he would be equal."

The doctrine of immediate revelation was very early abused by some, who made it a plea to cover their opposition to the conclusions of the body of Friends. Every man, they assumed, had the light within, and should be left to follow it, as a safe and sufficient guide, whether he apprehended himself in conformity with the decisions of the body, or to disregard them. Robert Barclay, however, maintained that the church, in its collective capacity, is furnished by its divine Head, through those members who have long stood faithful to Him, with such directions and commands as he sees proper for its government and preservation; just as the divine will has been communicated through prophets and apostles in former ages, which being derived from the Holy Spirit, these injunctions are binding upon all the members. It is therefore a just inference, as a tree is known by its fruits, that the rejection of those conclusions indicates that such a member is not a follower of the light of Christ, whatever may be his professions of it. William Penn wrote a pamphlet to defend the Society in the administration of its discipline, against Perot and his adherents, styled "Judas and the Jews combined against Christ and his followers," &c. in which he observes—"Shall this position, I say, that all men ought to follow the light in themselves, deprive the church of the power of judging that for a *dark imagination*, which from the savour and sense of God's light and truth, she feels to be so; because some person or persons, plead *that they therein follow the light*? This opens a door to all licentiousness, and furnishes every libertine with a plea. What might have been said in this case against the ancient Christians? Every man ought to walk in the Spirit, and be led by the Spirit. Shall therefore any man's *pretence* to be led by the Spirit, that is not, secure him from the judgment of those that are really led by the Spirit? Or shall the judgments of those, who are led by the Spirit, against him that pretends to be so led, be reputed *tyranny*, and a going from the leadings and judgment of the Spirit, to the leadings and judgment of men?"

Many who had adopted the sentiments of John Perot, soon discovered their tendency, and abandoned them. For those who continued their attachment to him, a meeting was appointed in London, to convince them of their error, and to restore them to fellowship with their friends. William Penn, in speaking of it, says:—"Great and earnest were the desires and travails of those who opposed the

spirit of J. Perot, that the Lord himself would please, in some signal manner, to break forth amongst them, that the judgment which should pass amongst them, in order to a reconciliation, might not be according to the judgment of man, but the judgment of God. These faithful cries entered the ears of the God of peace, whose compassions fail not, that with an high hand and an outstretched arm, he rent through the meeting, that both sorts were greatly broken and humbled before the Lord. In which deep and tender sense, many in fear and trembling, and great brokenness of spirit, to the astonishment of all beholders, plainly and fully testified against the spirit and practice of J. Perot, as being out of the life of the truth and unity of the body." Some acknowledged, "you are more righteous than we; if you had not stood, we had perished." Others who lived too remote to attend the meeting, transmitted confessions of their error in writing, which were publicly read.

The author of a pamphlet, called "The Spirit of the Hat, or the government of the Quakers," having mentioned several persons as coinciding with his sentiments, they published their disapprobation of his principles. The following is an extract from the testimony of John Swinton:—"And I do further testify, that the Spirit that hath wrought in a mystery against Friends, and to break their unity, under swelling pretences of FURTHER DISCOVERIES, and a singular, larger zeal, whether of that spirit which leads into the practice of wearing the hat in public prayer, or such like, to catch the *minds of the young and simple*, they not being aware of his devices, is the same, though under diversity of appearance, that works in the children of deceit and disobedience, to incline and to entice them to all manner of cruelty, lust and vanity, and is the *ranting spirit*, is Corah's spirit, that resisted and murmured against the servant of the Lord in former days; and therefore we find, that *apostates from among us*, and professors of all sorts and *profane*, can and do centre here in one spirit of enmity and opposition against the truth, and its followers and witnesses. And of this the Lord hath made me deeply sensible, and through the mercy and power of the Lord God, a zeal and indignation lives in my heart against that cursed *twining* spirit, and a care and travail in measure for all that have been entangled by it, that they may see and be sensible of it, and may be raised up to come forth in a clear and full testimony against it without reserve."

Perot and his followers did not limit their pretended testimony against forms, to their hats and beards,* but in process of time, on the same principle, those who still adhered to him declined attending meetings for divine worship, more particularly in this country, where they also manifested great aversion to the administration of a Christian discipline, and in some places occasioned much trouble. Perot himself entirely threw off all profession of the Quakers, wore a sword, and obtaining an office under the government, became a most rigorous exactor of oaths. Speaking of those

* It appears that J. P. was in the habit of wearing his beard.

people, William Penn observes:—"Their sect master returned with the dog to the vomit, to swearing, fighting, fine clothes; and cap and knee to men, who sat with his hat on his head, when he prayed to the most high God. Some of his followers ran into looseness and rantism, others into enmity and earthly mindedness; but far the more considerable returned to their first love and works, whom God hath since frequently blessed with his heavenly presence, and sealed to them the comforts of the holy communion of the brethren." S.

FOR THE FRIEND.

We have often when engaged in reflection upon the novelties in doctrine propagated by our modern charlatans, wondered how any person, claiming to be governed by the dictates of sober reason, could, after pursuing them to their ultimate consequences, fail to be disgusted at their absurdity, and alarmed at their impiety. The following article taken from the last number of Bates's "Miscellaneous Repository," places these preposterous results in a striking point of view.

NEW DOCTRINES.

It is well known that in the various attacks which have been made on the doctrines of the gospel, a prominent object with the assailants has been, to present difficulties which are supposed to be found in those doctrines. But while Christianity has been ably defended against every objection which talents, wit, and ingenuity could invent, or laborious research draw from the dark recesses of oblivion, its opponents have not been very anxious to furnish us with a connected system, to supply the place of that fabric they have been endeavouring to pull down. Their sentiments lie scattered. It may not, therefore, be unacceptable to the reader, to see them put together, that their agreement or disagreement may be more clearly discovered.

We are told that "man was created, and placed in a garden of trees, full of trees—and what were the trees in the garden of Eden? They were the propensities of man in his animal body."

"The tree of the knowledge of good and evil was God—there was no other tree of the knowledge of good and evil but God himself." Satan is said to be "the tempting disposition in man," and the whole host of mankind has been challenged to show that there was any thing of this nature but the propensities of man. The primeval nakedness of our first parents was said to be a nakedness of soul—and the coats of skins, with which they were clothed after their transgressions, was the Holy Spirit.

According to this explanation—the garden being the animal body of man, and the trees his propensities, it would follow—that after he was formed of the dust of the earth—the Creator planted an animal body eastward in Eden, and there he put the man whom he had formed. And the Almighty gave him permission free to eat of all the propensities of his animal body—that is, to subsist on Satan—but that he should not partake of God, for in the day he tasted of him he should surely die. But the propensities being more subtle than any beast of the field, tempted one of them to be not satisfied with living on Satan, but to enjoy God—they did so, and were now ashamed of the nakedness of soul they had been in. But in the cool of the day, they heard the voice of God walking in their animal bodies, and were afraid, and hid themselves among their propensities. But they were called to an account—Adam laid the blame upon Eve, and she blamed the propensities. The propensities were first condemned, and cursed above all cattle, &c. Adam and Eve were then severally condemned, and the ground cursed for their sake. After this had taken place, they were clothed with the Holy Spirit, and driven out of their animal bodies leaving their propensities behind them; for when they were turned out of the garden, it could not be supposed that they could carry the trees with them.

Having brought our first parents to this sad predicament, some perplexing questions seem naturally to arise out of their condition. Driven out of their animal bodies, and having left their propensities behind them, they were clear of Satan at once. But having left the tree of the knowledge of good and evil behind them, they were equally separated from their Creator, and yet it is supposed they were clothed with the Holy Spirit. In such a condition, we may reasonably inquire, what were they? Were they visible or invisible beings? And in either case, was their moral condition better or worse than it was before their transgression? And "by the analogy of reason," could their posterity have either animal bodies or propensities? Must we not be drawn to the conclusion, "it is impossible," and thus prove the necessity of a new creation, as the origin of the present race of mankind?

But some further inquiries seem to arise, in regard to parts of the representation which we have passed over.

If the tree of knowledge was God himself, how did it happen that our first parents were able to feed on Him, contrary to His will? How came it to pass, that man was absolutely and totally prohibited the enjoyment of the divine nature, on the penalty of death, while he was permitted to indulge with Satan without restraint? And further, if the propensities are the devil, does it not follow, that he is necessary to our very existence? And would it not set "the whole host of mankind" at defiance, to show how we could do without him? And does not the perfection of wisdom consist, not in excluding him from us, but in living with him on the best possible terms?

But it must be remembered, that on this view of things, some difficulty would present, in the way of understanding many parts of the Old and New Testament.

It would seem, from the scriptural account, that Job himself was not present when Satan accused him. And some difficulty, I should think, would be found in explaining how his propensities came to present themselves without him, or what he could have done in their absence. It is rather marvellous how his propensities should so far have deviated from the usual course of things, as to propose to strip him of all his possessions and outward comforts; and finally to touch him, not only to the skin, but to the very bone, with the most painful and loathsome disease. We would willingly inquire, which of the propensities—or how all of them combined together, could have done it?

In the New Testament, frequent mention is made of devils being cast out of persons. If these were their propensities, what could the persons do after losing them? In one case, it is said, a legion was cast out of a man. These must have been all that he had, to be sure, for it is difficult to conceive how a man could have more than 5000 propensities. But after they were expelled from him, what were they? were they active, powerful beings? If they were, then our propensities are distinct beings, and capable of continuing distinct and independent existence without us; and of producing powerful effects without our agency. If they are not capable of separate existence, how did they enter into the herd of swine, and cause them to rush headlong into the sea?

That this account is not an allegorical figure, but a literal truth, is proved by the fact that the people of that section of country, where the devils were cast out of a man, and entered into the swine—astonished at the transaction, besought our Lord to depart out of their coasts.

Angels are sometimes said to be men and women, and fallen angels to be fallen men and women. And sometimes they are represented as amiable dispositions.

Taking the former hypothesis, and it would follow that a good man, or woman, ascended in the flame of Manoah's burnt offering. A good man stopped the mouths of the lions, when Daniel was in the den. And David saw a good man standing between the earth and heaven, with a sword stretched over Jerusalem, having destroyed 70,000 of the Israelites in three days.

Taking the other supposition, that angels are amiable dispositions, then an amiable disposition

slew all the first born of Egypt—destroyed 185,000 of the Assyrians in one night—an amiable disposition informed the shepherds of the birth of Christ—and, at his resurrection, rolled back the stone from the sepulchre, and sat upon it. The raiment of this amiable disposition was white as snow, and his countenance shining as the light, and for fear of him the keepers did tremble and became as dead men. An amiable disposition opened the prison doors, and brought out the apostles, and smote Herod with an incurable disease.

"Heaven," say the new doctrines, "is a state." "It is not a local place by any means." They say, it is every where, where God is. That is, simply, it is every where.

But what idea can we form of a state that is not in some place? What is a state but the condition of some being? And a being must be either omnipresent, or it must be in some local place. We do not ascribe omnipresence to any being but God. If, then, heaven is limited to the state of limited beings, separately considered, there are as many heavens as there are happy spirits. And no two souls can be in the same heaven. This would not merely suppose one local heaven, but myriads of them.

But if heaven is every where, then the earth, with all its population—its miseries—its crimes—its abominations—its scenes of all debauchery—its groans of oppression—its seas of blood—all this is in heaven; nay, hell itself, according to this position, is in heaven, or it is no where.

The humble Christian looks for a better heaven than this—where nothing that is impure can come—but where saints and angels—ten thousand times ten thousand, and thousands of thousands, unite in ascribing, Blessing, and honour, and glory, and power, unto him that sitteth upon the throne and unto the Lamb for ever and ever.

EPISTLE OF T. ELLWOOD.

(Continued from page 118.)

"Yea, Friends, this spirit that hath led some now to set up their separate meetings, is the same that led Jeroboam, the son of Nebat, to set up his separate altar at Bethel, of which you may read, 1 Kings 12th and 13th chapters. He was afraid that if the people should continue to go up to the house of the Lord, to do sacrifice there, as they had been accustomed to do, and as the Lord had required, they would then forsake him, and return to the Lord again. And this spirit now is afraid, that if they whom he hath seduced, and drawn aside, should still frequent the assemblies of God's people, and continue to meet with Friends, as before; that heavenly power, which is eminently manifest in the meetings of God's people, might at one time or other reach unto them, touch their hearts, open the right eye in them, and give them to see the mischief and misery he is leading them into. And, therefore, to prevent this, and to keep his captives close unto him, he hath contrived to set up separate meetings, in opposition to the meetings of God's appointment, as Jeroboam set up his separate altar, in opposition to the altar which God had commanded to be set up; and to keep the people from going thither. And so subtilly did this spirit work then, as well as now, that Jeroboam contrived to have his false worship bear some resemblance to the true; that he might the more easily beguile the people; for he ordained a feast, like unto the feast that was in Judah, 1 Kings xii. 32. But it was in the month which he had devised of his own heart, ver. 33. Mark that; there is a blot upon it; how fair or specious soever the worship he set up appeared, or seemed to be, yet it was but the devise of his own heart; it was neither appointed by God, nor accepted of God. For you may read in the 13th chapter, that the Lord sent a prophet, a man of God, out of Judah to Bethel; and he cried against the altar in the word of the Lord, and prophesied the destruction thereof by Josiah; which was afterwards outwardly fulfilled, as you may read, 2 Kings xxiii. 15, &c. Now Josiah signifies the fire, or burning of the Lord. And in the holy dread of the living eternal God I declare, The fire of the Lord is kindled, and kindling, against this accursed separating spirit, and against its work

and against all those that join with it therein. Therefore all fear before the mighty God, and stand still and consider your ways; and let none resist or reject the warning of the Lord, lest such be hardened to destruction. For Jeroboam, you may read, stood by his separate altar, ver. 1. And when he heard the saying of the man of God, when he cried against the altar in Bethel, he put forth his hand, saying, lay hold on him. But his hand which he put forth against him, dried up, so that he could not pull it in again to him, ver. 4. O Friends, consider, how hath dryness and withering come upon many a great and stout one in this day, who have lifted up themselves against the Lord; and have sought, by the devices of their own hearts, to establish themselves in their own way, against the way of the Lord; so that the hand they have put forth in that work, they could not pull in again. Now mind, I pray you, Friends, and observe the way of the working of this spirit in that day. Here was the enmity, the rough nature of Cain and Esau, the spirit of persecution, got up first in Jeroboam, to dismay the man of God; lay hold of him, says he. But when he saw that would not do, then the subtle serpent, the crafty fox, the fair speeches, the smooth words, the seeming friendship and show of kindness, to betray him. Come home with me, says he to the man of God, and refresh thyself, and I will give thee a reward, ver. 7. O Friends, stand in the fear and counsel of the Lord, and in the dominion of his power, over this wicked spirit in all its twistings and twinings. Let neither the frowns nor the fawnings, the threats nor the flatteries, the hard speeches nor the oily words, the Pharisaical friendship, the dissembling love, the seeming kindness, the familiar carriage, the free entertainment, the fine bit, the offer of advantages, &c. have any influence upon you, to draw you, in the least measure, to join or touch with God's enemy; with him that sets up a separate altar, a separate meeting, in opposition to, and to draw or keep from the right way of the Lord; mind well the answer which the man of God gave to Jeroboam's tempting invitation. If (said he) thou wilt give me half thine house, I will not go in with thee; neither will I eat bread nor drink water in this place, ver. 8. (This was where the separate altar was set up.) And he gives a forcible reason for it; for so was it charged me by the word of the Lord, ver. 9. Here now you see both the charge of the Lord, and the good resolution of the man of God; I will not go in with thee who hast revolted from God; neither will I eat or drink in this place, where an ensign of separation and opposition to the way of God is set up. Consider this well, I warn you all, in whom there is yet any true breathings after the living God, who retain any tenderness, and in whom there is any simplicity left; consider this well, I say, when thy pretended friend, or friends, in a great deal of seeming love and kindness, shall invite thee to partake with them at their separate altar, to set down with them in their separate meeting. Thou canst not be a man of God, and go in with them, or eat or drink in that place. Thou canst not sit down there, to wait for the bread of life, or the water of life, to be given thee there. No, the word of the Lord, if thou givest heed unto it, will charge thee otherwise. Therefore to that pure living word let every mind be turned, and thereto kept, in a diligent waiting to receive wisdom, strength, and power from the Lord therein; that none may be betrayed by the subtlety of the enemy, with whatsoever fair pretences he may come. For remember how the man of God, that was enticed by another to eat and drink outwardly at Bethel, the place where the separate altar was set up, lost his outward life therefore, ver. 18 and 24. And if thou shalt presume to go in, to eat or to drink spiritually; that is, to join in worship with the sons of Nebat at this day, in the separate meetings, which any of them have set up, in opposition to the assemblies of God's people, and to the blessed way and work of the Lord; how knowest thou, but thou mayest for ever lose thy spiritual life, and never know a day of quickening more?

(To be continued.)

ELISHA RATES AND THE BEREAN.

(Continued from page 119.)

In the next number, the Berean takes up some parts of two paragraphs; I shall take the passages as

they stand in the pamphlet, rather than as they are given in the Berean. For the sake of marking the distinction, I shall enclose, in brackets, the part which the Berean left out. I would not be understood as making any objection here to the liberty he has taken in this case; the part he extracted was enough for his purpose, but the whole will afford a rather more distinct view of my meaning.

"The human mind may still busy itself in vain speculations, instead of submitting to the renovating power of truth; or it may depart from the faith, giving heed to seducing spirits and doctrines which stand opposed to the great truths of redemption by Jesus Christ."

"These truths our primitive friends maintained. And their faith was made manifest by many clear testimonies, in word and writing; and tested by deep sufferings. [In those times of persecution, divers of their doctrines were misrepresented by their enemies, in order to injure their Christian reputation. Against these perversions of their principles, they defended themselves with great ability and clearness, making distinct declarations of their meaning, in those parts of their writings which had been differently construed; that they might bear a standing testimony to the various doctrines of the gospel.] What was then charged upon them by enemies, though, as some of them said, a thousand times denied, is now taken up by professed admirers of their lives and principles, and represented as their real sentiments."

In these passages, the Berean finds several charges against certain of my brethren, in religious profession: as, 1st, A denial of the great truths of redemption by Jesus Christ. 2d, An attempt to distort and misrepresent the sentiments of our primitive friends on this subject. 3d, A busying of themselves in vain speculations; which, he says, if not fully expressed, are fairly inferred.—These passages are not taken to be examined at present, whether the charges are either expressed or inferred, in what I have said, but to introduce a notice of a novel procedure of this writer. In order, it would seem, to refute the charges, he has drawn up a creed, of what THEY BELIEVE on these subjects. A creed for a class of people, no further defined by me, than—"What was then charged on [our primitive friends,] by enemies, though, as some of them said, a thousand times denied, is now taken up by professed admirers of their lives and principles, and represented as their real sentiments." And in order to deny the existence of such characters, he draws up a creed for them! If there are such persons, as attribute to our early friends sentiments which were charged on them by enemies, and by them denied, (and how can he dare to say there are not, within my knowledge?) if there are such, what signify all the creeds that the ingenuity of man could invent? The case is resolved into a matter of fact, and nothing that he can put into a creed can alter it. If there are no such persons, then it is useless to publish a creed for those who are not concerned. But in the very method he has taken to refute the charge, he has admitted its truth.

The reader may find this creed in pages 83 and 84, of vol. 2d, to which we shall have occasion to refer hereafter.

Before I leave this subject, I may remark, that there appears to be, in this part of the review, a singular oversight. Those who have read the Berean, well know, that one of the means, by which it has been attempted to represent, both the Doctrines and Extracts, in an odious point of view, has been to call them CREEDS. It has been, to me, really a matter of surprise, that men of talents and information, as the writers of these reviews appear to be, should so far presume on the ignorance and prejudice of their readers, as to raise such an objection. By a strange and unaccountable jumble of simple declarations of belief, and doctrinal treatises, and secular laws abridging the liberty of conscience, they have raised up a monster, frightful indeed to the beholder. And they have left the excited imaginations of their credulous readers, to identify this monster with the Pamphlet of Extracts, and the Doctrines of Friends.

But having adopted this course, it must have been a mere oversight, to draw up an instrument, which carries on the very face of it the character of a CREED.

In the article now under consideration, the writer brings the following charge: "In his quotations he

has made the word 'PERSON EMPHATICAL, as also the terms FATHER, WORD, and SPIRIT,' by which he has rendered himself obnoxious to the same charge which he has brought against others, viz. that of 'giving currency to sentiments' as belonging to our primitive friends, WHICH THEY NEVER HELD, but denied a thousand times." He has not told us where these passages occur, but the reader may find them in pages 7 and 20 of the "Extracts." If the writer had examined the folio edition of Penn's Select Works, printed in London, 1771, from which the Extracts were taken, I believe he never would have made the above charge. For he would there have found the words in question, printed in Italics, as they are in the Pamphlet. And he would have seen that the whole force of his objection, instead of falling on me, would revert on himself.

But lest the reader might suppose that W. Penn made use of the word PERSON, in speaking of the doctrine of the Trinity, as seems to be inferred from the manner in which it is noticed by the Berean, he may be informed, that it occurs in a treatise, called "A Key," and published in 1692, and in the division of that treatise, headed "Of Christ Jesus, his Death, and Sufferings," in which, after the most pointed testimony to those great doctrines of the Christian religion, he says: "By all which it is evident to any moderate inquirer, that we acknowledge Christ in his double appearance, as in the flesh, 'of the seed of Abraham,' so in the Spirit, as he is 'God over all, blessed for ever.'" Wherein is a full confession both to him as a blessed PERSON, and as a divine PRINCIPLE of light and life in the soul.

His third article, p. 102, is chiefly taken up with the allusion I made in the Extracts, to the Arian controversy, to show the effects of speculation on subjects beyond the reach of mere human comprehension. This allusion touched the writer in a very sensitive part, and he has employed almost the whole of this article, in a defence of Arius and his principles; though he professes to have no design of doing this. But had he made a different profession, I should not have expected a more direct apology for Arius than he has made. It would be an unnecessary digression from my present object, to enter into an examination of that controversy, either as to the tenets or persecutions involved in it. The Berean seems to think, the cause of the convulsions of that period, was not to be found in the opinions of Arius, but a previous declension—there was "an aspiring clergy," and "the doctors who had applied themselves to the study of letters and philosophy, soon abandoned the frequented paths, and struck out into the devious wilds of fancy." That there is truth in this representation of the state of society, at that period, will be readily granted. There was an aspiring clergy, and Arius was one of the number. And it is not only true that these, leaving the frequented paths, struck out into the devious wilds of fancy, but there was also a superficial and degenerate people. The former were the means of sowing widely the seeds of innovation and discord, the latter furnished a fruitful soil, in which they not only took root, but brought forth a luxuriant crop of corruption. And these two causes have generally combined, in every general apostacy, which has taken place in the visible church. Teachers and writers, who, stimulated by the thirst for popular applause, or by some other corrupt passion of the human heart, leaving the frequented paths, have struck out into the devious wilds of fancy; and a people, superficial in their profession of religion, who find it more congenial to their corrupt inclinations to indulge in curious speculations, than to subject their feelings to the sanctifying and regulating influence of divine grace—have swallowed with avidity the food poured out for them by ministers and writers, and become the pliant, ready instruments of every scheme of ambition or confusion. It is thus that not only the legislative hall, and the seat of justice, have been prostituted to the vile purposes of ecclesiastical ambition and corruption, but even the places of divine worship, have been converted into scenes of disorder and riot. However, in the lapse of time, the circumstances of society may change, however the names of offices may vary, and the means of obtaining personal aggrandizement assume new forms, still the thing in itself is substantially the same—the prophets prophesy falsely, and

the priests bear rule by their means, and the people love to have it so; but though these things may triumph for a time—though they may seem to bear down all opposition—still the important query remains to be answered—What will ye do in the end? For my own part, I have no doubt that He, who has been the Rock and Refuge of the righteous in all ages, will be their sun and shield, and final great reward. And however He may, in his inscrutable providence, permit error to raise its head, in the exaltation of its imagined power, He will still confound the wisdom of the wise, and bring to nought the understanding of the prudent. However infidelity may shift its ground, however it may assume the grossness of a Paine, or the refinements of ancient or modern unbelievers—we need not apprehend that it will ever be able to triumph over those important truths which were spoken by the Lord, and have been confirmed unto us by them who heard him; God also himself bearing them witness by signs and wonders, and divers miracles, and gifts to the Holy Ghost.

[To be continued.]

FOR THE FRIEND.

FRAGMENTS, No. 1.

As it appears to be the object of the Friend to promote practical virtue, as well as to hold up a beacon to posterity, by recording the errors of the present day, I propose to furnish, if it meet the views of the Editor, a series of selections from the writings and history of Friends, illustrative of their morals, religious principles, and testimonies, and the firmness with which they faithfully supported them. Should it prove the means of awakening reflection upon the high responsibility which attaches to their successors, and induce them to labour earnestly for reformation from the degeneracy which has lamentably overtaken us, a good end will be answered.

1735. George Fox. "In my very young years, I had a gravity and stayedness of mind and spirit, not usual in children; inasmuch, that when I have seen old men carry themselves lightly and wantonly towards each other, a dislike thereof hath risen in my heart, and I have said within myself, 'If ever I come to be a man, surely I should not do so, nor be so wanton.' When I came to eleven years of age, I knew pureness and righteousness; for while I was a child, I was taught how to walk so as to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully two ways, viz. inwardly to God, and outwardly to man; and to keep to yea and nay in all things. For the Lord showed me, though the people of the world have mouths full of deceit and changeable words, that I was to keep to yea and nay in all things; that my words should be few and savoury, seasoned with grace; and that I might not eat and drink to make myself wanton; but for health, using the creatures in their service as servants in their places, to the glory of him that created them."

Richard Davies. "And being under a serious consideration of what I read in the Scriptures, believing the Spirit of the Lord to be the interpreter thereof, those great mysteries, which were hid from ages and generations, and are hid now, in this our age, from many, are come to be revealed by the Spirit of God; and if any would have comfort in reading the Scriptures, they must wait in that measure of the Spirit which God hath given them, which is the only key that opens them to the understanding of those that are truly conscientious in the reading of them. And though I read them formerly, as many do now, without a true sense and a due consideration, yet now I can bless God for them, and have great comfort in the reading of them; they being no more as a sealed book unto me, and many more, who wait for the assistance of God's Holy Spirit, in all their duties and performances that the Lord requires of them; for without Him we know we can do nothing that is pleasing unto Him."

So far from the manifestations of the "light within" contradicting the Holy Scriptures, or

rendering them unnecessary to the Christian, this worthy friend, under its divine influence, expresses his gratitude to the Almighty for them, and acknowledges the great comfort which he derived in reading them.

James Gough, in the narrative of his own life, relates of John Ashton, of Kilconimore, who was an old man when J. G. saw him, that,

"He, with his wife, when at liberty," constantly attended the meeting at Birr twice a week, generally walking on foot thither, being about seven English miles, and a very bad road, wading through a river both going and returning. In winter, they sometimes had the ice to break in crossing this river; and John said, he had wept to see the blood on his wife's legs, in coming through it. In those days, truth was precious to its professors who also possessed it, and no difficulties nor dangers could prevent them from getting to their religious meetings, to enjoy the renewings of divine love and life with their brethren."

Robert Barclay. It is recorded of this friend, that as he was returning from a journey into Hertfordshire, his life was in some danger from the attack of a highwayman. His wife had observed him in the morning to be more pensive than usual, and he then told her, he believed some uncommon trial would that day befall the company. When the robber presented his pistol, Robert calmly asked him, *How he came to be so rude*, and took him by the arm; on which the robber let the pistol drop, and offered him no further violence.

Leonard Fell, one of Judge Fell's sons, travelling one time alone, was attacked by a highwayman, who demanded his money, which he gave him; then he desired to have his horse; Leonard dismounted and let him take it. Then feeling the power of truth rise in his mind, he turned to the robber, and under its authority, solemnly warned him of the evil of his ways; but he, flying into a passion, asked the friend why he preached to him, and threatened to blow out his brains. But Leonard replying to this effect, "Though I would not give my life for my money or my horse, I would give it to save thy soul," so struck the astonished robber, that he declared, if he was such a man as that, he would take neither his money nor his horse from him; and returning both to the faithful friend, went his way, leaving Leonard to the enjoyment of that peace attending the honest discharge of his conscience, to obtain which he had not counted life dear."

Edward Burrough. "He was a man of undaunted courage, though but young; the Lord set him above the fear of his enemies, and I have beheld him filled with power by the spirit of the Lord. For instance, at the Bull and Mouth, when the room, which was very large, hath been filled with people, many of whom have been in uproars, contending one with another, some exclaiming against the Quakers, accusing and charging them with heresy, blasphemy, sedition, and what not; that they were deceivers, and deluded the people; that they denied the Holy Scriptures, and the resurrection; others endeavouring to vindicate them, and speaking of them more favourably;—in the midst of all which noise and contention, this servant of the Lord hath stood upon a bench with his Bible in his hand, (for he generally carried one about him,) speaking to the people with great authority from the words of John: 'And there was much murmuring among the people concerning him (Jesus); for some said, He is a good man; others said, nay, but he deceiveth the people;' and so suitably to the present debate amongst them, that the whole multitude were thereby overcome, and became exceeding calm and attentive, and departed peaceably, and with seeming satisfaction." Crouch's Memoirs. If the ministers among friends in the present day, were to attempt to preach with a Bible in their hands, they would be soon derided by the high pretenders to the Light, as "receding from genuine Quakerism, and approximating to the reformed churches."

1652. Christopher Taylor being imprisoned at Appleby, in company with several of his friends, endured much suffering from the cruelty of the jailer. In the winter they suffered greatly with the cold, being

* He was imprisoned for tithes soon after his conviction.

deprived of fire; and in the hot weather, were nearly suffocated with the stench of a filthy prison, where they were frequently so closely shut up, as to become extremely faint for want of air. Their friends debarred from access to them, they were sometimes in danger of starving, and were often unable to obtain a little water to allay their intense thirst. The rage of the jailer vented itself in destroying every thing in their possession which might contribute to mitigate the tediousness and horrors of their confinement, and in beating them in a bloody and barbarous manner. He deprived them of their flint and steel, and made a charge for lighting a candle at his fire. On one occasion, Christopher states, the jailer held a blazing candle under one friend's chin, and afterwards, like a cruel tyrant, to his nose," until his breath extinguished it.

John Smith. At our Yearly Meeting at Philadelphia, the 25th day of the 9th month 1764, John Smith, of Marlborough, aged upwards of eighty years, a faithful minister, though not eloquent, stood up in our meeting for ministers and elders, and appearing to be under a great exercise of spirit, informed friends, in substance as follows, to wit: That he had been a member of our Society upwards of sixty years, and well remembered, that in those early times, friends were a plain, lowly-minded people; and that there was much tenderness and contrition in their meetings. That at twenty years from that time, the Society increased in wealth, and in some degree conforming to the fashions of the world, true humility was less apparent, and their meetings, in general, not so lively and edifying. That at the end of forty years, many of them had grown very rich; that wearing of fine costly garments, &c. became customary with them; their sons and daughters, and many of the Society, made a specious appearance in the world; which marks of outward wealth and greatness appeared on some in our meetings of ministers and elders; and as these things became more prevalent, so the powerful overshadowings of the Holy Ghost, were less manifest in the Society. That there had been a continual increase of these ways of life even until now; and that the weakness which hath now overspread the Society, and the barronness manifest among us, is matter of much sorrow. He then mentioned the uncertainty of his attending these meetings in future, expecting his dissolution was now near; and having tenderly expressed his concern for us, signified that he had seen in the true light, that the Lord would bring back his people from these things, into which they were thus degenerated, but that his faithful servants must first go through great and heavy exercises therein."

Woolman's Journal.

S.

Virtue could see to do what virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk. And wisdom's self
Oft seeks to sweet retired solitude,
Where with her best nurse Contemplation,
She plumes her feathers and lets go her wings,
That in the various bustle of resort
Were all too ruff'd, and sometimes impair'd.
He that has light within his own clear breast
May sit 't' th' centre, and enjoy clear day;
But he that hides a dark soul, and foul thoughts,
Benighted walks under the mid-day sun;
Himself is his own dungeon. MILTON'S COMUS.

A cure may sometimes appear to be the result of a very long course of medicine, merely because a very long course of medicine allows time for the operations of nature, which, of itself, will often restore a patient, in spite of all the nauseating doses that are administered.—*Med. Rev.* vol. iv.

Orthography.—The following list of curious spelling is from Bassompierre's mission to the court of Charles I. in 1626. It shows how little spelling from sound, and in a strange language, is to be relied on. Sir Edward Sackville (Macil); Earl of Dorset (Dorchet); Buckingham (Boukinkam); York-house (Jorchaux); Earl of Bridgewater (Britswater); Whitehall (Withal); Chesapside (Shipside); Wimbledon (Semilton); Wallingford (Viulenforaux); Blackfriars (Blaisfore); Kensington (Stentinton); Berkshire (Barcher.)

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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BY JOHN RICHARDSON,

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Price Two Dollars per annum, payable in advance.

FOR THE FRIEND.

Scenes and Occurrences in Albany and Caffer-Land, South Africa. London printed 1827.

We have derived considerable entertainment and satisfaction from the perusal of this small volume. Without making any high pretensions, in a plain but intelligible style, it presents a description of scenery, customs, manners, &c. sufficiently lively to be interesting, and with an air of truth that gains the confidence of the reader. To use the author's own words in the preface to the book, "the country, as it now appears, is sketched; and however faint the outline may be drawn, the picture is painted as it was seen;—the aid of fiction has never been called in to decorate it,—every anecdote is fact, and every delineation is nature." The information given by the later writers, relative to this portion of that extensive continent, conveys a very different impression, both as respects the country itself, and its inhabitants, from that previously imbibed; for, with the name of Hottentot, under which denomination the adjacent tribes were generally included, was associated the idea of the very lowest degradation of the species. From the representations of this writer, the country, in many parts of it, is pleasantly diversified, and highly susceptible of cultivation; and several of the tribes are by no means that despicable people which we have been led to imagine. Quoting again the language of the author, "the native tribes, although in a state very little beyond that of nature, do not appear to be the sanguinary, vindictive, and ferocious monsters, heretofore described and supposed; on the contrary, they seem to be capable of receiving and justly appreciating the blessings of civilization—to possess kindly feelings, and to be susceptible of gratitude for favours received, as well as deserving of confidence bestowed. They are a fine race of people, infinitely superior in physical energies, and in manly appearances, to the other tribes of that quarter of the globe, and possessing mental capabilities which may hereafter render them a flourishing and happy people, when the knowledge and precepts of Christianity, rapidly following in the track of civilization, may have softened their manners, and totally eradicated every savage custom, by giving moral principles, and enforcing legal restraints.

"Having long intended," says the author,

"making an excursion into the interior of Caffer-Land, and hearing of others of my countrymen who were going on the same expedition, I resolved to join the party. Accordingly we embarked at Cape Town (Cape of Good Hope) in the commencement of the Cape summer of 1825, and after a tedious passage of ten days, came to anchor in Algoa Bay." He then proceeds to speak of their landing, visit to the government house, procuring a wagon and other equipments for the journey, not omitting guns and dogs, for being a sportsman, these were, of course, indispensable. They commence their journey, reach Bethelsdorp, a missionary establishment, are hospitably accommodated by the missionary, &c.

"We sent on our wagon from hence to wait for us at the Zwartkops river, resolving to amuse ourselves in search for game. We shot several birds of beautiful plumage, turtle doves, which are very good eating, and rabbits. These latter are much larger than the European rabbit. We flushed and killed a brace of what are called Cape pheasants; they have something of the grouse flavour, with red legs, and are good eating. Some Hottentots passed us riding on oxen, which they manage by running the bridle through the cartilage of the nose, and thus render those noble animals perfectly tractable."

After crossing the Zwartkops (Blackhead) river, the travellers arrive at Witenhage, where meeting with an acquaintance, they were hospitably entertained, being detained by heavy rain the following day.

"The next morning was still unfavourable, but about noon it cleared, and we commenced our journey slowly; the ground was so saturated, that the oxen could not travel at their usual pace, but this enabled us to pursue our sports, and in one of our rambles, we came to a Dutch farm house, with a fine garden, containing oranges in profusion, and a running stream which waters it all over. We found that the boor and his wife were unluckily gone to another farm, and had left their Hottentots in charge. We amused ourselves in endeavouring to converse, and in showing them our pocket books, knives, &c. The spying-glass delighted them beyond measure, and produced peals of laughter, particularly from the women; one snatched it away, and called to an old man to come and look, who, by his manner, appeared as if he has seen one before, and called it *far looker*. We overtook the wagon at the Coega rivulet, and as the moon shone with brilliancy, we were induced to continue our route till twelve o'clock."

"We saw several harte-beas, one of the largest species of deer, with very handsome horns; and the pride of the plain, the spring buck: the latter, which are extremely timid, are about the size of the common deer, and of the same colour, with a white stripe on each side, and a black stripe along the back, which they have the power of closing and expanding. They take their name from the amazing springs which they make over paths, rocks, or any thing that obstructs their way; and it is done in a singularly graceful manner, the head bowed, the legs hanging, and the body curved, so that the animal appears as if suspended in the air; the fleetest greyhound only can overtake them. It is very amusing to see their contemptuous treatment of all other pursuers; they allow them to come near, then give a bound and a

snort, and trot off to a little distance, when they expand the hair on their backs, and appear quite white. They are very destructive to the corn, and are seen on farms in numerous herds."

"The partridges abound, and we killed a few brace; they live in long grass or rushes, and suffer you to approach very near, when they often rise singly, and with good dogs a covey is soon annihilated; they are fine eating, with much of the game flavour, and are larger than the European, but with the exception of the horse-shoe mark, resemble them. There are two kinds, the red and gray wing, the former most plentiful."

"Our tent was soon pitched, a fire kindled, and the Hottentots prepared an excellent repast, which we partook of with very keen appetites."

"The sun called us early, and we were soon in readiness to depart for our next stage, which was to be the Sunday river post. Our road lay principally through bush* which grows very thick near the post. They kill here great numbers of the leopard or panther, and many of the skins were hanging up to dry: these animals are very destructive to the sheep, and very difficult to be taken in traps or with spring-guns, as they will not touch any dead bait, and are so wary that it is impossible to kill them by watching."

"We crossed the Sunday river, which is very shallow, with a channel so broad, that fancy may conceive it to have been formed by the passage of the waters of the deluge off the land."

"We had heard much of the enchanting prospect from Addo's height, which we now began to ascend; the road winds through bushes of evergreen, many in full bloom; the wagon, which occasionally deviates from its track, crushes the branches, and the most aromatic odour scents the air. When we reached the summit, the view was magnificent. Algoa bay constitutes a principal feature in the scene, with ships in the distance, lying at anchor. Running quite inland were seen those naked mountains which form a belt almost the whole way from Cape Town. Surrounding us on every side, were fine undulating hills, the summits here and there covered with shrubs or verdant grass, and numerous herds of deer were dispersed about. The whole scene is captivating; the grass had been lately burnt, but rain had fallen, and it was a complete grass-plot. I had loitered so long, admiring this view, that I had considerable difficulty in overtaking my companions."

"The bush, as we proceeded further on, was more broken, and formed into complete shrubberies, always circular, the more lofty in the centre. It is difficult to persuade one's self that they are natural, the whole appears kept in such perfect order, owing it is probable to the browsing of the deer and other animals."

"The whole country continued so beautiful, as to render it almost impossible to give an adequate idea of its varied charms; the road smoother than any gravelled walk, being of a strong sandy texture; veins of stone are occasionally found across the road. Clumps of shrubs with various shades of green, some blooming, others seeding, geraniums, with various creepers ascending the stems; then falling gracefully down the branches, the beautiful plumage of the birds dazzling in the sun's rays, a bush buck darting now and then from one shrubbery to another, altogether form the most enchanting scenery imagination can depict."

* A term used by the inhabitants, and very appropriate, for it is neither timber nor brushwood, but a growth peculiar to this country.

"When we reflect that all this is nature, that no human being ever tilled the ground, or altered the face of it since the creation of the world, the mind is filled with an association of ideas, interesting and sublime.

"—Was every faltering tongue of man,
Almighty Father! silent in thy praise,
Thy works themselves would raise a general voice,
Even in the depth of solitary woods,
By human foot untrod, proclaim thy power,
And to the choir celestial Thee resound
The eternal cause, support, and end of all!"

"Between nine and ten o'clock, we pitched our tent on Quaggaflat, close to bush and water; the cattle were tied up round the wagon, to prevent them from straying in the night, but our rest was occasionally disturbed with the cries of wild animals. The jackal is first heard approaching, making a sound like a puppy when beaten. In the middle of the night, the hyæna prowls about in quest of prey, making rather a dismal moan, but on the dogs barking, or the least noise, they make off; although the hyæna has immense power, yet this animal is remarkable for cowardice."

"Just as we were passing a gloomy and intricate part of the thicket, one of the dogs made a steady point, we prepared, and moved forward, when up rose an immense leopard. The person in advance fired, but his musket was only loaded with slug shot, and the monster made off, and climbed with difficulty a tree. A second shot missed;—he then crouched, shook his tail and was in the act of springing, when we immediately retired; he then jumped down, and the boor instantly fired, but only wounded him. He growled tremendously;—the dogs attacked him, and forced him up another tree,—the boor took a favourable position, fired, and the animal fell, mortally wounded. It was very large, and the skin was beautifully marked."

(To be continued.)

FOR THE FRIEND.

DR. JOHN FOTHERGILL AND ACKWORTH SCHOOL.

To a reflecting and elevated mind there are few more powerful incentives to virtuous effort, than the examples of those illustrious good, who, having trod the pathway of life before us, have left us their good name, as a light-house on the shore to illumine, and to attract us to that haven, into which they have entered and have found rest.

Among such beacon fires on the coast, the life and character of the late Dr. John Fothergill present us with a bright and shining instance; endowed by nature with a comprehensive intellect, improved by a sound and elegant education, and well grounded in the practice and precepts of the Christian religion, he early in life selected the profession of physic, as particularly congenial to his taste, and affording a wide field, not only for the exercise of his vigorous talents, but also of those softer feelings, by the extended cultivation of which he became one of the most renowned philanthropists of his age.

And although Dr. Fothergill arose to the highest eminence in his profession, and acquired a degree of celebrity at home and abroad which is seldom attained by the most ardent cultivators of the medical profession, yet it is a question whether he was most known to fame as a philanthropist or as a physician; indeed, the life of this excellent man seemed to flow in one continued stream of fertilizing charity.

Among the varied instances of his indefatigable efforts to advance the interests of his fellow man, we have conceived the following

relation of the origin of the celebrated school at Ackworth, as happily illustrative of the wide embrace of his views, and the good effects which have resulted from his labours.

"In the wide stream of public good he did not overlook the situation of his own religious persuasion; where his influences were most powerful, and where congenial minds were more united in promoting his laudable views. He had long endeavoured to institute an extensive establishment for the education of the children of Friends not in affluence; but nothing was effectually done until, as Dr. Hird observes, 'by one of those fortunate events on which hangs the fate of many great undertakings, the whole of his design became easy and practicable.' On his return from Cheshire, through Yorkshire, in 1778, he did me the favour of being my guest a few days, during which time he was visited by many of his friends in those parts. In one of these interviews, the conversation turned on an institution at Gildersome, a small establishment for the education of poor children amongst the society. The doctor was inquiring into its state and management, and how far it might serve as a model for a larger undertaking; a just description being given of it, with the following remark, that not only this, but all others, however laudable the motives from which they took their rise, must fail of success, without a constant superintending care and unremitting attention to the first great object of the institution. This idea was exemplified by the then present state of the foundling hospital at Ackworth; which, although originating from the most humane principle, and erected at a vast expense, was, from repeated inattentions to the first design, in danger of dilapidation, and ready for public sale. This relation struck the doctor forcibly; 'why may not this,' said he, 'serve the very purpose I am in pursuit of?' To be short, the building, and an estate of eighty acres of land, were purchased, improved, and furnished by subscription. The doctor set a generous example by his own contribution, and an endowment by his will in perpetuity."

"The success of this school rewarded Dr. Fothergill's well grounded expectations, and Dr. Hird's description, communicated in 1781, affords a pleasing prospect of its utility and probable permanency; and I may add, that its improved state at the present time, affords further confirmation of its success. 'There are,' he observes, 'above three hundred children, of both sexes, under the roof, furnished with all the necessary conveniences and comforts of life, properly clothed, and educated in every branch of knowledge suitable for the station in which it is presumed they may be placed. And to the satisfaction of every benevolent heart, it may be truly said, that the institution is at present in a most flourishing state, fully answering the design of its founders; being conducted under the care of a number of chosen guardians, of ability, and of exemplary conduct, with an exactness of order, decency, and propriety, extremely striking, and perfectly pleasing to all who have visited it, though not

* Dr. Lettsom's Memoirs of Dr. Fothergill.

† Dr. Hird.

of the same society. The children are taught habits of regularity, of decency, and respectful subordination to their superiors; of forbearance, affection, and kindness towards each other; and of religious reverence towards their Maker; and I may further add those habits of silence and recollection, taught and practised in the ancient schools of philosophy, inculcated in the scriptures, and most emphatically called *the true door of entrance into the school of wisdom.*"

C.

FOR THE FRIEND.

POISONED WOUNDS.

Many of our readers may recollect having seen in the public prints, accounts of the effects of *cupping glasses* in arresting the symptoms produced by poisoned wounds. As a large portion of our countrymen are subjected to injuries of this description, from rattlesnakes and other venomous reptiles, it may not be amiss to republish the following extracts from a medical journal, one of which contains an account of a discovery by one of their countrymen. The inference which I would draw from the extracts is this: when a person is bitten by a venomous serpent, (and it is to be presumed that the same principle applies to stings of wasps, &c.) he should immediately apply a large metal button, or some other smooth and hard substance, over the wound, and bind it on extremely tight; to remain so, until proper relief can be had, either by sucking out the poison, with or without the enlargement of the wound, by cutting out the wounded part, &c. &c.

It is reported that the *antidote* used by the individual who lately allowed himself to be bitten by rattlesnakes in Philadelphia, was found to be a species of St. John's wort, (*hypericum*.) The evidence of its agency has not been, as yet, deemed entirely conclusive; as the same snakes inflicted several bites which were not followed by violent symptoms; probably from having expended their venom.

The North American Medical and Surgical Journal, published by the Kappa Lambda Society, 1st month, 1828, in speaking of an Essay on Fever, by Dr. Marsh of Dublin, the reviewer proceeds—

"Allusion is made to that portion of Dr. Barry's experiments, which go to prove the suspension, or even prevention of the action of the most powerful poison, applied to an abraded surface, by placing over the part an exhausted glass. Dr. Marsh, in admitting the fact, contests the validity of the inference attempted to be drawn, viz. that the cupping glass operates by preventing the pressure of the air, and consequently, by preventing absorption. He believes, on the contrary, that the edge of the glass presses so strongly, and at times painfully, against the skin, as to produce all the effects of a *ligature*; and thus cuts off the communication between the parts within the glass, and the rest of the system: added to which, the capillaries of the included part are immensely distended, often to a degree sufficient to produce ecchymosis and petechiæ. In fine, there is not only a suspension of absorption, but every vital action must be impeded in a part so circumstanced: and expe-

periment has proved, that the same effects are produced by a ligature round a limb, as by the cupping glass; and a strong pressure made by a circular body, without at all removing the pressure of the air, will be as efficacious as the exhausted glass. Thus the experiment with the cupping glasses, neither prove that absorption is necessary; nor, admitting its necessity, do they prove that atmospheric pressure has any thing to do with the matter.

We are informed that C. W. Pennock, of this city, has performed a series of experiments on poisoned wounds; in which he has found that the pressure of a flat, circular body, in all instances, arrested the consequent symptoms with the greatest promptitude, to re-appear when the pressure was interrupted. This fact is worthy the attention of those who are exposed to the bites of rattlesnakes.

FOR THE FRIEND.
WOMAN.

Yes, "highly favour'd," to thy care,
Was Light, and Life, and Love confided;
Liv'd on thy bosom, kind and fair,
Th' August, whom men abus'd, derided.
And never, through life's gloomy day,
Was ere one act of thine recorded,
But such as sooth'd His rugged way,
And love, or faith, or hope afforded.
Yes, woman, yes, thy faithful love,
More strong than death, death could not chill;
Earliest and last, thy actions prove,
That even in death thou lov'd him still.
For, lo, unawed by scenes of dread,
Which female fears are wont to fly;
The yawning grave—the rising dead—
The earthquake, and the darken'd sky—
Whilst Palestine's sacred tower
Lay wrapt in twilight's mystic gloom,
Regardless of the lonely hour,
Her daughters seek their Saviour's tomb,
From doubts, from fears, their souls to free,
The truth commission'd angels teach;
A risen Saviour first they see,
A risen Saviour first they preach.
Nain witness'd acts of special grace,
Vouchsaf'd to female bosoms riven;
The widow doth her son embrace,
And Mary weeps o'er sins forgiven.
Simon's cold, calculating pride,
Could disapprove of love's excess;
The costly perfume thus applied,
The streaming tear—the flowing tress.
But He who form'd the eye—the heart,
Her faith, her penitence, could see;
"Daughter, be cheer'd—in peace depart"—
"Much hast thou lov'd—from sin be free."
"And wheresoe'er my gospel's told,
In every clime—to bond—to free;
This act of thine it shall unfold,
A bright memorial of thee."
The coasts of Tyre thy name confess,
A Grecian mother worships thee;
Samaria's daughter hears to bless,
And hastes, that others too may see.
And last—and latest—ere the close
Of His stupendous work of grace;
One lingering wish the Saviour shows,
And found for female love a place.
—O work beyond the reach of thought!
Unfathom'd by archangel's eye;
When justice, and when mercy wrought
For man's redemption! oh, 'tis high—
"High as the heavens"—yet sinners scorn—
The glorious truth they dare deny!
Better we never had been born—
Never had liv'd, than thus to die.
12th Mo. 1827.

MARY.

FOR THE FRIEND.

Melioration in criminal law and prison discipline, was among the early and wise determinations of the founder of Pennsylvania. In the infancy of the colony, the "great law" given at Upland,* abolished all the cruel and vindictive penalties known to the code of England, from the days of Alfred to the reign of the second Charles. During the life of Penn, the Province maintained its integrity in this important respect; but in 1718, the entire penal law of Great Britain was enforced here, and continued to be so, down to the revolution. Subsequently, through the labours of some benevolent and gifted minds, the evils and miseries of the old system, were again removed, and great improvements adopted. The example thus furnished, has ever since exerted an influence on the legislation of the states of this continent, in this respect, and Europe herself has profited by the lessons taught in Pennsylvania.

The final consummation of the plan so long ago begun on this favoured spot, is greatly to be desired, and we therefore feel anxious that our readers should cultivate a disposition to inquire, and fully understand the merits of the principle, of the *separate, or solitary* confinement of convicts.

We had prepared some essays on this subject, which, however, are withheld, to make room for the interesting article below. The experience at the Glasgow Bridewell is highly interesting, and conclusive, on the merits of the plan of treatment, which the new penitentiary near Philadelphia is calculated to enforce.

Our doctrine on this matter, in a few words, is—that punishment should be mild, but sure; that the reform of the criminal, and the prevention of crime, are the true purposes of penal jurisprudence; and that to accomplish these great ends, each individual offender should be kept alone, and treated with reference to his particular moral condition.

GLASGOW BRIDEWELL.

(From the Edinburgh Phrenological Journal, for November, 1827.)

We recently visited this establishment, and were highly pleased with the manner in which it is kept, and with the intelligence, frankness, and practical good sense of Mr. Brebner, the superintendent.

From the 2d of August, 1825, to the 2d of August, 1826, the total number of prisoners committed was 1389.

The four great classes of offences were the following, viz.

1. Theft, pocket-picking, and attempting to steal,	390
2. Reset of theft, fraud, and swindling,	77
3. Assaults, outrages, breach of the peace, rogues, vagabonds, vagrants, and disorderly characters following no lawful employment,	275
4. Women of dissolute habits, guilty of breaches of the peace,	323
	1065
Add returning from banishment, having been formerly convicted of crime,	194
All other offences,	130
	1389

In the Glasgow bridewell (with very few exceptions) every prisoner has a sleeping cell and a

* Now Chester, the first capital of the Province.

working cell for himself; and all communication with each other is completely prevented. They are employed in picking cotton, spinning, winding yarn, weaving, making shoes, &c. in solitude, during the day, and are locked up in solitude during the night. Even on Sundays they are not permitted to assemble together. On week days a regular teacher visits each cell, and communicates instruction; and on Sundays, some pious individuals teach religion. These meritorious persons have formed themselves into a society, and all their members are freely admitted to the prisoners; ladies visit the females, and gentlemen the males.

The effect of this treatment will obviously be, to abate the vivacity of the animal propensities, and to rouse the moral and intellectual powers. Solitude and labour will tend powerfully to accomplish the first end; but the means for obtaining the last we think too limited. The average number of prisoners in confinement is 250, and the teacher and visitors can scarcely remain a sufficient time with each to make a deep and lasting impression. The periods of confinement, also, are too short, to favour reformation by moral means. Mr. Brebner furnished the following tables of commitments.

Number of commitments during the year ending 31st Dec. 1825—Males 558—Females 703—Total 1261.

Deduct recommitments of same individual in currency of the year—Males 101—Females 279—Total 380.

Remains nett number of different persons—Males 457—Females 424—Total 881.

Whereof in custody for the first time—Males 360—Females 209—Total 569.

Old offenders—Males 97—Females 215—Total 312.

Number of commitments during the year ending 31st Dec. 1826—Males 688—Females 713—Total 1401.

Deduct recommitments of same individual in currency of the year—Males 124—Females 281—Total 405.

Remains nett number of different persons—Males 564—Females 432—Total 996.

Whereof in custody for the first time—Males 444—Females 189—Total 633.

Old offenders—Males 120—Females 243—Total 363.

He has observed that offenders committed for the first time, for only a short period, almost invariably return to bridewell for new offences; but if committed for a long period, they return less frequently. This fact is established by the following table, framed on an average of ten years, ending 25th of Dec. 1835.

Of prisoners sentenced for the first time to	
14 days confinement, there returned	
for new crimes about	75 per cent.
30 do	60
40 do	50
60 do	40
3 months	25
6 do	10
9 do	7 1-2
12 do	4
18 do	1
24 do	none.

During the 10 years 93 persons were committed for the first time for two years, of whom not one returned.

We conceive that all criminals should be regarded as patients, whose cure should be the chief object of their treatment. Mr. Brebner, on the contrary, thinks that punishment must never be lost sight of. The effect of the two years confinement, he attributes partly to the fear of punishment, and partly to the habits of order and industry acquired during it. When prisoners come back two or three times, they go on, returning at intervals for many years. He has observed that many prisoners committed for short periods for first offences, are afterwards tried before the high court of judicary, and transported or hanged.

These results confirm the doctrine, that individuals cannot change their character and conduct

by a mere act of volition, but that their minds must be operated upon by long continued influences, and gradually ameliorated; just as disease cannot be removed from the body by a spell, but by a sanative process, requiring both time and attention for its completion. The present practice is founded upon ideas of punitive justice, which appear, at first sight, natural and beneficial, but which do not stand the test of reason and rigid analysis. A boy picks a gentleman's pocket of a handkerchief, and is sentenced to fourteen days imprisonment in Bridewell, which seems a moderate and just punishment for a trivial offence; and if any one were to propose to imprison him for two years, the extravagance of the infliction in proportion to the crime, would startle the public mind, and he would become an object of general sympathy. Yet, if the real welfare of the boy be kept in view, and if we believe the foregoing facts, we shall find it difficult to resist the conclusion, that the sentence of fourteen days is, in its ultimate results, attended with far greater severity, and more positive injustice, than would accompany confinement for two years. The offender, in the former case, becomes familiarized with crime, almost invariably returns to Bridewell, and proceeds, from step to step, till he is transported or hanged; in the latter case, his whole habits are changed, and so deep an impression is made on his mind, that he very rarely re-appears in the criminal calendar. We say rarely, because the circumstance of his not afterwards becoming an inmate of Glasgow Bridewell, is no proof of his entire reformation: he may have removed to another territory, where he thinks the law will be administered with less severity. But if the great majority of those confined for long periods did not abandon their criminal pursuits, some would undoubtedly find their way back to their old quarters; and as *none* appear to return, we may safely infer that many are permanently reformed.

It seems to us, then, that a sentence of fourteen days for a first offence, is, in its ultimate consequences, more prejudicial to the welfare of the criminal than one for a longer period; and yet there appears an evident absurdity in proposing to punish a grave delinquency with imprisonment for fourteen days, and a trivial one with confinement for two years. But this just proves that there is an error in the *principle* on which criminal justice is administered. The absurdity arises from this circumstance, that the criminal law regards every offender as a voluntary devotee to crime, and occupies itself exclusively in administering a certain quantity of suffering for a certain degree of guilt, without reference either to the causes of the transgression, or the consequences of its own treatment. If this principle were sound in nature, it would be successful in practice. The infliction of fourteen days confinement would not, in its general effects, turn out more severe than imprisonment for two years. In short, the facts contained in the table of "prisoners returning" could not happen.

The extent and depth of the disease are to be gathered from the whole symptoms and condition of the patient, and the sanative process ought to be conducted with reference to these. A boy, whose father is out of work, and who has tasted no food for twenty-four hours, may steal a loaf from a baker's basket standing temptingly on the street; another boy, well-fed, clothed, and educated, may pick a pocket, and drink the produce of his depredation. Both of these acts are thefts; but the one may happen with a boy of very considerable natural morality, who would be completely protected from offending again by removal of the temptation; in other words, by being supplied with food. The other indicates a decided deficiency of natural morality, with great strength of depraved appetite; and to protect the offender from repetition of his crime, his mind would require to be subjected to a long course of discipline; one part of which will necessarily consist of measures for abating his evil propensities, and another of means for elevating his moral and intellectual principles. According to this view, the treatment of each criminal would bear reference to his depravity, and not depend exclusively on the external form in which his evil

qualities manifested themselves. One man may fall senseless to the ground through inanition, and another from apoplexy. What should we think of the physician who should treat both in the same way? The case of the mind is parallel; and it is only gross ignorance of mental philosophy that can perpetuate the present system of criminal legislation.

Mr. Brebner admitted, that a boy confined for a long period for his first offence, was really more fortunate than one confined only for a few days; but he objected to the apparent injustice of long imprisonment for slight offences. The injustice, however, is obviously only apparent; the real severity is in the short confinement. No doubt, as long as offenders are committed with the view of punishment exclusively, Mr. Brebner's objection is unanswerable; and the principle of cure or reformation must be adopted, before consistency between intention and result can be obtained. In the Glasgow Bridewell, every thing that can be done, in the way of restraining evil tendencies, appears to be accomplished. The solitary confinement, regular employment, and mild treatment of the prisoners, are well calculated to allay the excessive activity of the animal propensities; but we repeat, that, in our opinion, much is wanting to elevate their moral and intellectual faculties. The effects produced by long and solitary confinement, even with this deficiency, however, show forcibly how much good might be accomplished by a well conducted penitentiary.

The following lines are so in accordance with nature, and the sensibilities which must swell the bosom of a virtuous parent towards his offspring, that we thought they might properly fill a space in our pages. There is a sweet and tender pathos in the last stanza but one, an elevation of moral and pious feeling in the third, fifth, and last.

From the Spirit and Manners of the Age.

TO MY INFANT SON.

Thy mother bade me weave a lay,
A lay of love, for thee;
And I with willing mind obey,
Though tuneless all it be,
Though words but mock the fond excess
Of love, of hope, of tenderness,
Which thou hast wrought in me;
And though my harp's degenerate chords,
Faint echos yield to powerless words.

O could my heart, flown to my tongue,
Dissolve itself in sound;
Or did my harp, now all unstrung,
With dulcet tones abound;
Then would I strike a chord should chain
The mind, and draw forth tears like rain,
When I am in the ground:
But thou, should heaven thy life prolong,
May'st value e'en this rugged song.

But it may be, my boy, thy life
Is in its spring to cease;
It may be, that e'er manhood's strife
Thou'lt find eternal peace;
And ne'er should wish of mine be lent,
Were wishes potent, to prevent
Thy happy soul's release;
He metes thy days, my little one,
Who gave thee life—His will be done!

And this world many a peril hath,
If thou should'st tarry here,
Toils, cares, and griefs, lie in thy path,
And manhood's rough career
Will dash the gladness from thy brow,
The freshness from thy cheek, and thou,
Perchance, may'st shed the tear
O'er all thou lov'd'st, as earth receives
Them one by one, like autumn's leaves.

But ever pure may be thy breast,
In grief—in joy, the same;
And never may dishonour rest
Its cloud upon thy name;
But may'st thou early learn to prize
The plaudits of the good and wise,
Alone as *real* fame;
Nor let the *race* absorb thy soul,
But keep thine eye fixed on the *goal*.

Thy mother!—never may her eye
Be damp with tears for thee,
Save for those little ills which try
Thy tender infancy;
And may'st thou to man's sterner worth
Join her warm heart—her guileless mirth—
Her frankness—constancy;—
Her love, which time cannot estrange,
Which knows no ebb—and knows no change.

And when at length into thy breast
Death's chilling tremors creep,
O may'st thou sink into its rest,
As to a gentle sleep,
Unreach'd by doubt—unchafed by pain—
Leaving behind thee not a stain
O'er which the good may weep;
But with thy spirit plumed to rise
To that pure world beyond the skies.

In the following personification and description of Envy, from Spencer, the prince of Old English poetry, there is admirable energy and truth of delineation.

Malicious Envy rode
Upon a ravenous wolf, and still did chew
Between his canker'd teeth, a ven'mous toad,
That all the poison ran about his jaw:
But inwardly, he chewed his own maw
At neighbour's wealth, that made him ever sad:
For death it was when any good he saw,
And wept, that cause of weeping none he had,
But when he heard of harm, he wax'd wond'rous glad.

He hated all good works, and virtuous deeds,
And him no less that any like did use;
And who with gracious bread the hungry feeds,
His alms for want of faith, he doth accuse;
So every good to bad he doth abuse;
And eke the verse of famous poet's wit,
He does backbite, and spiteful poison spews
From lep'rous mouth on all that ever writ:
Such one, vile Envy was.

Successful pursuit.—Nathaniel Snelson, teller of the discount office of the bank of Virginia, having absconded on the 21st of October, with about 40,000 dollars, chiefly in Virginia bank notes, of one hundred dollars each, and bills upon some houses in Liverpool, was traced through the United States to Quebec, where he took his passage on board the Mary Cumming, bound to this port, which sailed on the 2d November, twelve hours before his pursuer reached that place. Notices of these circumstances, with copies of a handbill describing his person, and offering a reward of \$500 for his apprehension and safe delivery to the jailor of the town of Petersburg, from which he had absconded, were forwarded hither by a vessel which sailed from Quebec on the 3d November, and arrived here on Saturday; as also from New-York, by the packet ships Leeds, which arrived on Sunday, and Canada, which arrived on Tuesday; in the latter of which, one of the directors of the bank came as passenger. Boughey and Roberts, the police officers, were accordingly directed to look out for the arrival of the Mary Cumming, which they boarded as she was entering the King's dock basin, on Wednesday last; and acquainting the delinquent with their errand, received from him about \$30,000, in notes and bills; being the whole of the stolen property which remained. He also quietly surrendered himself, and expressed his willingness to return to America with the gentleman who had followed him hither. —*Liverpool Chronicle.*

ELISHA BATES AND THE BEREAN.

(Continued from page 128.)

In pursuing the "reviews" of the Pamphlet of Extracts and doctrines of Friends, as they have been carried on in the Berean, it is not my wish to descend into unnecessary strictures, nor yet to pass over any thing which may have contributed to make a wrong impression on honestly inquiring minds.

In the review of the pamphlet, and more particularly in that of the "doctrines," the charge of Trinitarianism is advanced against me, first, as not being held "knowingly," and then as being "a favourite point," "strenuously inculcated," and that I have shown "more anxiety to maintain and defend it than any other in the whole book;" while our early Friends are represented as denying the doctrine of distinctions and every modification of the Trinitarian scheme, &c. How far these representations are just, I shall leave to the impartial reader. But before I proceed to adduce authorities for the views I have presented to the public, I will take the liberty to observe, that the Berean, finding certain passages in the writings of the early members of the Society, designed to expose the gross ideas of "THREE DISTINCT, and SEPARATE PERSONS in the God-head," "the IMPOSSIBILITY of God's pardoning sinners without a plenary satisfaction," and "the JUSTIFICATION of IMPURE persons by imputative righteousness,"—has availed himself of such passages to support opinions directly UNITARIAN. The reader, when perusing the controversial writings of our ancient friends, is requested to bear in mind what were the grounds of controversy then. As respects what is called the doctrine of the Trinity, the society have never acknowledged the propriety of the use of the terms DISTINCT and SEPARATE PERSONS, and they have occasionally, in opposing them, pointed out the gross ideas which are apt to arise from a use of those terms. And it deserves to be noticed, that some professed Trinitarians, of modern times, have acknowledged that the term PERSON is not appropriate, and regret that it was ever introduced.

It will, therefore, I think, be obvious to the unbiased mind, how unfair it is to keep out of view the ancient ground of controversy, and gather up the most pointed arguments which were formerly used against DISTINCT and SEPARATE PERSONALITY, and construe them to maintain the OPPOSITE EXTREME of UNITARIANISM, when so many incontestible evidences have been left on record, to guard against such a construction.

The caution with which the writers of the Society have guarded against giving definitions of the mode of subsistence in the Divine Nature, and the reasons on which were founded the use of the terms, Father, Son, and Holy Spirit, ought not to be construed into the denial of a doctrine which they distinctly acknowledged—confessed to be a great mystery, and wished to leave on the ground of Scripture testimony.

In the Doctrines I made the following observations: "Should any have remarked that I have not made the Trinity or the Atonement subjects of distinct articles, and be dissatisfied with the supposed omission, I would observe: that a belief in God, and his divine attributes, is evident throughout the whole work, and did not appear to require a particular article; seeing also, that this first principle of religion is universally believed. The divinity of Jesus Christ, together with his appearance in the flesh—and the benefits which all men have derived from what he did outwardly and may derive from what he does inwardly, is fully acknowledged in an article devoted to that purpose; and also to several other articles, which are nominally on other subjects. The Holy Spirit, and its presence and operation in the hearts of men, according to the precious promises of our blessed Lord, are acknowledged in the article on Immediate Revelation, and in divers other parts of the work. I have therefore chosen to follow the example of the Holy Scriptures, or the holy men who were inspired to write them, in leaving the subject on this general ground, rather than to imitate those speculative theologians, who, attempting to explain the divine Nature, and its mode of subsistence, have involved themselves in endless difficulties."

In the pamphlet I quoted three short passages, the

first from William Penn's "Testimony to the Truth," and the whole of what he had arranged in that division of his treatise; which was written expressly to remove certain unjust imputations which had been cast on the Society; the second an extract from an epistle in the name of the Society, and which appears to have been written by Geo. Fox, dated 1668; the last from Robert Barclay's Vindication of his Apology. These, therefore, were all EXPLANATORY—they were declarations, made to remove certain imputations against the Society, in relation to the question before us. I made no explanation or application of these extracts—I stated nothing of my own on the subject of the Trinity. In the beginning, I said no more than was necessary to introduce the quotations, and after that from Wm. Penn, made the following remarks:

"This treatise was written thirty years after the Sandy Foundation Shaken. But we see this testimony from the same author, and after so many years, of what he, in common with his friends, 'ever believed and constantly maintained.'"

In page 104, the Berean says: "The quotations that the author [of the pamphlet] has made from the writings of primitive Friends to prove that they believed in the doctrine of distinctions, or in some undefined modification of a THREEFOLD existence of the divinity, and that they held such an outward apprehension thereof as a fundamental in religion, will avail nothing. A volume of Extracts called the 'Christian Quaker,' has already been published to prove the CONTRARY. The conclusion to be drawn then, is, that these writers, when beyond the limits of their own experience, were divided among themselves on certain points more speculative than practical."—I had said nothing of "the doctrine of distinctions," or "modification of a THREEFOLD existence of the divinity." I left the extracts themselves to express their own meaning. And therefore the Berean had nothing but the extracts to explain the propositions which they were taken to prove.

But we are told these quotations will avail nothing, not because they do not, as they stand in the pamphlet, express the writers' sentiments, but because other extracts have been published to prove a contrary opinion—and the conclusion of the argument is, not the truth or falsity of either opinion, but the fact that these writers, venturing beyond the limits of their experience, were divided among themselves. But who were the parties in this division? Wm. Penn, Robert Barclay, and the Society of Friends, on one side, (for these are the authorities which I had quoted,) and Wm. Penn and George Whitehead on the other, (for these are the persons, from whose writings that volume of Extracts was taken, as the Berean said, to prove the CONTRARY.) A singular division indeed! Wm. Penn holding the most prominent place on both sides! But it appears that the extract I had taken from Penn's Testimony, was written in the year 1698; 30 years after the "Sandy Foundation," and 25 after the "Christian Quaker," which are the two most remarkable pieces contained in the volume of Extracts, to which the Berean refers. And Wm. Penn expressly says, that he and his friends ever held, and as constantly maintained, the doctrine contained in that extract from his Testimony. (A corroborating testimony will also be produced from George Whitehead.) Thus, his proof to "the contrary," amounts to nothing, because this declaration of Penn's in '98, applies to every thing which had been previously written, that had been construed to express a CONTRARY opinion. It is a testimony too, in point, that friends of that day were not divided among themselves on the subject.

Though the Berean had told his readers that the extracts I had made would avail nothing; and to make sure of it, drew the conclusion, that the writers of that period, when beyond the limits of their experience, were divided among themselves, he seemed sensible that all this would not answer his purpose; and, accordingly, in his next number, p. 116, takes up the subject again, and gives the first of these quotations which I had made, and which I also will insert, for the convenience of those who have not seen the pamphlet of Extracts.

"Concerning the Father, the Word, and the Spirit: Because we have been very cautious in expressing

our faith concerning that great mystery, especially in such school terms and philosophical distinctions as are unscriptural, if not unsound, (the tendency whereof hath been to raise frivolous controversies and animosities amongst men,) we have, by those that desire to lessen our Christian reputation, been represented as deniers of the Trinity at large: whereas, we ever believed, and as constantly maintained, the truth of that blessed (Holy Scripture) Three that bare record in heaven, the Father, the Word, and Spirit, and that these Three are One; the which we both sincerely and reverently believed, according to 1 John v. 7. And this is sufficient for us to believe and know, and hath a tendency to edification and holiness; when the contrary centres only in imaginations and strife, and persecution, where it runs high, and to parties, as may be read in bloody characters in ecclesiastical histories."—Penn's Select Works, p. 811.

The Berean queries: "What then did they believe, and constantly maintain according to this writer? Why the Trinity at large." I might ask, what writer? W. Penn or E. Bates? It was W. Penn that said they had, by those that desired to lessen their Christian reputation, "been represented as deniers of the Trinity at large." The Berean goes on to say: "Now what construction shall be put on this indefinite expression of Penn? That he believed in a Trinity? Certainly not." And he expresses a fear that I have not dealt quite fairly with W. Penn, and our primitive friends, in selecting this passage, which he calls the most obscure and incautious; he "remembers to have seen in their writings."

And then reiterates a charge, that I have selected certain passages from the writings of our primitive friends, in order to prove that they maintained certain doctrines which they denied a thousand times! The injustice of this retort will be evident from the simple fact, that this passage from Penn, is a declaration of belief in vindication of the Society from an unjust censure, and all the explanation which he gave under that head, and I gave it as W. Penn did, without abridgment, enlargement, or construction.

To show, however, that I have not done injustice to our friends of early times, and attributed to them opinions which they denied a thousand times, I will add a few other quotations. And here, as in the former case, I shall leave it to themselves to designate what they did and what they did not hold in relation to the Trinity.

(To be continued.)

EPISTLE OF T. ELLWOOD.

(Concluded from page 127.)

"Therefore, all friends, watch against every temptation thereunto, as you love your lives, as you regard the good and eternal welfare of your souls; and let not the name, nor person of any man have power over you, to draw you aside, neither let numbers sway with you; in which, I know, these adversaries of truth do not a little boast, (though, blessed be God, with little reason,) but remember that Jeroboam of old had ten tribes out of twelve to cry up his separate altar; notwithstanding which, he is branded to posterity in the holy record with this brand. Jeroboam, the son of Nebat, who made Israel to sin. 2 Kings xiv. 24. Therefore, let not any follow a multitude to do evil. Exod. xxiii. 2. But all follow that which is good, both among yourselves, and to all men. 1 Thess. v. 15. For, friends you know whither the broad way leads, and what it is the wide gate opens into, which the many go in at; but keep ye to the strait gate, and walk ye on in the narrow way; for in it is safety, and at the end of it everlasting happiness.

"But, friends, because of the straitness of this gate and the narrowness of this way, some that have attempted to walk in it, are grown weary of it, and have sought out another way, a way which (Jeroboam like) they have devised of their own hearts; wherein they may have more room, more scope, more company, ease in the flesh, liberty to the flesh, and all without control. And this, I am satisfied, hath not been the least motive to the separation in this day (as it was the greatest in days past,) though some that have been drawn into it may not, perhaps, see the ground upon which it was undertaken. But the Lord hath opened an eye in many, which sees the rise and

ground, entrance and end of this libertine spirit and its work. And this eye will the Lord daily open more and more in all that diligently and in sincerity wait upon him. Therefore, all friends, every where, who have not yet a clear sight, and a thorough understanding of the nature and work, design and drift, of this dividing spirit, wait, I beseech you, in simplicity of heart, and lowliness of mind, upon the Lord, and keep to the measure of the grace you have received from him; and suffer not your minds to be awayed or biased by any personal kindness, natural affection, relation, kindred, or acquaintance; but stand single and open to the Lord; not joining to, nor any way countenancing that which the testimony of truth, in the arisings of the heavenly life, and breakings forth of the divine power through any, goes forth against. So will your present standing be safe and you be preserved out of the same snares of this insinuating and treacherous spirit; and the Lord, in his appointed time, as you abide with him, will open your understandings further, and give you a clearer sight of that, which at present you do not fully see; and thereby bring you to that certainty and assurance, which (blessed be his name) he hath brought many unto.

"And you, my dear friends, whose spirits the Lord hath stirred up, and whose hearts he hath engaged in an holy zeal, to stand up for his blessed name and truth, and to bear a faithful testimony against this wicked, rending spirit: go on in the strength and power of the Lord, in the might of the God of Jacob; for you are assuredly on the Lord's side; and the Lord Jehovah, the strength of Israel, is on your side. Therefore, friends, be encouraged in the Lord to stand steadfast in your testimony, not giving way to the enemy, no, not for a moment. And take heed, I beseech you, in the love of God, how ye enter into any treaty of peace, or terms of agreement with this ungodly, treacherous spirit, which is out of the truth, and draws out of the truth, and fights against the truth; for there is no peace unto it, saith my God. And they who have joined themselves unto it, and have wickedly given themselves up to be acted by it, and to act for it, must pass through the river of judgment, if ever they be redeemed from under its power. Friends, condemnation must first be felt and owned, before reconciliation can be known; and the fire of the Lord must pass upon the transgressor, to consume the works of darkness, the ungodly deeds, the envious, reviling speeches, the wicked, malicious, slanderous books and pamphlets, &c. and to burn up the ground from whence they sprang. For a flaming sword hath the Lord God set in his Eden, which turneth every way; and none that are gone out can ever come in again, but these must pass under the flaming edge thereof. Therefore, my dear friends, stand your ground in the authority of the heavenly life, and tamper not with God's enemies; remember the word of the Lord to the prophet, Let them return unto thee; but return not thou unto them, Jer. xv. 15. And then what follows? I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee; for I am with thee, to save thee, and to deliver thee, saith the Lord, ver. 20. So the God of life fill your hearts daily more and more with a Phineas' zeal for the honour of his name; and furnish you abundantly with wisdom and counsel, with boldness and courage, with strength and power, to encounter and overcome the enemy; and make every one more watchful against the spirit of the world, to withstand it in all its allurements to vanity of whatsoever kind; that whatsoever would defile the camp of the Lord may be purged out, and kept out, that the Lord may more and more delight in his people, and shower down his blessings upon them."

FOR THE FRIEND.

The following memoir presents us with a short, but interesting account of a sincere, devoted, and humble Christian. It adds another to the innumerable company of the just made perfect, who have gone before us unto glory, who lived and died in the faith of the gospel, and attested the sacred truths of the divinity

and propitiation of Jesus with their dying breath. It furnishes another evidence to corroborate the testimony of a cloud of faithful witnesses, that not only through the temptations and afflictions of life, but in the agonies and awful conflict of death, these doctrines of our holy religion furnish the purest consolations, the holiest hopes, and the surest safeguard to the soul; that they exert a moral and religious influence over the mind, which not only animate and purify it, during the period of its earthly probation, but accompany it beyond the grave, and unlock the mansions of eternal bliss.

Solomon Underhill was among the first to detect the unsoundness of Elias Hicks; he saw the dangerous consequences which would inevitably follow from his principles; and he set himself, with the firmness and zeal of a faithful watchman, to oppose their propagation, and to warn his friends against adopting them. He continued steadfast in his testimony against them, to the close of life; and when laid upon a dying bed, his faith in Christ triumphed over the infirmities of nature, and enabled him to rejoice even in suffering, having an unshaken evidence that he had not followed cunningly devised fables, but the eternal truth as it is in Jesus.

A BRIEF MEMOIR OF SOLOMON UNDERHILL.

SOLOMON UNDERHILL was born at Cedar Swamp, near Westbury, Long Island, the 30th day of the 10th month, 1748. His parents, Amos and Elizabeth Underhill, respectable members of the religious Society of Friends, were desirous of giving him as good an education as the schools in the neighbourhood afforded; but both of them dying whilst he was young, he was left under the care of his elder brothers, who kept a distillery, in which he was put to labour. This occupation exposed him to many temptations, calculated to alienate his mind from the path of piety and virtue; but through the condescending mercy of our blessed Redeemer, he was visited with the secret influences of his Holy Spirit, whereby he was early convinced of the iniquity of the business, and became so deeply impressed with it, that he endeavoured to dissuade his brothers from continuing in the employment. His uneasiness with it increased, until he believed it right for him entirely to decline labouring in the distillery; and so scrupulous was he in relation to it, that he was not easy to carry any article to those engaged therein.

When about seventeen years of age, he was deeply exercised on account of his everlasting welfare; and after a time of close, inward conflict, was strengthened to surrender himself to divine disposal, entering into solemn covenant with his heavenly Father, to serve him in all his requirings. Through the continued extension of divine assistance, he was enabled to keep covenant with his God, and to yield more entire dedication to the Lord's will than he had hitherto done.

Having patiently submitted to the crucifying power of the cross of our Lord Jesus Christ, and endured those refining baptisms which are necessary to qualify for service in his church, he was called to the work of the ministry of the gospel, and his appearance in this line being acceptable to his friends, he was acknowledged as a minister in unity with the society.

Believing it required of him to travel in the work of the ministry, he performed a religious visit to Friends in New England, in the year 1779, which act of dedication to the Lord's will, yielded him the reward of true peace. After this, he twice visited those parts, and by the accounts received from Friends there, his labours of love appear to have been satisfactory and edifying. In one of these visits, he accompanied David Sands, an eminent minister in the Society of Friends, and through the divine blessing their labours were made instrumental in reclaiming some persons who had been drawn from the

right way. In one meeting, particularly, an individual who stood in the station of a minister, for want of greater watchfulness and humility, had become exalted above the pure witness of the truth in his own mind, and by various plausible pretexths had deluded many unwary and unstable minds. Those Friends who could not unite with him and his party, had yielded to discouragements, and almost entirely withdrawn from the attendance of their religious meetings, except one Friend, who dared not absent himself, but stood firm through all opposition. David Sands and Solomon Underhill paid a visit to this meeting, and laboured, with much affectionate fervency, to reclaim the disaffected, and to reanimate the friends of truth to a faithful discharge of their religious duties. These labours of love were enforced by a committee of the yearly meeting who attended, and the strength and assistance thus afforded proved so effectual, that Friends resumed the attendance of their meetings, and were enabled to maintain the discipline over the heads of those disorderly persons. They afterwards set up a separate meeting, which however continued but a little while, when they became divided among themselves, and dwindled entirely away.

About the thirty-second year of his age, he was married to Lydia Mott, an amiable and pious woman, and settled himself in the business of farming, but his mind being chiefly concerned about those things which pertain to life and salvation, and the welfare of the religious society of which he was a member, he freely devoted himself to the service of his divine Master: being in good measure redeemed from the desire of laying up treasures on earth, he pursued business with becoming moderation, endeavouring to make his temporal affairs a secondary consideration.

During the middle part of his life, he was a member of the meeting for sufferings in New-York, in which, as well as other services of the Society, he was often usefully employed. His example in the due attendance of all our religious meetings, both for worship and discipline, was worthy of imitation; never suffering his business to interfere with his reasonable duty, but cheerfully giving up all, in order to present himself before the Lord. When thus assembled with his brethren, his deportment was solemn and weighty, well becoming the occasion for which they had met, and showing that his mind was seriously engaged in the great duty of humbly waiting upon the Lord for the renewal of spiritual strength.

He took great delight in perusing the Holy Scriptures, and was well instructed in those divine precepts and holy doctrines which they contain. He always entertained a reverent esteem for these sacred records, and spent much of his time in reading them, and the writings of our primitive friends. His mind being earnestly engaged to seek for right instruction, he became well grounded in the belief of the truths of the Christian religion, which he frequently enforced upon his auditory in his public testimonies, especially of recent time. His faith, however, did not consist in a mere historical belief of those saving truths which are there recorded, but having yielded to the sanctifying operation of the Holy Ghost, he was made an experimental witness of the benefits of salvation in and through Christ Jesus, as our Mediator and Atonement, and could say with the apostle, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; that which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ."

During the last twenty years of his life, his labours were principally confined to his own meeting, and those in the vicinity, where he had frequent religious service. Within a few years past his mind became deeply exercised under an apprehension that a spirit of unbelief in some of the essential doctrines of the Christian religion, was secretly spreading among the members of his own Quarterly Meeting. Although this subtle spirit made its insidious approaches under the specious guise of a high profession of spirituality in religion, and a sanctimonious exterior, yet he quickly detected it, and, with Christian boldness, la-

boured to expose its deceit, and the dangerous consequences which it would inevitably produce. Unhappily many were deluded by it, some of whom became open advocates of unsound principles, boldly rejecting the truths of the gospel, and substituting for them the plausible but fallacious systems of human contrivance.

He continued, however, to the end of his days, to maintain a firm and undaunted testimony against it, unmoved by all the persuasion and smooth professions of love, which were resorted to, in order to change his opinions. At the public meeting succeeding the quarterly meeting at Westbury, in the seventh month, 1825, a person* addressed the audience at considerable length, on doctrinal subjects. After this discourse was concluded, an aged and worthy elder belonging to that quarterly meeting rose, and in a concise and respectful manner informed the assembly that some of the sentiments delivered were not held or acknowledged by the Society of Friends. Solomon Underhill, in a proper and becoming manner, also expressed a similar opinion.

This simple expression of his sentiment was construed by some individuals into an offence, and he was accordingly arraigned before the monthly meeting. Having acted on the occasion, in conformity with what he conscientiously believed to be his religious duty, and feeling the reward of peace for his obedience therein, he could not consent to make any acknowledgment of error, nor in any wise to retract what he had said. After continuing his case under care for eleven months, during all which period he was deprived of the privilege of sitting in meetings for discipline, it was finally dismissed from the minutes. At this time his health had greatly declined, which, with his age, and the infirmities consequent upon it, prevented him from ever attending a monthly meeting afterwards.

(To be continued.)

* A separate article, explanatory of the circumstances here alluded to, will appear in our next number.

FOR THE FRIEND.

THE ELDERS OF PHILADELPHIA AND ELIAS HICKS.

(Concluded from page 96.)

I have related in a former paper the failure of the attempt to procure an interview between Elias Hicks and Ezra Comfort. One of the same friends called on him again on the 9th, and urged the propriety of the interview, with no better success than before. Elias Hicks had, in the mean time, preached at Pine street in the morning, and at Green street in the afternoon of the 8th. His sermons at both places were exceptionable, and marked by the peculiarity of his views. On the next day, the elders of the five meetings in the city were convened to deliberate on the course which it was proper to pursue in the discharge of their duty as officers of the church. They deputed two of their number to call on him, and request that he would meet the elders, in a private interview, and allow them an opportunity of laying before him the serious charges which had been made against him, and the concern and exercise which had been occasioned by his public ministry. The request was refused by Elias; but on the next day, the 10th, one of his friends called on an elder, and informed him that Elias would meet them at Green street meeting house, on the 12th, at 5 o'clock, P.M. The elders agreed to meet him, and repaired to the place at the time appointed. They had received no intimation that any others were to be present than Elias and his companion, and were much surprised at finding a promiscuous assemblage of persons, among whom were many not members of any meeting of ministers

and elders. It would have been contrary to the whole spirit and practice of our discipline to have entered upon the subject of such a conference before so mixed a company; and as those persons refused to withdraw, and as Elias showed no disposition to accede to a private interview, the elders left the house.

Upon the following correspondence which ensued, I shall offer some remarks and illustrations in the next number.

To Elias Hicks—Friends in Philadelphia having for a considerable time past heard of thy holding and promulgating doctrines different from, and repugnant to, those held by our religious society, it was cause of uneasiness and deep concern to them, as their sincere regard and engagement for the promotion of the cause of truth, made it very desirable that all the members of our religious society should move in true harmony, under the leading and direction of our blessed Redeemer. Upon being informed of thy sentiments expressed by Joseph Whittall, "that Christ was not the Son of God, until after the baptism of John, and the descent of the Holy Ghost, and that he was no more than a man; that the same power that made Christ a Christian must make us Christians; and that the same power that saved him must save us;" many Friends were much affected therewith, and sometime afterwards, several Friends being together in the city on subjects relating to our religious society, they received an account from Ezra Comfort, of some of thy expressions in the public general meeting immediately succeeding the southern quarterly meeting, lately held in the state of Delaware, which was also confirmed by his companion, Isaiah Bell, "that Jesus Christ was the first man who introduced the gospel dispensation. The Jews being under the outward and ceremonial law or dispensation, it was necessary that there should be some outward miracles, as the healing the outward infirmities of the flesh, and raising the outward dead bodies, in order to introduce the gospel dispensation. He (Jesus) had no more power given him than man, for he was no more than man, he had nothing to do with healing the soul, for that belongs to God only. Elisha also had the same power to raise the dead; that man, being obedient to the Spirit of God in him, could arrive at as great, or a greater degree of righteousness, than Jesus Christ. That Jesus Christ thought it not robbery to be equal with God, neither do I think it robbery for a man to be equal with God: then endeavoured to show that by attending to that stone cut out of the mountain without hands, or the seed in man, it would make man equal with God, saying, for that stone in man was the entire God." On hearing which, it appeared to Friends a subject of such great importance, and of such deep interest to the welfare of our religious society, as to require an early extension of care, in order, that if any incorrect statement had been made, it should, as soon as possible, be rectified, or, if true, that thou might be possessed of the painful concern of Friends, and their sense and judgment thereon. Two of the elders accordingly waited on thee, on the evening of the day of thy arrival in the city, and although thou denied the statement, yet thy declining to meet these two elders, in company with those who made it, left the mind of Friends without relief; one of the elders who had called on thee, repeated his visit on the next day but one, and again requested thee to see the two elders and the Friends who made the above statements, which thou again declined. The elders from the different monthly meetings in the city were then convened, and requested an interview with thee, which thou also refused; yet next day consented to meet them, at a time and place of thy own fixing. But when they assembled, a mixed company being collected, the elders could not in this manner enter into a business which they considered of a nature not to be investigated in any other way than in a select private opportunity. They therefore considered that meeting a clear indication of thy continuing to decline to meet the elders, as by them proposed. Under these circumstances, it appearing that thou art not willing to hear and disprove the charges brought against thee, we feel it a duty to declare,

that we cannot have religious unity with thy conduct, nor with the doctrines thou art charged with promulgating.

Signed, Caleb Pierce, Samuel P. Griffiths, T. Stewardson, Edward Randolph, Israel Maul, Ellis Yarnall, Richard Humphries, Thomas Wistar, Leonard Snowden, Joseph Scattergood.
12 month, 19th, 1822.

Elias Hicks' Reply.

To Caleb Pierce, and the other Friends—Having been charged by you of unsoundness of principle and doctrine, founded on reports spread among the people in an unfriendly manner, and contrary to the order of our discipline, by Joseph Whittall, as stated in a letter from you, dated the 19th instant; and as these are charges not literally true, being founded on his own forced and improper construction of my words, I deny them; and as I do not consider myself amenable to him, or any other, for crimes laid to my charge, as being committed in the course of the sitting of our last yearly meeting, as not any of my fellow members of that meeting discovered or noticed any such things, which I presume not to be the case, as not an individual has mentioned any such thing to me, but contrary thereto, many of our most valuable Friends (who had heard some of these foul reports promulgated by an individual of our city) acknowledged the great satisfaction they had with my services and exercise in the course of that meeting, and were fully convinced; that all those reports were false, and this view is fully confirmed by a certificate granted me by the monthly and quarterly meetings of which I am a member, in which they express their full unity with me, and which meetings were held a considerable time after our yearly meeting, in the course of which Joseph Whittall has presumed to charge me with unsoundness, contrary to the sense of the yearly, quarterly, and monthly meetings of which I am a member, and to whom only I hold myself amenable for all conduct transacted within their limits. The other charges against me made by Ezra Comfort, as expressed in your letter, are in the general incorrect, as is proved by the annexed certificate, and moreover as E. Comfort has departed from gospel order in not mentioning his uneasiness to me when present with me, and when I could have appealed to Friends of that meeting to have justified me, therefore I consider E. Comfort to have acted disorderly and contrary to discipline; and these are the reasons that induced me to refuse a compliance with your requisitions, as considering them arbitrary and contrary to the established order of our society.

(Signed)

E. HICKS.

Philadelphia, 12mo. 21, 1822.

Philadelphia, 1mo. 4, 1823.

To Elias Hicks—On the perusal of thy letter of the 21st of last month, it was not a little affecting to observe the same disposition still prevalent that avoided a select meeting with the elders, which meeting, consistently with the station we are placed in, and with the sense of duty impressive upon us, we were engaged to propose and urge to thee as a means wherein the cause of uneasiness might have been investigated, the Friends who exhibited the complaint fully examined, and the whole business placed in a clear point of view.

On a subject of such importance, the most explicit candour and ingenuousness, with a readiness to hear and give complete satisfaction, ought ever to be maintained; this the gospel teaches, and the nature of the case imperiously demanded it. As to the certificate which accompanied thy letter, made several weeks after the circumstances occurred, it is in several respects not only vague and ambiguous, but in others (though in different terms) it corroborates the statement at first made. When we take a view of the whole subject, the doctrines and sentiments which have been promulgated by thee, though under some caution while in this city; and the opinions which thou expressed in an interview between Ezra Comfort and thee on the 16th ult. we are fully and sorrowfully confirmed in the conclusion that thou holds and art disseminating principles very different from those which are held and maintained by our religious society.

As thou hast, on thy part, closed the door against

the brotherly care and endeavours of the elders here for thy benefit, and for the clearing our religious profession, this matter appears of such serious magnitude, so interesting to the peace, harmony, and well being of society, that we think it ought to claim the weighty attention of thy friends at home.

Signed, Caleb Pierce, Samuel P. Griffiths, Thomas Stewardson, Edward Randolph, Israel Maul, Ellis Yarnall, Thomas Wistar, Leonard Snowden, Joseph Scattergood.

Being present when the foregoing letter was concluded on, I unite with the concern and care of my brethren, the elders of this city, that our religious Society might not be under the imputation of holding doctrines which do not accord with the testimony of the Holy Scriptures. JONATHAN EVANS.

FOR THE FRIEND.

REVIEW

Of "An Exposition of the Faith of the Religious Society of Friends, commonly called Quakers, in the Fundamental Doctrines of the Christian Religion; principally selected from their Early Writings. By Thomas Evans. 'Speak thou the things which become sound doctrine.' Paul to Titus. Philadelphia, 1828. Kimber and Sharpless, 10, south Fourth street, and B. and T. Kite, 20, north Third street."

It is a remarkable fact, that whilst our religious Society has been calumniated and misrepresented by open enemies, and treacherous friends, to a degree scarcely paralleled in the history of the Christian church, no people have been more frequent, candid, and earnest in their endeavours to promulgate and expose before the whole world their true faith and principles.

In the early days of the Society, individual members, and the body in its associated capacity, issued numerous declarations of their faith, setting forth in the clearest and most indubitable manner, the truly Christian and scriptural nature of their profession. With an anxious desire that none should misunderstand, misrepresent, or calumniate their high and holy calling, rarely was an opponent left to pass by unnoticed or unproved, or a degenerate brother left without proper warning and rebuke. Unwearied in their endeavours to hold forth their sacred profession in its unsullied brightness, they patiently met and refuted again and again the very same charges, preferred sometimes by one opponent, and sometimes by another; nothing was esteemed too malicious, too trivial, or too harmless, to escape prompt and specific notice, if it tended to mar, in the eyes of the beholders, the beauty and excellency of the truth as it was in Jesus. Hence it was that our faithful predecessors, amidst all their labours, travels, and imprisonments, published to the world so large a number of works, as we find were issued during the first 50 years after the foundation of the society. It is really cause of rejoicing that we have preserved to us so many and various expositions of the principles of the society from the pens of nearly all the most distinguished and exemplary of its primitive members, as it enables us to ascertain what it was that our forefathers professed, for what they suffered, and what the inheritance is that they have transmitted to us, and which it is our indispensable duty to maintain unsullied and unimpaired.

Notwithstanding (to use the language of sa-

cred writ) "we are encompassed about with so great a cloud of witnesses," it is cause of painful feeling, that so many should have, at this time of day, departed from the good old ways in which their fathers walked, should have rejected the very profession for which they endured the deepest sufferings; and have lightly esteemed that blessed Redeemer, who was the rock of their salvation, and the hope of their glory.

One cause, perhaps, of the present state of affairs amongst those who have been called by the name of Quakers, is to be found in the deplorable ignorance, which has prevailed, of the real doctrines and principles of the Christian religion, as held by our primitive Friends.

Although we believe that much of this ignorance has been wilful and voluntary, yet we have for a long time thought that our early doctrinal writings have been too little known and read, and conceiving that this was, in some measure owing to their voluminous, and antiquated, and controversial character, we have anxiously desired to see a compilation of the most clear and explicit declarations of fundamental doctrines of the Society, which are to be found in the early writings of Friends.

This desire has been fully satisfied by the excellent work whose title is affixed to the head of this article. We can safely say that it is the most comprehensive and best digested compendium of the fundamental principles of our religious society, which we have ever seen. It contains the views of primitive Friends upon the great doctrines of the Three which bear record in heaven, the divinity, atonement, and various offices of Christ, and the divine authority and authenticity of the Holy Scriptures.

No single or isolated statement is given, but the author's patient research has extended through the ponderous volumes of most of the primitive writers extant, who have treated of these subjects, as well as a notice of all the declarations of faith made by the society at various periods in its collected capacity. The extracts we know have been taken with the utmost care and fidelity, embracing the whole scope of the opinions of the various individuals quoted, and may safely be relied upon, as authentic and complete. To those, then, to whom many, and perhaps most of the original works are inaccessible, this volume will be invaluable; the whole spirit and essence of Quakerism, as relates to the most vital doctrines of the Christian religion being thus exhibited before them, and having received the sanction of the meeting for sufferings, it possesses the character of an acknowledged and official treatise. If the great mass of evidence here submitted does not prove incontrovertibly that our ancient friends were sincere believers in the divinity and atonement of our blessed Lord, and also in the divine authority of the Scriptures, we shall never hope to witness the settlement of any question which depends on the exhibition of human testimony. The quotations are so many and various in point of time, place, and circumstance, and yet so entirely concurrent, that no sophistry can disguise their real meaning, and no ingenuity pervert their evident application.

There is but one apparent chance of escaping from their conclusive testimony; and that

is one to which no person who esteems our predecessors to have been men of common honesty, would or could have recourse: I mean by accusing the whole of the various writers who are quoted of hypocrisy, and the concealment of their real sentiments; I know that some individuals of the new school have not hesitated to charge even such men as Fox, Penn, and Barclay, who, at the peril of their lives, were upholding their conscientious testimonies in the most minute particulars, with casuistry, and even open contradiction and deception, on the awful subject of the Divine Being, and the Divine Saviour; yet however unprincipled men, to further their own selfish views, would defile the character of their virtuous ancestors, even this subterfuge will not avail them, for the recorded faith of all the individuals, and of every declaration of the collected society, which are given in the volume under review, speak one and the same language.

Hoping that the editor of the Friend will, from time to time, avail himself of the copious means, which these extracts furnish, for illustrating the doctrines of the Society, we shall confine ourselves to a review of the able and lucid preface which Thomas Evans has prefixed to his compilation. In doing so, we shall ask no apology for making lengthy quotations, as they will throw much light on the early history of the Society, in many highly important particulars.

(To be continued.)

THE FRIEND.

SECOND MONTH, 9, 1828.

Intimations have been frequently made to the editor and publisher, that the paper on which "The Friend" is printed, is of too friable a texture, and therefore too liable to injury from the friction to which it is necessarily exposed in transmission by the mail, &c. They are fully aware that this is the case, and think it but due to their subscribers to state, that a contract is about to be made with a paper maker, for a supply which is to be free from the defect complained of. It is expected the paper will be ready for delivery and use very early in the spring.

By late arrivals at New York, it appears that the destruction of the Turkish fleet, at Navarino, is likely to be attended with more serious results than some had anticipated. The grand divan at Constantinople, it is stated, has declared, that the three powers, Russia, France, and England, shall renounce all intervention, direct and indirect, in the affairs of Turkey and Greece, and required other terms, indicative of a lofty tone, as preliminary to an adjustment. The National Gazette expresses an opinion, that the statements concerning the spirit and purposes of the Porte, are to be doubted; later accounts, however, seem to confirm the intelligence. Time will show, but the prospect looks gloomy.

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BY JOHN RICHARDSON,

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FOR THE FRIEND.

ANTIQUARIAN NOTES.

The improvements of modern times in the arts of life, are not easily appreciated by those who confine their observations to the space within the recollections of living individuals. In order to estimate them properly, we must look back for ages, and shall then come to the conclusion, that our Saxon ancestors, and even the luxurious Romans, were sadly ignorant of domestic arts. What was then the luxury of the few, is now a matter of common necessity; and the day labourer and mechanic of the present day, are better lodged, and fed, and clothed, than the nobles of Charlemagne.

Who is there in this country, that can bear with that evil which is classed with what we bachelors think the greatest of earthly vexations—a scolding wife? Yet it was not till the fourteenth century that chimneys were invented. Before that period, an opening was left in the centre of the roof, through which the smoke escaped, while a fire was made in a hole in the earthen or paved floor underneath. Not a trace of a chimney is to be found in Herculaneum, that great fossil city. The Romans knew nothing of the virtues of a fire place with a good draught of air, but left the smoke to seek its way through the apartment in circling eddies. They used portable stoves or fire pans, which were filled with burning coals, or wood was lighted in them, and when it was burned to a coal, they were carried into the apartments. The ancients were at great pains to procure wood which burnt without smoke; for which purpose it was customary to peel off the bark, and soak the wood for a long time in water, and then dry it for fuel. Another method, much employed, was to soak the wood in oil lees. It was also hardened or scorched over the fire till nearly reduced to charcoal. The business of thus preparing wood was one of the trades of ancient Rome, and was followed by the father of the emperor Pertinax. Yet, although there were no chimneys among the lordly Romans, they had their Rumfords and their Pettibones, with their flues and their air heaters. About the time of Nero, it became customary with the opulent to make a fire in a stove placed in the cellar, and to convey the heated air through pipes to the several apartments. It is an ill wind that blows good to none, and

if the ancients had sore eyes and sooty ceilings, their slaves knew nothing of the miseries of the chimney sweep.

It was not till after the reign of Henry the eighth, that glass windows came into common use, nor were they much employed in domestic architecture until the fourteenth century. The windows of some of the houses of Pompeii were glazed with a thick opaque glass; but the usual material for windows was thin plates of mica. Glass windows for cathedrals were first introduced into England from France in 1180. They were long considered as moveable furniture, and so lately as the reign of Elizabeth, when the earls of Northumberland left Alnwick castle, the windows were taken out of the frames, and carefully laid by.

A frame of massive timber, resembling the inverted hull of a ship, was the skeleton of the ancient house or cabin of the English villein. The principal beams sprung up from the ground, forming a gothic arch over head, and the intervals were filled with horizontal planks. Gradually these intervals were filled up with stone, the main beams became perpendicular, and the roof was sprung at a considerable height from the ground. This mode of building continued for a long time, and is familiar to us even now in America.

Early in the fourteenth century, the art of building with brick, which had been lost in the general wreck of civilization, was revived, but it did not come into general use in England until the reign of Henry VI. The fashion of chequering the fronts of houses with glazed bricks was introduced in the reign of Henry VIII. The usual plan of gentlemen's houses consisted of an entry running through the house, with a hall and parlour on one side, with one or two chambers above, and a kitchen, pantry, and other offices on the other. Farm houses often had the stables, &c. under the same roof. A gentleman's house was uncommonly well provided when it contained three or four beds, and few had more than two. The walls were commonly bare, without wainscot or even plaster.

The English cottages had but one room and one story, and were without chimneys until the reign of Elizabeth.

Nor was the interior furniture more costly and commodious than the structure of the building. A substantial farmer, in the beginning of the sixteenth century, slept on a straw pallet, with a log of wood for his pillow. Wooden trenchers and wooden spoons, a few horn cups with a thin rim of silver, formed the equipments of the table. Pewter vessels were great luxuries, above the reach of the common citizen. An income of £10 was a competent estate for a gentleman, whose expenses of living could not have been great, when there

were neither chairs, nor glasses, nor carpets, to their chambers; when there were few taxes, when beef was a halfpenny per pound, and ale a penny a gallon, and the king and his suite could be entertained at a dinner which cost but seven shillings. The poverty of the mechanics and rudeness of their tools and materials, were extreme. An estimate made about the year 1300 is extant, which rates a carpenter's stock in trade at a shilling, and enumerates it as consisting of five tools. The tanner in those days furnished not only the shoemaker and the saddler with their materials, but the tailor also. He was, therefore, a principal tradesman, and his stock amounted to ten pounds. Neither were the learned professors very liberally rewarded. In 1476, one Fylpott, learned in the law, received for his counsel-giving 3s. 8d., with four pence for his dinner.

Modern comfort first made its appearance in the free cities and among wealthy burghers. Eneas Silvius declares that the kings of Scotland would rejoice to be as well lodged as the second class of citizens in Nuremberg.

The northern nations ate out of a common dish, and pulled the meat to pieces, and helped themselves with their fingers. An Italian, Galeotus Martius, who resided at the court of Matthias Corvinus, king of Hungary, in the latter part of the fifteenth century, praises the king for eating without a fork, yet conversing at the same time, and never dirtying his clothes. He relates, also, that the fingers of the Hungarians were generally much stained with saffron, at that time an universal favourite in cookery as in medicine. In the thirteenth century the common people of Italy had meat only three times a week; their dinner consisted of pot herbs boiled with meat; their supper the cold meat left at dinner. The husband and wife ate out of the same dish, and as they had no wax or tallow candles, and no candlesticks, were lighted at supper by a torch held by one of the children or a servant. Forks were first used at table by the Italians in the fifteenth century.

Honest Tom Coryate acquired the nickname of Furcifer, from being the first person who used them in England. He travelled through Italy in 1608, and gives in his "crudities" the following relation: "I observed a custome in all those Italian cities and townes through which I passed, that is not used in any other country that I saw in my travels, neither do I thinke that any other nation of Christendom doth use it but only Italy. The Italians, and also most strangers that are comorant in Italy, do alwaies at their meales use a little forke when they cut their meat. For while with their knife, which they hold in one hand, they cut the meat out of the dish, they

fasten their fork, which they hold in their other hand upon the same dish. The reason of this their curiosity is because the Italians cannot, by any means, endure to have his dish touched with fingers, seeing all men's fingers are not alike clean." Forks were at first considered as a superfluous luxury, and their use forbidden in convents. To this day they are rarely seen in many parts of Spain, as well as drinking glasses and spoons.

Posterity of the twenty-fifth century may smile at the domestic arrangements of the nineteenth, as we do at those of the twelfth. When a portable steam engine shall become an indispensable part of the domestic establishment for scrubbing and ironing and cooking; when the cook shall be exalted into a chemist, and elaborate the most exquisite delicacies from clover, and pine logs, and stone coal:—when the "new fire," for the invention of which this century will be remarkable, is brought to perfection, and men carry their stoves in their pockets:—when steam chaises and air carriages supersede the use of horses:—when knives that never rust—drinking vessels as ductile as gold, and transparent as glass—lamps without oil—the concentrated and never putrefying essences of meats and vegetables, shall become articles of common use:—when cotton machinery shall perform its work without the aid of human hands, and caterpillars weave gloves and shawls—how poor and clumsy will the boasted luxury of the present day appear in the comparison!

Savages! some exquisite of that day may exclaim;—they stuffed their nostrils with black powder, and begrimed their faces for the sake of enjoying the aroma which we inhale at every breath in our perfumed apartments—they carried immense time-pieces in a pocket made for the purpose, instead of the beautiful watches which we wear on our fingers, and wind up once in the year:—they put their lives in daily jeopardy by trusting themselves in clumsy vehicles dragged by vicious beasts:—a journey from New York to Philadelphia occupied as much of their time, as a flight from London to Washington does of ours;—they knew nothing of the luxuries which are brought together upon a modern table—where kangaroos from New Holland, monkeys from Venezuela, snails from Switzerland, the venison of Lapland, and the fish of the Niger, Volga, and the Oregon, are served up along with the bread fruit of Otaheite, the birds' nests of China, and the choicest fruits of both the Indies.

BOOK WORM.

FOR THE FRIEND. MODERN GREECE.

The subjoined vivid picture of Greece as it appeared in 1807, is from the pen of the celebrated Chateaubriand. Compared with what it was in the height of its celebrity, it exhibits an impressive lesson on the mutability of human things; viewed in connexion with the struggle with which at the present time it is convulsed, affords matter of interesting speculation, as to its future destination.

"The fallen gates of Mycenæ and the tomb of Agamemnon were shown to us in the desert by a child

entirely naked,—with a body attenuated by hunger—and a countenance distorted by wretchedness. It is in vain that you summon the muses to your aid in the Peloponnesus, or court the illusions of fancy: you are every where haunted by the sad reality of woe and want. Huts of dried clay, fitter for wild beasts than for the habitation of man:—women and children miserably clad, flying at the approach of the stranger and of the janissary—desolation and solitude on every side;—such is the picture which is invariably presented to the eye, and which leaves no scope for the pleasures of memory. The Morea is almost a desert. Since the Russian war, the yoke of the Turks has become more galling to its inhabitants, and the Albanians have butchered a part of the population. Villages laid waste by fire and sword present themselves in every direction, and in the cities, as at Mistra for instance, entire suburbs are abandoned. We often travelled fifteen leagues in the country without encountering a single habitation. The most grinding oppression that tyranny can exercise—outrages and depredations of every description, are now consuming the ruin of agriculture, and extinguishing the race of man in the land of Leonidas. To expel a Greek peasant from his hut,—to seize upon his wife and children—to massacre them upon the slightest pretext, are but the amusements of the most insignificant aga of the smallest village. The native of the Morea, reduced to the last degree of misery, tears himself from his country, and seeks a lot somewhat less cruel in Asia; but there again his untoward destiny pursues him, and he finds cadis and pachas even among the sands of the Jordan and the deserts of Palmyra.

"The monuments of art suffer no less than the rights of man from the ferocity of the Turk. A heavy Tartar now inhabits the citadel of Athens—filled as it is with the master pieces of Ictinus and Phidias—without deigning to inquire what people it was that left those remains—without condescending to quit for a moment the habitation which he has constructed under the ruins of the monuments of Pericles. Sometimes the sluggish tyrant drags himself to the mouth of his den, and there seated cross-legged on a loathsome and tattered carpet, turns a vacant eye on the banks of Salamis and the sea of Epidaurus, while the smoke of his pipe ascends among the columns of the temple of Minerva."

"Coward sloth,
Sitting in silence, with dejected eyes
Incurious, and with folded hands."

We can scarcely describe the various emotions by which we were agitated, when in the middle of the first night that we passed at Athens, we were suddenly roused by the discordant notes of the tambourin and the Turkish pipe sounding from the ruins of the Propylæa, at the same time that a *Mussulman* priest proclaimed in *Arabic* the passing hour to the *Christian* Greeks of the city of Minerva. It was not necessary for the dervise to announce to us thus the flight of time: his voice alone, when raised in that spot, was sufficient to remind us that ages had gone by!

"The instability of human affairs is the more striking for a traveller, as it is contrasted with the constancy of the rest of nature: even the subordinate creation, in derision as it were of our revolutions, experience no vicissitudes in their dominion, nor change in their habits. We were made to remark on the day after our arrival at Athens a flock of storks that mounted in the air, then formed themselves in a line, and directed their flight towards Africa. From the reign of Cecrops down to the present time, these birds have annually performed the same pilgrimage, and returned to the same spot. But how often have they found in tears the host whom they left happy and joyous?—How often have they sought in vain not only their host, but the roof in which they were accustomed to build their nests? The whole route from Athens to Jerusalem offers a most distressing picture to the eye of a traveller. Egypt exhibits a

* The cost of this edifice was two thousand talents, or about three hundred and sixty thousand pounds sterling. See Gillies History of Greece, and Stewart's Athens, for a description of this noble monument.

spectacle than which nothing can be imagined more horribly disgusting. It is there that we saw five different bands of robbers contending in arms for the possession of deserts and ruins. We saw there the Albanian levelling his piece at groups of famished children, who, as if familiarized to this terrible sport, ran to hide themselves behind the ruins of their cabins. Of one hundred and fifty villages which we counted on the banks of the Nile in ascending from Rosetta to Cairo, but one remains entire. A part of the Delta is suffered to lie fallow; a circumstance which has not perhaps before occurred since the period when Pharaoh gave this fertile land to the posterity of Jacob. Most of the Fellahs have been massacred, and the survivors have gone into Upper Egypt. The natives, who could not prevail upon themselves to abandon their fields, have desisted from the attempt to raise families. A man born in the decline of empires, and who sees in futurity no other prospect but that of disastrous revolutions, has, indeed, little reason to rejoice at the growth of children whose inheritance is to be misery. There are times when he may say with the prophet—"Happy are the dead."

ALBANY AND CAFFER-LAND.

(Continued from page 130.)

The tenacity with which the Hollanders adhere to their national habits and peculiarities is proverbial, so that, wherever they are located, whether in distinct communities, or in settlements surrounded by a mixed population, they still preserve their identity. This is exemplified by what our author incidentally introduces respecting the boors, by which appellation he designates the Dutch farmers in the vicinity of the Cape. Pursuing their journey in the middle of the day, they *out spanned*,* in company with a Dutch boor and his family, who were travelling up the country. The party consisted of the old boor, his wife, two sons, and a daughter. They had two wagons, one of which was filled with turkeys, geese, ducks, fowls, &c. "A Dutchman never seems in a hurry; he carries his mutton, dried beef, and bread, with his blanket, in a large chest on which he sits to drive, and with his pipe, jogs on contentedly, now and then calling out 'Trac, Trac.' They style themselves Africaners, and distinguish all those who come from even any part of Europe, as *Vanderland* folk, or Fatherland people. They are distant and reserved, and at first their approach appears cold; they do not give the hearty shake of a Briton, but simply grasp each other's hands, and touch their hats universally."

Some of the party killed a guana, an animal esteemed very good eating, but disgusting on account of its hideous form. The snails are said to be immense—they found one which weighed alive in the shell four ounces. "The field mouse is large, and very prettily streaked. The secretary bird is held in very high estimation, and a penalty of five pounds enforced for destroying them; they frequent ploughed ground, and are majestic looking birds when walking; they destroy all kinds of vermin, but particularly snakes, which are numerous. The only fatally venomous, are the green snake, the night adder, which roams about in search of prey, and the *cobra capella*; the latter is more rare."

"Before reaching Graham's town, some Hottentots passed us with a young quagga, which they had just succeeded in catching for a gentleman in the neighbourhood. The Hottentots gallop after a herd, separate the young one, which they drive into the bush, then dismount, and take hold of it round the neck, till the herd have disappeared; they then mount their horses, and the little animal follows without being fastened or led: they have not strength to be made serviceable. The quagga is a species of zebra; striped like it in the neck, but it also resembles the ass; we passed some herds of them, fifty or sixty together."

Having reached Graham's town, "a new scene opened to our view, and of a kind differing from any the preceding part of our journey had presented. We had mixed with the animal creation—we had

* Unyoked.

witnessed modes of enjoyment in rude boorish life—we were now to congregate again in more refined society—to join in scenes of civilization with beings of our own fatherland; to mark the rapid progress which improvement makes under the skilful and industrious hands of an English population; to see the spot, which only a few years since bore the aspect of a rude village, containing about twenty houses, now become a considerable town, with many handsome buildings, shops, &c. and exhibiting all the marks of a busy, flourishing place. This district of the Cape, now called by the English, Albany, by the Dutch, *Zureveldt*, was very long a bone of contention between the Dutch and Caffers.” The author, after some account of this contest, proceeds:—“To this state of warfare and enmity between the colonists and Caffers, has succeeded a more peaceable and friendly feeling; and to promote the object as much as may be done, the governing powers have encouraged the establishment of monthly fairs, where these untutored natives are enabled to dispose of such vendible commodities as they possess, for the beads, buttons, and baubles, given in exchange by the English. By these means, and a treatment in the true spirit of justice and reciprocity, it is hoped and believed, that a good understanding will be more effectually maintained, than by all the terrors of the cannon and the bayonet.”

“Some months after the first arrival of the English, they were thrown into considerable alarm by the appearance of five thousand Caffers on the hills. Preparations were instantly made for defence, when one of their interpreters came down, and made known that they were friendly chiefs and their men, come with a pass from the commandant, with leave to procure some red ochre or chalk, which they mix with grease, and then anoint their hair and bodies with it. This friendly intercourse was for a time interrupted by some of their marauding parties; but latterly peace seems established, and the fairs will no doubt have the effect of producing a certain degree of civilization.”

“They bring in ivory, hides, gum, elephants’ tusks, mats, and baskets, to a very considerable amount. We saw two enormous tusks purchased from them, which weighed ninety-eight pounds each. The Caffers are described as a very noble looking race, tall, finely proportioned, and possessing great muscular strength. They display infinite sagacity, and evince an evident superiority over the common race of savages. The rush baskets made by the women are extremely ingenious; they are so firm and closely made, that they will hold liquids, and are always used by the Caffers as milking buckets.”

“The chiefs wore a cloak made of the leopard skin, and a necklace of copper beads wound round the head, with two, three, or four armlets of the elephant’s tusk, according to their age, valour, &c. &c.: the cloak is gracefully thrown over the shoulders. The dress of the women was becoming: the head dress full, and covered with a thousand beads; the outward robe loose, made of the antelope skin, which has a very fine gloss, with three rows of buttons beaded, from top to bottom; they walk with a confident

“A singular circumstance occurred in the year 1823, at a period when the colony was much disturbed by the Caffers. A boor, walking on his farm, in the district of Graaff Reynet, thought he saw four Caffers, and immediately fired; one of them fell dead, the others stood around him, and made no attempt to escape; the boor advanced, but with caution: it was, however, needless, as the poor creatures were motionless with the noise of the gun, and, to them, the unaccountable fall of their companion; the boor soon discovered by their features that they were not Caffers; they were armed with *assagais* different from the Caffer make.” The author details some further particulars relative to these interesting strangers, who were sometime detained; endeavours were used to discover their country, and every thing relating to them, but the most that could be ascertained is, “that they belonged to the Ceuta tribe, a very formidable, but very distant nation.” Their dress was

“The Caffers were unknown to Europeans; they never saw a white man before, but they must have had inter-

course with other tribes, who live near the coast, and who may probably trade with the Portuguese about Mozambique.”

“A kind of badge, composed of hides, made as pliant, by rubbing, as cloth; it covered them entirely, with the exception of the shoulders and legs, and was tastefully mounted around them. Their heads were ornamented with a profusion of red and white beads and bands, and on the top, a small tuft of the tail, apparently of the jackal. One of them, an old man, had, in addition, several cowrie shells attached to the beads, and two pair of copper ear rings, one set round the other, with long points; his countenance was mild but grave, with a smile peculiarly sweet, and he exhibited a very striking contrast to the lively laughing younger ones, whose hearts seemed overflowing with delight at every notice or present made to them:—their eyes were full and lively, the nose rather flat, and the lips thick, altogether different from the Caffers.”

Excepting when the wind blows from the north, which, sweeping over the interior sandy deserts, comes scorchingly hot, the climate is described in terms of great commendation, the glass seldom rising to eighty-four. The dews are never prejudicial to health, sleeping out in the open air without any additional covering being a very common occurrence, from which no bad consequences result. The travellers extend their route through Albany, and rendezvous at the junction of the Kap and Great Fish rivers. The author finds room to indulge his love for the picturesque in the scenery about the mouth of the latter, and in an excursion up the former. No shrubberies, he remarks, can be formed with greater art than those on the banks of this delightful little river, on which are to be seen a profusion of flowers and berries of the brightest and most varied colours. The gaudy and singular *strelitzia regina* grows here in great luxuriance, and in the craggy hills, the chandelier aloe expands its radiant branches. “A few hundred yards up the river, we were locked in on either side by overhanging rocks, and trees of the richest foliage. Our boat disturbed many of the *das* or coney that ran along the rocks. This little creature is of a dark colour like a rat, and seems to be of a species between the rabbit and the Guinea pig, with paws resembling those of a cat.”

It appears that the bees construct their combs among the rocks, and the singular mode which the natives pursue in obtaining the honey is thus described. “The Hottentot went to a place that he thought likely to contain the hives, and immediately whistled with a sort of call that the honey bird or *indicator* is accustomed to, when the little feathered attendant made its appearance, chirping loudly and hovering about them; it then flew forward, still chirping, and watching to see if they followed. It tried twice to lead them across a *kloof*, flying back and again forward, to entice them to follow; they, however, not liking to go that way, and the Hottentot continuing to whistle the call, the bird at length flew back, and led another way, still watching and chirping to them to follow him, which they now did, and very soon it hovered over a place in the rock, where, on searching, they found a hive full of honey; the bird immediately perched in a bush over them, and waited patiently till they had taken the honey, when it flew down, and took possession of the rest, and eat what was left for it.”

“The honey bird is rather larger than a sparrow, with brown feathers. The quantity of honey taken every year is immense, and its flavour is very delicious. The Hottentot is very particular in his manner of leaving the honey for the bird, as he says that it will then remember him, and lead him another time, in preference to any other person. When the bird has eaten the honey, the young bees are carefully closed up with stones, to prevent the *ratel* from taking them out, and as there are always a quantity of flowers, the bees never want nourishment.”

course with other tribes, who live near the coast, and who may probably trade with the Portuguese about Mozambique.

• A kind of badge.

If happiness has not her seat

And centre in the breast,

We may be wise, or rich, or great,

But never can be blest.

BURNS.

FOR THE FRIEND.

The enclosed appears to a constant reader of “The Friend,” as particularly suited for a place in its columns, and is handed for insertion, in case it meets the approbation of the editor.

S. S.

ON PRAYER.

Prayer is the soul’s sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the Christian’s vital breath,
The Christian’s native air;
His watchword at the gates of death,
He enters heaven with prayer.

Prayer is the contrite sinner’s voice,
Returning from his ways;
While angels in their song rejoice,
And cry, “behold he prays.”

In prayer on earth, the saints are one
In word, in deed, in mind;
When with the Father and the Son
Sweet fellowship they find.

Nor prayer is made on earth alone;
The Holy Spirit pleads;
And Jesus, on the eternal throne,
For sinners intercedes.

O! Thou, by whom we come to God,
The Life, the Truth, the Way!
The path of prayer thyself hast trod—
Lord, teach us how to pray!

MONTGOMERY.

THE ENGLISH CLASSIC, No. 6.

It is stated by Dr. Alexander Chalmers in his Historical and Biographical preface to the Rambler, by Samuel Johnson, L.L.D., “That the commencement of the Rambler was a matter of great importance with the author, as if he had foreseen that this work was hereafter to constitute his principal fame; and as he had wisely determined that his fame should rest as much on the good he had done, as on the pleasure he might afford, with his accustomed piety, he composed and offered up the following prayer, entitled ‘Prayer on the Rambler.’”

“Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly; grant, I beseech thee, that in this my undertaking, thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation both of myself and others: grant this, O Lord, for the sake of Jesus Christ. Amen.”

“The first paper was published on Tuesday, March 20, 1749–50, and the work continued without the least interruption, every Monday and Saturday, until Saturday, March 14, 1750, which day it closed. Each number was printed on a sheet and a half of fine paper, at the price of two-pence, and with great typographical accuracy, not above a dozen errors occurring in the whole work: a circumstance the more remarkable, because the copy was written in haste, as the time urged, and sent to press without being revised by the author. When we consider, that, in the whole progress of the work, the sum of assistance he received scarcely amounted to five papers, we must wonder at the fertility of a mind engaged during the same period in that stupendous labour the English Dictionary, and frequent-

ly distracted by disease and anguish. There is not in the annals of literature an instance which can be brought as a parallel to this, if we take every circumstance into the account. Other essayists have had the choice of their days, and their happy hours for composition: but Dr. Johnson knew no remission, although he very probably would have been glad of it, and yet continued to write with unabated vigour, although even this disappointment might be supposed to have often rendered him uneasy, and his natural indolence (not the indolence of his will, but of constitution) would, in other men, have palsied every effort. Towards the conclusion there is so little of that 'falling off' visible in some works of the same kind, that it might probably have been extended much further, had the encouragement of the public borne any proportion to its merits.

"One of the contributors was Mrs. Elizabeth Carter, who wrote Nos. 44, and 100; and who, at the distance of half a century, enjoyed in full possession, that liberal and enlightened mind, which had engaged the esteem and admiration of successive generations of wits and scholars. Of this excellent lady Dr. Johnson used to say, that her learning did not interfere with her domestic duties. 'She could make a pudding as well as translate Epictetus from the Greek; and work a handkerchief, as well as compose a poem.' He once composed a Greek epigram to Eliza Carter; and declared that she ought to be celebrated in as many different languages as Lewis the Great. Mrs. Carter died Feb. 19, 1806."

NUMB. XLIV. SATURDAY, August 18, 1750.

—Dreams descended from Jove.—Pope.

To the Rambler.

SIR—I had lately a very remarkable dream, which made so strong an impression on me, that I remember it every word; and if you are not better employed, you may read the relation of it as follows:

Methought I was in the midst of a very entertaining set of company, and extremely delighted in attending to a lively conversation, when on a sudden I perceived one of the most shocking figures imagination can frame, advancing towards me. She was dressed in black, her skin was contracted into a thousand wrinkles, her eyes sunk deep in her head, and her complexion pale and livid as the countenance of death. Her looks were filled with terror and unrelenting severity, and her hands armed with whips and scorpions. As soon as she came near, with a horrid frown, and a voice that chilled my very blood, she bid me follow her. I obeyed, and she led me through rugged paths beset with briars and thorns, into a deep solitary valley. Wherever she passed, the fading verdure withered beneath her steps; her pestilential breath infected the air with malignant vapours, obscured the lustre of the sun, and involved the fair face of heaven in universal gloom. Dismal howlings resounded through the forest, from every baleful tree the night raven uttered his dreadful note, and the prospect was filled with desolation and horror. In the midst of this tremendous scene, my execrable guide addressed me in the following manner:

"Retire with me, O rash unthinking mortal, from the vain allurements of a deceitful world, and learn that pleasure was not designed the portion of human life. Man was born to mourn and to be wretched; this is the condition of all below the stars, and whoever endeavours to oppose it, acts in contradiction to the will of heaven. Fly then from the fatal enchantments of youth and social delight, and here consecrate the solitary hours to lamentation and woe. Misery is the duty of all sublunary beings, and every enjoyment is an offence to the Deity, who is to be worshipped only by the mortification of every sense of pleasure, and the everlasting exercise of sighs and tears."

This melancholy picture of life quite sunk my spirits, and seemed to annihilate every principle of joy within me. I threw myself beneath a blasted yew, where the winds blew cold and dismal round my head, and dreadful apprehensions chilled my heart. Here I resolved to lie till the hand of death, which I impatiently invoked, should put an end to the miseries of a life so deplorably wretched. In this sad situation, I espied on one hand of me a deep muddy

river, whose heavy waves rolled on in slow and sullen murmurs. Here I determined to plunge, and was just upon the brink, when I found myself suddenly drawn back. I turned about, and was surprised by the sight of the loveliest object I had ever beheld. The most engaging charms of youth and beauty appeared in all her form; effulgent glories sparkled in her eyes, and their awful splendours were softened by the gentlest looks of compassion and peace. At her approach the frightful spectre who had before tormented me, vanished away, and with her all the horrors she had caused. The gloomy clouds brightened into cheerful sunshine, the groves recovered their verdure, and the whole region looked gay and blooming as the garden of Eden. I was quite transported at this unexpected change, and reviving pleasure began to glad my thoughts, when, with a look of inexpressible sweetness, my beautiful deliverer thus uttered her divine instructions:

"My name is Religion. I am the offspring of Truth and Love, and the parent of Benevolence, Hope, and Joy. That monster from whose power I have freed you is called Superstition, she is the child of Discontent, and her followers are Fear and Sorrow. Thus different as we are, she has often the insolence to assume my name and character, and seduces unhappy mortals to think us the same, till she, at length, drives them to the borders of Despair, that dreadful abyss into which you were just going to sink.

"Look round and survey the various beauties of the globe, which Heaven has destined for the seat of the human race, and consider whether a world thus exquisitely framed, could be meant for the abode of misery and pain. For what end has the lavish hand of Providence diffused such innumerable objects of delight, but that all might rejoice in the privilege of existence, and be filled with gratitude to the beneficent Author of it? Thus, to enjoy the blessings he has sent, is virtue and obedience; and to reject them merely as means of pleasure, is pitiable ignorance or absurd perverseness. Infinite goodness is the source of created existence: the proper tendency of every rational being, from the highest order of raptured seraphs, to the meanest rank of men, is to rise incessantly from lower degrees of happiness to higher. They have each faculties assigned them for various orders of delights."

"What," cried I, "is this the language of Religion? Does she lead her votaries through flowery paths, and bid them pass an unlabourious life? Where are the painful toils of virtue, the mortifications of penitence, the self-denying exercises of saints and heroes?"

"The true enjoyments of a reasonable being," answered she mildly, "do not consist in unbounded indulgence, or luxurious ease, in the tumult of passions, the languor of indolence, or the flutter of light amusements. Yielding to immoral pleasure corrupts the mind, living to animal trifling ones debases it; both in their degree disqualify it for its genuine good, and consign it over to wretchedness. Whoever would be really happy, must make the diligent and regular exercise of his superior powers his chief attention, adoring the perfections of his Maker, expressing good will to his fellow creatures, cultivating inward rectitude. To his lower faculties he must allow such gratification as will, by refreshing him, invigorate his nobler pursuits. In the regions inhabited by angelic natures, unmingled felicity for ever blooms, joy flows there with a perpetual and abundant stream, nor needs there any mound to check its course. Beings conscious of a frame of mind originally diseased, as all the human race has cause to be, must use the regimen of a stricter self-government. Whoever has been guilty of voluntary excesses, must patiently submit both to the painful workings of nature, and needful severities of medicine, in order to his cure. Still he is entitled to a moderate share of whatever alleviating accommodations this fair mansion of his merciful parent affords, consistent with his recovery. And in proportion as this recovery advances, the liveliest joy will spring from his secret sense of an amended and improved heart. So far from the horrors of despair is the condition even of the guilty. Shudder, poor mortal, at the thought of the gulf into which thou wast but now going to plunge.

"While the most faulty have ever encouragement to amend, the more innocent soul will be supported with still sweeter consolations under all its experience of human infirmities; supported by the gladdening assurances that every sincere endeavour to outgrow them shall be assisted, accepted, and rewarded. To such a one the lowliest self-abasement is but a deep laid foundation for the most elevated hopes; since they who faithfully examine and acknowledge what they are, shall be enabled under my conduct to become what they desire. The Christian and the hero are inseparable: and to aspirations of unassuming trust, and filial confidence, are set no bounds. To him who is animated with a view of obtaining approbation from the Sovereign of the universe, no difficulty is insurmountable. Secure in this pursuit of every needful aid, his conflict with the severest pains and trials, is little more than the vigorous exercises of a mind in health. His patient dependence on that Providence which looks through all eternity; his silent resignation, his ready accommodation of his thoughts and behaviour to its inscrutable ways, is at once the most excellent sort of self-denial, and a source of the most exalted transports. Society is the true sphere of human virtue. In social, active life, difficulties will perpetually be met with; restraints of many kinds will be necessary; and studying to behave right in respect of these is a discipline of the human heart, useful to others, and improving to itself. Suffering is no duty, but where it is necessary to avoid guilt, or to do good; nor pleasure a crime, but where it strengthens the influence of bad inclinations, or lessens the generous activity of virtue. The happiness allotted to man in his present state, is indeed faint and low, compared with his immortal prospects, and noble capacities; but yet whatever portion of it the distributing hand of heaven offers to each individual, is a needful support and refreshment for the present moment, so far as it may not hinder the attaining of final destination.

"Return then with me from continual misery to moderate enjoyment and grateful alacrity. Return from the contracted views of solitude to the proper duties of a relative and dependent being. Religion is not confined to cells and closets, nor restrained to sullen retirement. These are the gloomy doctrines of Superstition, by which she endeavours to break those chains of benevolence and social affection, that link the welfare of every particular with that of the whole. Remember that the greatest honour you can pay to the author of your being is by such a cheerful behaviour as discovers a mind satisfied with his dispensations."

Here my preceptress paused, and I was going to express my acknowledgments for her discourse, when a ring of bells from the neighbouring village, and a new risen sun darting his beams through my windows, awaked me.

I am yours, &c.

DEATHS.

In the town of New Bedford, Massachusetts, on the morning of the 30th ult. Elizabeth Rotch, wife of William Rotch, jun. in the 69th year of her age. A worthy member and elder of the Society of Friends.

—, on first day evening, the 20th ult. at the residence of her father, near Frankford, Hannah D. eldest daughter of Michael Newbold, of a pulmonary consumption, in the 26th year of her age.

—, at Shrewsbury, New Jersey, on the 5th inst. Tylee Williams, an elder and member of the Society of Friends.

—, on fifth day morning, the 24th ult. Elizabeth Williams, relict of Jesse Williams, late of this city, in the 89th year of her age.

—, on the 5th inst. at the dwelling of her late brother, Jonathan Jones, Wynne Wood, Montgomery county, Susanna Nancarrow, in the 81st year of her age.

—, on the 8th inst. in the 25th year of his age, Thomas Lloyd Norris, son of Joseph Parker Norris.

—, on the 4th inst. in the 23d year of her age, Mary B. Barnes, daughter of the late Samuel Barnes.

A BRIEF MEMOIR OF SOLOMON UNDERHILL.

(Continued from page 135.)

About twelve months before his demise, and while his case was before the monthly meeting, being often brought under great concern and sorrow on account of the state of things in the society of which he was a member, and feeling an ardent and affectionate desire for the eternal welfare of his friends, and for their preservation from the delusive snares of an unwearied and crafty adversary, who was busily endeavouring to draw them into unbelief, he wrote an address to the members of the quarterly meeting of Westbury, dated at Jerusalem, First month, 22d, 1826. But yielding to some discouragements arising from his peculiar and very trying situation, he omitted to circulate it at that time, saying, "I think I now feel easy to leave it with my children, to do with as they may judge proper, when I am no more." A short time previous to his death, he expressed a desire that it might not be lost, and it being brought to him for examination, he made some small additions to it, and remarked, "It now stands as I wish it; believing that I shall shortly put off this my tabernacle, I leave it with my children, as a proof that I do not consider these things, as some would persuade us, immaterial matters, but subjects of the greatest importance. I feel an evidence to attend my mind that I have not followed cunningly devised fables, but substantial truth." He then wrote his name for the last time. Believing that the publication of this affectionate address, is due to the weighty exercise and concern of our dear friend, and in the hope that it may prove useful to some minds, it is thought proper to insert it as follows, viz.

AN ADDRESS, &c.

Dear Friends,—Seeing that I am deprived of the privilege of offering, by way of public testimony, some impressions that I believe it would have been right for me to communicate, I take this way to relieve my mind; which has often of late, when sitting with my friends in our meetings, been so clothed with heaviness, that I thought I might say with the apostle, I despaired of life. During my silent sitting in one of these meetings, under great exercise, while labouring for resignation, though desirous, if possible, to find out the cause why our assemblies were so covered with a gloom, this language of lamentation was presented; "The tongue of the suckling child cleaveth to the roof of his mouth for thirst; the young children ask for bread, and no man breaketh it unto them;" I thought it might be said, "The ways of Zion do mourn;" "and she is in bitterness;" and the circumstance of the separate altar set up by Jeroboam was revived in my remembrance. A prophet was sent to cry against it, in the name of the Lord, and the king put forth his hand, saying, "lay hold of him;" but finding he could not put him in fear with all his threats, his speech was turned to smooth words, saying, "Come home with me and refresh thyself, and I will give thee a reward."

He had set up his golden calves, in order to furnish the people with a mode of worship more easy to the flesh; notwithstanding the law of Moses expressly says, "Thou shalt not make unto thyself any graven image, or the likeness of any thing that is either in heaven above, or in the earth beneath, thou shalt not bow down, nor worship them." Although so contrary to this known command, it is strange to see how soon the house of Israel fell in therewith, and was turned aside by the wicked insinuations of the king, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." Thus they changed the glory of the inscrutable God "into the similitude of an ox that eateth grass;" and however this may appear to many, is it not equally strange, that a people professing, as we do, to be the followers of our worthy predecessors, those bright sons of the morning, who counted not their lives dear in support of their testimonies; who fully believed in the doctrines of the apostles, and, as their writings abundantly testify, stood firm in the faith once delivered to the saints, even a belief in Jesus Christ, that he was born of the virgin Mary, and suffered the ignominious death of the cross for our sins, and not for ours only, but for the sins of the whole world; a belief, in which the

twelve apostles appear to have been united, as also the four evangelists, who lived about that time, and no doubt were better informed of the truth of those things than we can be; and for aught that appears, their writings were never called in question by the gathered church, but firmly believed in from the time they were written down to the present day—is it not marvellous, I say, that any amongst us can so far turn aside, as to make no hesitation in acknowledging they do not believe him to be the eternal Word or Son of God? Saying, not only in conduct, but in language, "We will not have this man to rule over us." On what, my friends, can their hope of salvation be founded, "seeing there is none other name under heaven, given among men, whereby we must be saved," but by the name of Jesus? And did not Christ tell the Jews, "If ye believe not that I am he, ye shall die in your sins;" and if you die in your sins, "whither I go ye cannot come?"

It is indeed a time of much speculation and controversy, not only amongst us as a people, but others also; and there are those up and down, who openly acknowledge, that they do not believe in the miraculous conception of our blessed Lord and Saviour Jesus Christ, which the Scriptures, both of the Old and New Testaments, do so fully and clearly hold forth. The prophet Isaiah saith, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." And although the babe immortal is revealed in every true believer; yet if a spiritual birth was all that the prophet had reference to, why was the virgin Mary so particularly pointed out? Do we not see that as, by the deceitfulness of the devil, sin entered, and death followed, the woman being first in the offence, so a woman was made use of in the restoration. It was promised, that the seed of the woman should bruise the serpent's head, which I have ever believed was confirmed by the angel who appeared to the virgin Mary, and spake of her divine conception of the Holy Ghost, viz. "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of the increase of his government there shall be no end." Many other Scripture passages of like import may be found, but notwithstanding all these, it appears there are some, and I fear not a few, who retain a spirit of unbelief. May such seriously consider what must be the consequences resulting therefrom! Doth it not render the virgin Mary wicked, deceitful, and presumptuous beyond any thing ever known since the creation of the world? We read of the presumptuous sin of Ananias and Sapphira, who sold their possessions, and pretended to have laid all at the Apostles' feet, but secretly kept back a part—this was revealed to the apostle Peter, and they were taxed with it; but denying the fact, were instantly struck dead. Now, I would ask, what proportion do the sins of these two last mentioned, bear to the deception and falsehood of which the virgin Mary and her (afterwards) husband are accused by the unbeliever? I think but a small proportion. And can we suppose the Great Head of the Church would suffer such gross wickedness and deceit to be kept hidden eighteen centuries and upwards?

Concerning the offering of that body of our Lord Jesus Christ upon the cross, there are those who openly testify that they do not believe he made any atonement for the sins of mankind thereby; of consequence, those who lived under the Mosaic dispensation were much more favoured than we are—they had a high priest, who was permitted to enter into the most holy place once a year, and make atonement for the sins of the people. But if Jesus made no atonement, to what does the prophet allude when he says, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all!" The angel who appeared to Joseph said, "Thou shalt call his name Jesus, for he shall save his people from their

sins." And what saith the apostle, "Neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us; for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" And again, citing the psalmist, he says, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me;" and soon after, "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

May those who have been tempted to deny their Lord and Master, and to count the blood of the covenant an unholy thing, be enabled to see that it is a delusion of the enemy, and to discover the workings of that seducing spirit, however specious its reasonings may appear; remembering, as a caution, the language to some in former days, "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." This was the language twice repeated by that eminent apostle of the Gentiles, to a people who had embraced the doctrine preached by him, and run well for a time; but through unwatchfulness, and giving heed to an unsanctified ministry, had lost their good estate.

The same apostle also addressing himself to the elders of the church of Ephesus, gives this charge:—"Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears."

Oh! saith my soul, that such of us as have known the operation of redeeming love, may stand firm in the power of it—let us hold fast the profession of our faith without wavering, that neither the threats, the frowns, nor the fair speeches of the deluded sons of Nebat, may be able to warp any of us from the sure foundation. It is the righteous who shall hold on his way, and those of clean hands who grow stronger and stronger—and I trust and believe, that notwithstanding the sincere hearted have to mourn on account of the great declension from the purity of our faith, there are yet those preserved, to whom the language of the blessed Master, through his servant John, may be applicable; viz. "Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy."

SOLOMON UNDERHILL.

Jerusalem, 1st mo. 22d, 1827.

[To be continued.]

REVIEW OF T. EVANS' "EXPOSITION."

(Continued from page 136.)

After adverting to the divisions at present existing respecting the real doctrines of the early Quakers, and stating his conviction that there arise, not from the absence, but rather from the comparative inaccessibility of evidence, owing to causes we have mentioned in this review, our author very justly remarks:

"It is certainly much to be regretted, that there should be any want of information on subjects of such great importance, so intimately connected with the welfare, and even the existence, of our religious society; and in which every rightly exercised member must feel a deep and earnest interest. It surely becomes those who have the charge of educating children, seriously to consider, whether the acquisition of this knowledge ought not to form a prominent feature in every system of religious instruction, and whether the neglect to impart it is not a breach of that duty which they owe to the tender objects of

their care, for which an awful responsibility must devolve upon them."

We shall next make a considerable extract, explaining in a satisfactory manner the peculiar circumstances in which the society was placed at its first institution.

"The peculiar views which the society entertained of the spiritual nature of the gospel dispensation rendered its members obnoxious to much opposition from high professors, who were little acquainted with the practical and renovating influence of true religion. Many and serious were the accusations which their enemies arrayed against them. They were charged with denying the Scripture doctrine of the Holy Three that bear record in heaven, Father, Word, and Spirit, one God, blessed for ever; because they confined themselves strictly to Scripture language, and rejected the word trinity, as one of human invention; yet, at the same time, they readily acknowledged their full and unqualified assent to all that the sacred penmen had recorded relative to this solemn and mysterious subject.

"Considering the title of the Word of God as exclusively belonging to Jesus Christ our Lord, they viewed the application of it to the inspired writings as erroneous and unauthorized by the Scriptures themselves. They believe the sensible influence of the Holy Spirit to be the primary rule of faith and life, and therefore could not conscientiously accord this epithet to the Scriptures, however excellent in themselves. From these circumstances, their opposers took occasion to misrepresent them, as denying the authenticity and divine authority of those sacred records, though Friends constantly admitted, and indeed always declared, they were the words of God, spoken by the Holy Ghost through holy men of old, a secondary rule subordinate to the Spirit; the best and only outward standard and test for determining the soundness of doctrines, and to which they constantly appealed, as the authority for the truths they promulgated.

"A primary and fundamental article of their faith, was a belief in the immediate and effectual operation of the Holy Spirit, or grace of God, freely shed abroad in the hearts of all mankind, through the coming and sufferings of our Lord and Saviour Jesus Christ. When George Fox and his contemporary labourers were called forth to preach the gospel of life and salvation, this blessed Holy Scripture doctrine was too little known or believed in by the generality of Christian professors. The practical, heart-changing effects of pure and undefiled religion were in many instances superseded by a routine of ceremonial duties, the performance of which was marked with cold indifference or obvious dislike, and which, though they might amuse the head with the show of religion, left the heart unregenerated, the will unsubdued, and the appetite unmortified.

"Being brought, through the mercy of God in Christ Jesus, to see their corrupt and undone condition by nature; having not only felt the necessity, but realized the blessedness of being born again, created anew in Christ Jesus unto good works, our worthy predecessors were led mainly to insist upon the importance of the new birth, and to inculcate the doctrine of the universality and efficacy of the grace of God, as essentially requisite to be believed in and obeyed by all those who expected to be made partakers of that life and immortality, which are brought to light in the gospel of the dear Son of God. They not only believed in, and preached him as 'God manifest in the flesh' of that prepared body in which he appeared at Jerusalem, and sojourned amongst men; 'justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, and received up into glory,' but also as the Light of men,—as the glorious Luminary of the intellectual world; as the eternal Sun of righteousness, a ray of whose ineffable brightness shines into every human soul, 'to give it the light of the knowledge of the glory of God in the face of Jesus Christ.'"

"The divinely inspired record of his coming in the flesh, his miraculous conception and birth of the virgin Mary, his holy life, mighty miracles, meritorious sufferings, and propitiatory death, his glorious resurrection, ascension into heaven, mediation, and inter-

cession with the Father, they also held as necessary to be sincerely believed by all those, who, through the good providence of God, were brought to the knowledge of these sacred records. But these important truths being fully accredited by the great body of Christian professors, there was less occasion frequently to hold them up to view. Friends were apprehensive, also, that too many were resting their hopes of salvation upon the mere assent of the understanding to these essential doctrines, without permitting them to have a practical influence upon their lives and conversation. Hence those faithful ministers of the gospel believed it their duty to turn the minds of the people inward to the spirit and power of Christ Jesus revealed there, that through obedience thereto, they might really experience him to be their Redeemer and Saviour. But this was not done in opposition to Christ without, for they solemnly declared, that they never meant thereby, in the least degree, to invalidate or slight those blessed advantages, which, in infinite mercy and wisdom inscrutable, are offered to mankind through the outward manifestation, the sufferings and death of the adorable Son of God.

"Notwithstanding these repeated declarations of the soundness of their faith, the enemies of the Society greatly misrepresented and perverted the doctrine of the light of Christ in the soul of man. They pretended to infer from it, that the Quakers denied Jesus Christ as he appeared at Jerusalem, to be the Saviour of men—that they believed the Godhead, or *whole Christ*, to be in them, thereby equaling themselves with him, and rejecting all belief in Jesus Christ, except as the Spirit in man. They likewise charged Friends with allegorizing away the sufferings and blood of Jesus, by making them only typical of the inward operations of the light, and with holding the erroneous notion, that he was nothing more than a great prophet, supereminently endowed with the Spirit of God, which dwelt in him no otherwise than in us.

"These unfounded charges were met, on the part of the Society, with the most solemn and unequivocal denial. Nor did Friends rest satisfied with a mere negative assertion of what they *did not* believe. In a subject of such high concernment, they deemed it an incumbent duty to declare in the most explicit and positive manner, what they *did believe*, in order that the world might know they really were what they professed to be—sincere and humble believers in all the doctrines of the Christian religion. To satisfy every doubt, and silence every cavil, they published repeated declarations of their faith, drawn up in language that can neither be misunderstood nor equivocated; and though these are not called creeds, nor presented for subscription to those who apply for membership amongst them, yet they are essentially and properly the articles of faith, and the outward bond of union of the religious Society of Friends.

"Some of these it will be proper to notice, in order to refute the false and foolish objection which is sometimes raised against modern treatises on doctrinal subjects; that Friends have no settled code of doctrines, nor any written declarations of their belief."

The preceding extended quotation will show the grounds of doctrinal controversy between our ancient Friends and their opposers; and the charges preferred against the latter being exactly the same as are now made against the Society by the followers of Elias Hicks, one and the same answer will be precisely applicable to ancient enemies and modern separatists. The remainder of our review of this work must form the subject of a future number. Z.

(To be continued.)

Discipline.—If thou wouldst be happy and easy in thy family, above all things, observe discipline. Every one in it should know their duty, and there should be a time and place for every thing; and whatever else is done or omitted, be sure to begin and end with God.—*Penn's Fruits of Solitude.*

FOR THE FRIEND.

Explanatory Note to the case referred to in the Memoir of Solomon Underhill.—See p. 135.

The individual alluded to is Elias Hicks; his discourse on the occasion was particularly objectionable. The sentiments which he advanced not only amounted to a rejection of the miraculous conception of our blessed Lord and Saviour Jesus Christ; of his divinity, and the propitiatory sacrifice, which he offered at Jerusalem for the sins of the world; but the terms in which he spake of him, evinced disrespect, and even contempt of his sacred character. So open was his denial of these fundamental doctrines of the Christian religion, that the sound Friends present believed it proper the audience should be informed that the religious Society of Friends never held such opinions, nor were they accountable for the promulgation of them by persons who assumed their name.

The elder of Westbury quarterly meeting was Gideon Seaman, a man whose character stands deservedly high for integrity and religious worth; whose long life of genuine piety, whose mild, amiable, and affectionate manners have secured him the love and respect of all who know him, and are capable of appreciating the virtues which adorn his character. He rose with much solemnity, and made the following observations:

"I should be unwilling to hurt the solemnity of the meeting, but I think I shall be most easy to say, that there have been many good things expressed, which I wish may be properly attended to; but the definition given of Jesus Christ our Saviour, both with respect to his conception and constitution, is different from what I have ever understood to be the sense, and judgment, and doctrine of our society; which has been a trouble to my mind."

What the exact words used by Solomon Underhill were, I am at present unable to say; but the purport of them was similar to those of Gideon Seaman. It would be difficult to convey an adequate idea of the excitement produced amongst the followers of E. H. by this calm and becoming expression of the sentiments of two aged and worthy members of the Society. To call in question the doctrines of their champion was an unpardonable offence; they raised considerable confusion in the meeting house, in which several of them made very unhandsome reflections, and even E. H. himself, with all the self-command of which he is said to be master, betrayed his want of self-government by some very invidious remarks. It was to be expected, after the repeated declarations which he and his friends had made in favour of religious liberty, and the right of every member of Society to express his opinions "unshackled by human authority," that they would have shown so much consistency as to permit these two friends to enjoy their own opinions without censure. But this was far from being the case. Gideon Seaman and Solomon Underhill were called upon again and again, by the devoted friends of Elias Hicks, and urged to retract what they had said, and to make a suitable apology. This they could not conscientiously do, for reasons which are sufficiently explained in the Memoir. Finding that neither threats

nor persuasion could induce them to renounce their testimony to the doctrines of the Christian religion, or yield to the authority of Elias Hicks, he and his party resolved to make them feel the force of ecclesiastical power, and, accordingly, they arraigned them before their respective meetings as offenders. In this unchristian treatment, Elias Hicks took a principal and conspicuous part, and those aged and venerable men were pursued with a degree of severity, from which their exemplary lives and their honourable gray hairs ought to have been a sufficient protection. The charge against Gideon Seaman was, in substance, that "he had, in a public meeting, conducted in a disorderly manner; even to the opposing of the doctrine of a minister, to the injury of his reputation as such." I have not seen the charge against S. Underhill, but it was the same in substance with the foregoing. This charge is obviously incorrect; the disorder was made by Elias Hicks and his friends; the observations of Gideon Seaman being entirely proper and necessary to clear the religious society from the odium and reproach of anti-christian doctrines preached in their name, and which they never owned nor held. The remarks, moreover, were made in a manner becoming the importance of the subject, and the solemnity of the occasion about which they had met; and I fully believe, that, so far from violating the discipline, consistently with the duty enjoined upon him by its regulations, as a faithful elder of the Society, he could not have done otherwise than he did; for it is notorious, that Elias Hicks had previously been abundantly laboured with in private, according to gospel order, both at home and abroad; and by G. Seaman in particular, without any favourable result.

It is worthy of remark, that the terms of the charge represent the disorder as aggravated by the circumstance of his opposing the doctrines of Elias Hicks; "even to the opposing of the doctrine of a minister." It may be worthy of a moment's inquiry, whether ministers are considered by the new sect as a privileged order, elevated above the rest of their brethren, subject to no authority or control in the church, and whether "to advise and admonish, or, if occasion requires, to rebuke them," is to be considered as conducting in a disorderly manner. If so, I am inclined to think, that while pleasing themselves with the motto of "liberty and equality," they are in danger of becoming a priest-ridden people.

Elias Hicks himself openly announced the position that "God makes ministers, but man makes elders." And the "Epistle" issued by his followers from their General Meeting at Green Street, in the Sixth month last, enumerates, amongst "the blessings" which they anticipate from their new association, "a gospel ministry unshackled by human authority." If it be said, that the charge against Gideon Seaman was for opposing the doctrine, and not the individual, how shall we reconcile this with the frequent assertions of the followers of E. H., that "doctrines are nothing;" "doctrines are of no importance," &c. for if these be true, certainly to oppose doctrines would be opposing nothing, and of course the opposition could be of no importance, and therefore no offence. But,

if they assume the construction, I am not unprepared to meet them, even on this ground. They claim, with earnestness, the liberty of thought and expression; they must, therefore, allow it to others. Every man, say they, is to be sole judge of his own belief, and in a society of which he is a member, he has an undoubted right to express that belief. Now to apply their own principles to the cases in question: Elias Hicks had occupied a large portion of the meeting, in the undisturbed expression of his belief; he had had an opportunity of explaining it at full length, and it was surely reasonable that Gideon Seaman and Solomon Underhill should be permitted to have a few moments to express their opinions, without being interrupted in the meeting, or subsequently disfranchised of their rights of membership. Their claim to this privilege of speaking, and of being heard, was equally as valid and well founded as that of Elias Hicks; for, however his adherents may venerate his character, he possesses no peculiar or exclusive privilege.

Moreover, it should be remembered, what the doctrine was which those worthy men opposed. It was not the doctrine of Christianity, the principles of the religious Society of Friends. Far from it. The preacher had openly avowed opinions subversive of these; sentiments calculated to overturn the faith of his audience in the highest and holiest articles of the Christian's belief; and sad indeed must be the predominance of infidelity, if to oppose such doctrines as those preached by Elias Hicks, must be esteemed disorderly, and construed into an offence against the church!

In arraigning these two honourable men, Elias Hicks and his followers missed the mark. They could not have selected two persons of more unexceptionable character, and long tried integrity, or whose place in the affectionate esteem of their brethren were better calculated to render the measure unpopular. Such they soon found it to be; and this cause, rather than any respect toward the parties, induced them to abandon the case, after harassing them for almost a whole year. Their attempts at entreaty and coercion were alike fruitless; the unyielding firmness of the christian in support of his Master's cause could not be shaken, and as the course pursued became every day more unpopular, they found it safest to dismiss both the cases, without the slightest concession being made in either.

FOR THE FRIEND.

"We feel an ardent desire, that in all our proceedings tending to this end, our conduct towards all our brethren may, on every occasion, be marked with love and forbearance."—Green street Address, 4th mo. 21st, 1827.

In the course of the examination which we have instituted into some of the conduct publicly exhibited by the followers of Elias Hicks, in violently taking possession of the meeting houses of Friends, to the exclusion of the rightful owners, we have had occasion to state many undeniable facts, which show a striking inconsistency, and even contradiction, between their professions and their practice. Unpleasant and painful as this department of our labours has been, we are convinced that good has arisen from it; inasmuch as these exposures have prevented some persons, at least, from being imposed upon by the specious declarations of love and forbearance, which have been so lavishly made by the new sect, both orally and in writing. We are aware, that many of

the transactions, which we have recorded, are disgraceful in their character, and exhibit instances of oppression and abuse, which we could scarcely believe even the violence of party spirit could have sanctioned.

To give publicity to these has been by no means pleasant to our feelings; inclination would have prompted us, for the sake of those with whom we have lived in the interchange of many kindnesses, entirely to withhold them. But we have a duty to perform; and our apprehensions of its obligations induce us to believe, that we are not at liberty to consult our own pleasure in the case.

We believe that no sect has ever arisen, claiming such high attainments in the Christian virtues, or so great advancement towards perfection, as do the followers of Elias Hicks. Certainly none ever made a more goodly profession, on paper, of meekness, gentleness, and good will; and yet, we regret to be obliged to add, that few have fallen so far short of their pretensions.

It is a favourite maxim amongst the new sect, that "the tree is known by its fruits," and in order to enable our distant brethren to judge of the professions of the new sect, by their own criterion, it is necessary they should be told what the fruits are; for without this, the maxim, excellent as it is, would be useless.

The facts which we have stated are such as no sophistry can elude, no professions disguise, no palliation can justify; and, after plainly narrating them, we leave our friends to judge how far they ought to be influenced by the persuasions of those who are calling upon them to desert the doctrines and the discipline, under which the Society of Friends has so long peacefully existed, and to join a new association, whose members either actively, or passively, sanction the acts to which we allude. As regards the general accuracy of the accounts we have given, we think it necessary only to remark, that they may be fully relied upon. They have been drawn up with a scrupulous regard to truth; and so far from exaggerating, we have omitted some well attested occurrences, which would have aggravated the violence and disorder of those disgraceful scenes. Were it necessary, we could refer to numerous persons of the highest respectability, in civil and religious society, who were eye-witnesses of the facts, and who can testify to the truth of our narratives. But they are too notorious to require proof.

In the present essay, we propose to detail some of the circumstances which took place at Green street monthly meeting, held the 26th of the 4th month last; only five days after the adoption of the address, from which the pacific declaration placed at the head of this article is taken; in the very house whence the document was issued, and amongst a part of those persons who, so short a time before, had been engaged in deliberating upon its contents.

At the opening of the monthly meeting, the clerk rose, and stated, in substance, that a number of their members had held a meeting to consider their present situation in relation to Philadelphia quarter; and that he had prepared a minute in conformity with what he understood to be the conclusion then come to. It will be observed, that a caucus meeting had been held to which such of the members only as they chose to call into counsel, were invited, and conclusions were there come to, on subjects affecting the general interests of the whole meeting; minutes were also made of the proceedings of a monthly meeting which had not yet been held.

The clerk proceeded to read the minute prepared before meeting; which declared, after some preliminary observations, that after a time of deliberation thereon, the connection of Green street monthly meeting with Philadelphia quarterly meeting was dissolved. The "time of deliberation," must, of course, have been before meeting, and in the private caucus, where a considerable part of the members were not present. He then read another minute, which had also been prepared in the same irregular manner, appointing a committee to make application to Abington quarter, to receive them into its connection. To these unprecedented acts, contrary both to the spirit and letter of our excellent code of discipline, a number of Friends, who did not approve of the separation,

and who had not been invited to the caucus, strongly objected—declaring that the separatists were exercising a control over the monthly meeting, which no individuals had a right to do; that in this disorderly mode of procedure, a few individuals with the clerk, might form certain conclusions out of doors, arrange their plan of action, and then come into meeting, and force their measures through, and record them as the conclusions of the meeting. It was obvious, too, that the monthly meeting had no power to withdraw from its quarterly meeting, without the consent of the latter; or by the judgment of a superior meeting; that the monthly meeting could not be the judge of the conduct of the quarter, for this would be making the monthly meeting superior to the quarterly meeting, whereas the discipline declares expressly, that it shall be subordinate and accountable: and if the monthly meeting believed itself aggrieved, it had its regular mode of redress, by an appeal to the yearly meeting. But all the objections adduced were disregarded; one of the followers of Elias Hicks said, “he hoped no notice would be taken of what those friends said, who were opposed to the minutes;” and another, who was in the station of an overseer, severely reprimanded one of the members, merely because he attempted to show the consequences which would result from the awkward situation in which they had placed themselves, by these unconstitutional acts.

Through the course of the meeting, they conducted themselves with much indecorum, and manifested a degree of excitement incompatible with the spirit of the gospel, and the solemnity of the occasion.

One of their ministers congratulated them upon their independence; which he hoped they would ever maintain, while he made unfounded and uncharitable reflections upon those who differed from him in sentiment. We could repeat many of these unsavoury expressions, the faithful record of which is before us; but we forbear.

Those members, whose reasonable and unanswerable objections to the conduct of the party had been thus disregarded, believed it right for them to remain together, after the others had withdrawn, to consider what it would be proper for them to do, in the painful situation, which the extraordinary and unchristian conduct of the majority had placed them. Accordingly, at the close of the meeting, they, together with several other Friends who attended, remained in the meeting house for that purpose.

The followers of E. H. had generally gone out, but in a few minutes they rushed into the house again, in a very rude manner; standing up, some on the benches, and others on the floor, and laughing and talking aloud, in derision of the Friends who were quietly sitting there; and when these attempted to speak, they rudely interrupted them, and in some instances told them they lied. Of this unkind treatment little or no notice was taken, which seemed to increase their passion; some abused Friends by name, and pointed them out, as objects of scorn and ridicule; some ordered Friends to leave the house, and threatened to call in the trustees: and one of them called out, in a loud and angry tone, “I’d take down the names of every one of them, and complain against them for a riot.” Their clamour and confusion increased the longer Friends sat. One of them stepped up into the gallery, to two Friends who were sitting quietly there, and throwing out his arm towards them, exclaimed twice, “Here’s ranterism for you!”

Meanwhile they commenced closing the window shutters and doors, in order to darken the house; in which employment a minister among them was actively engaged. In a few minutes they were all shut up, except one door, which was left open for Friends to go out at, and around this the followers of E. H. assembled in a crowd, some talking with great vehemence, others laughing and deriding Friends; some saying one thing, and some another, so as to create great confusion and uproar.

Friends now rose to withdraw, and as they left the house, the crowd at the door opened a passage for them, saluting almost every one with some epithet of derision or insult, as he passed through their ranks. Even the elderly Friends, overseers and elders, stood by, and participated in, or countenanced, this disgraceful conduct. One of the former accosted

a ministering Friend, by declaring, with great vehemence, “There has got no principle in thee.”

The men’s apartment being cleared, a number of the adherents of E. Hicks rudely entered the women’s room, and seated themselves. A considerable number of women Friends had remained in the house to take such measures as the exigency of the case seemed to require, and they were engaged in transacting their business when the men entered.

As soon as they had got through, the followers of E. H. walked up towards the galleries, where the women were sitting, and in an angry tone charged them with “holding a seditious meeting.” A minister had prepared them for committing these outrages, by remarking, during the previous meeting, that “the women’s meeting was nothing,” “they were of no consequence,” &c. and they now seemed resolved to treat them as if they were of no consequence. One man, a conspicuous character amongst the new sect, accosted a respectable woman by asking her “who she was, where she came from, and what business she had there, and whether she knew that she had been at a seditious meeting,” &c. and others were treated with equal harshness.

While this scene was acting within doors, the minister and another party were actively engaged without. They shut the window shutters with violence, while the clerk was transacting the business, and although three times requested to desist, persisted in closing all but one. The minister threw open the front door, while the clerk was reading, and cried out, to “take notice that there was but one Green street monthly meeting, and that had finished its business and concluded, and that their sitting there was a seditious meeting.”

When the women withdrew from the house several men followed them out, and behaved in a very uncivil manner. These scenes, it will be recollected, were acted within five days after the mild and conciliatory language placed at the head of this article, was adopted; and presents us with the first practical comment upon the professions contained in the address. We leave every reader to draw his own inferences.

THE FRIEND.

SECOND MONTH, 16, 1828.

The rapid increase in the number of our subscribers, has so far exceeded our most sanguine anticipations, that we have, for some time past, found it out of our power to supply a regular file of our papers from the commencement. This result, considering that it is but little more than four months since the issuing of our first number, at which period we had not a single subscriber, must certainly be deemed an extraordinary degree of success; and the more so, as it may be said to be spontaneous; or, in other words, nearly, if not altogether, independent of the usual means resorted to in similar enterprises, the employment of persons to collect subscriptions, the appointment of agents, &c. &c. We do not write thus boastingly, but in gratitude towards our friends for the promptitude of their liberality. Nevertheless, we might reasonably infer, that the general character of the paper is well approved, and that it is rising in reputation. We do not think it would be very wide of the mark, even should it be added, that it is deserving of encouragement, and that, pro-

vided its claims to commendation continue to be sustained, it ought to be an object of interest, throughout our religious society, in this country at least. Nor could it justly subject us to the imputation of vanity, conscious that ours is but a humble part; and that whatever the paper possesses of merit, is principally attributable to the support which it receives from our able coadjutors. A well conducted journal, on a plan congenial with the views and principles of society, even without reference to particular existing circumstances, is, unquestionably a matter of importance, as being capable of exerting a valuable, extensive, and permanent influence. The press has become a permanent powerful engine, in its operation upon society at large; other religious denominations avail themselves of it, in various ways, as a means of diffusing their particular views; publications are multiplied on every hand, on every topic, and of every description; people will read, and it would be difficult to assign any good reason, why our own society should not come in for a share in the advantage, at least so far as may be practicable, in directing the disposition for inquiry and reading into a right channel, and for salutary ends. To the full extent of our moderate abilities, we are disposed as heretofore, to conduct “The Friend” in subservience to this object, and we have the best reason to confide in the unabated co-operation of the band of literary contributors.

But we have another object in announcing the fact above stated, which is, that as, almost invariably, subscribers have evinced a choice to have all the numbers from the commencement, we have reason to infer that this will continue to be the case, for some time at least, with respect to those who may come forward in future; we would therefore request that all such, in transmitting their names, would explicitly state, whether they would wish to have all the numbers from the first or otherwise; it being our intention to re-print the deficient numbers as soon as a competent number to defray the actual expenses are called for. In the mean time, our friends may be informed, that they can yet be supplied with all the numbers from No. 7, inclusive.

Whom call we gay? That honour has been long
The boast of mere pretenders to the name.
The innocent are gay—the lark is gay,
That dries his feathers, saturate with dew,
Beneath the rosy cloud, while yet the beams
Of dayspring overshoot his humble nest.
The peasant too, a witness of his song,
Himself a songster, is as gay as he.
But save me from the gayety of those
Whose headaches nail them to a noon-day bed;
And save me, too, from theirs, whose haggard eyes
Flash desperation, and betray their pangs
For property stripp’d off by cruel chance;
From gayety that fills the bones with pain,
The mouth with blasphemy, the heart with wo.

COWPER.

THE FRIEND.

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FOR THE FRIEND.

JERUSALEM.

In the same work by Chateaubriand, from which was taken the picture of "Modern Greece," inserted in our last number, is to be found the following sombre sketch of Jerusalem, as it existed at the period he visited it (1807.) Its miserable, squalid aspect, and the wretched condition of its inhabitants, (particularly the abject remnant of the favoured nation,) under the dark and iron sway of mahomedan despotism, compared with what it was when "the perfection of beauty, the joy of the whole earth," exhibit an awful memento of retributive justice, and of the unerring truth of prophecy:—

"Because they forsook the Lord God of their fathers which brought them forth out of the land of Egypt, and laid hold on other gods and worshipped them; therefore hath he brought all this upon them."

"We have now in our hands a drawing of the holy city, which, though well executed, is far from giving a faithful representation of its peculiar aspect, and of its commanding position. Jerusalem, seen from Mount Olivet, presents an inclined plane descending from west to east. A lofty wall, fortified with towers and a gothic castle, encloses the whole city, but excludes a part of Mount Sion which it formerly embraced. Towards the west, and in the centre of the city, the houses are numerous and closely built; but in the direction of the east, and along the valley of cedars, large vacancies are observed; among others the area of the mosque which is erected near the ruins of the temple, and the former site of the second palace of Herod.

"The houses of Jerusalem are heavy square masses, built low, without chimneys or windows: flat terraces, and sometimes domes form the roof. Altogether they appear like prisons or sepulchres. The whole city resembles a cemetery in the midst of a desert.

"If you enter, you find nothing to compensate you for the gloom of the exterior. You lose yourselves in narrow, crooked streets, without pavement, and full of abrupt declivities. You tread upon loose stones, and are enveloped in clouds of dust:—pieces of linen spread from the top of one house to another, increase the darkness of this labyrinth;—which is rendered still more dismal and disgusting by covered markets exhaling a most pestilential odour. A few mean shops only serve to indicate the poverty of the inhabitants,—and these are often shut, from an apprehension that the *Cadi* may pass by: not an individual is to be seen in the streets, or at the gates of the city: now and then a peasant is discovered stealing through this twilight, and carefully concealing the fruits of his industry under his clothes, lest he should

be plundered and maltreated by the soldiery: apart, in a corner, you may observe an Arabian butcher killing some animal suspended by the hind feet from a mouldering wall:—from the bloody arms, and the haggard ferocious countenance of the man, you would be led to suppose that he had been engaged, not in the business of his trade, but in the perpetration of murder. The only sound heard in this *deside* city, and that merely at distant intervals, is the galloping of the Arabian horse, of which the rider is a janissary, either bringing the head of a *bedouin* to his master, or setting out to pillage the Fellah.

"In the midst of this extraordinary scene of desolation, your attention is arrested by something still more extraordinary. Among the ruins of Jerusalem there are two distinct and independent classes of people, who find in their religious faith resources which enable them to triumph over this array of horror and misery. You have before you, on one side, a body of Christian monks, whom neither the menaces of death, nor indignities, nor robberies of every description, can drive from the tomb of the Saviour. Their canticles resound night and day about the holy sepulchre. Although plundered in the morning by a Turkish governor, they are still found in the evening at the foot of Mount Calvary, praying on the spot where Jesus Christ suffered for the salvation of man. They welcome a stranger with a serene countenance and a cheerful heart. Without arms or troops, they are still able to protect whole villages against lawless power. Women and children, driven like herds of cattle at the point of the sabre, take refuge in the cloisters of these ascetics. Their charity rescues the trembling victims from the blows of the merciless janissary. In order to ransom their suppliants, they surrender to their pursuers even the common necessities of life;—what is almost indispensable for their own subsistence. Turks, Arabians, Greeks, Christians,—all seek protection from the unarmed and defenceless ministers of the true religion. It is here that we can say with Bossuet, 'that hands uplifted to heaven vanquish more battalions, than those which wield the javelin and the scimitar.'

"While the new Jerusalem is seen 'shining in the midst of the desert,' you may observe between Mount Sion and the temple, another spectacle of almost equal interest. It is that of the remnant of another people, distinct from the rest of the inhabitants:—a people, individually the objects of universal contempt;—who suffer the most wanton outrages without a murmur;—who endure blows and wounds without a sigh;—who, when the sacrifice of their life is demanded, unhesitatingly stretch forth their necks to the sabre. If a member of this community thus cruelly proscribed and abused happens to die, his companion buries him clandestinely during the night, in the valley of Josaphat, within the purlieus of the temple of Solomon. Enter their habitation, and you find them in the most abject, squalid misery; and for the most part occupied in reading a mysterious book to their children, with whom again it becomes a manual for the instruction of the succeeding generation. What these wretched outlaws from the justice and the compassion of the rest of mankind did five thousand years ago, they do still. Six times have they witnessed the destruction of Jerusalem, and are not as yet discouraged: nothing can operate to divert their looks from Sion. We are surprised, no doubt, when we observe the Jews scattered over the face of the earth;—but to experience an astonishment much more lively, we have but to seek them in Jerusalem. The legitimate masters of Judea should be seen as they are in their own land—slaves and strangers; they should be seen awaiting, under the most cruel and oppressive of all despotisms, a king who is to

work their deliverance. Near the temple—of which there does not remain 'one stone upon another,' they still continue to dwell; and with the cross as it were planted upon their heads, and bending them to the earth, still cling to their errors, and labour under the same deplorable infatuation. The Persians, the Greeks, and the Romans have disappeared from the face of the earth; and a small people, whose origin is anterior to that of these mighty nations, still survives amid the ruins of their country, with no alteration of manners, and no mixture of foreign blood. If there be any thing among mankind which bears the stamp of a miracle, it is to be found here most certainly. What can be more marvellous or prodigious, even to the eye of a philosopher, than this approximation at the foot of Mount Calvary of the old and the new Jerusalem,—the one deriving consolation from the aspect of that tomb from which all the miseries of the other appear to spring?

"Next to the state of the Jews there is certainly no species of martyrdom worse than that which is daily experienced by the monks of the holy land. Their situation can only be compared to that of the inhabitants of France during the reign of terror. They labour under a constant apprehension of robbery or death, and enjoy not one moment of security. This will be more intelligible after we have drawn an outline of the government of Jerusalem.

"The holy city is attached to the pachaship of Damascus; and we can find no reason for this but in that system of oppression which the Turks pursue, as it were, instinctively. It is separated from Damascus by mountains; and the intercourse between them is still further impeded by the Arabs who infest the deserts. Consequently, when the magistrates or governors of Jerusalem act tyrannically, it is almost impossible to transmit a complaint to the pacha. It would have been much more easy and simple to annex Jerusalem to the government of Acre, which is in the neighbourhood. The Latin fathers and the Franks could then claim protection from the consuls who reside in the ports of Syria;—the Greeks and the Turks might make themselves heard. But this is exactly what their rulers wish to preclude: they want no impertinent murmurers: it is their object to have dumb slaves.

"Jerusalem is, therefore, consigned over to a governor, who is almost entirely independent. He can commit, with impunity, the most enormous excesses, and has only to adjust his accounts with the pacha afterwards. Every magistrate in Turkey has a right to delegate his entire authority to a surrogate, and that authority, as is well known, extends over property and life. For a few purses of gold, a janissary can become an aga, and such an aga may, when he thinks fit, either deprive you of life, or exact a ransom for it. These executioners are thus multiplied in every village of Judea. The only thing heard in that country—the only species of justice administered, is this—'Let him pay ten,—twenty,—thirty purses; give him five hundred strokes of the bastinado;—cut off his head.' One outrage never fails to produce another still greater. If a peasant be robbed, it becomes necessary to plunder his neighbour: for in order to escape the political justice of the pacha, the robber must obtain the means of paying for the first by the commission of a second crime. The pacha, when he condescends to visit his district, instead of remedying and avenging the wrongs of the inhabitants, is himself, in fact, their most terrible scourge. His arrival at Jerusalem is dreaded more than the incursion of the most ferocious enemy: the shops are shut;—the tenants of the mansion hide themselves in the subterraneous passages of the city: some stretch themselves on their pallets and feign death;

others fly to the mountains. As we were at Jerusalem at the time of the pacha's arrival, we can attest the truth of this statement. The individual whom we saw, was, like most of the muselmens of this quarter, a slave to the most sordid avarice. In his quality of chief of the caravan of Mecca, he thought himself authorized to multiply his exactions, and there was no expedient of rapine which he did not practise under pretext of collecting means for the protection of the pilgrims. One of his most usual devices was that of fixing a very low *maximum* for the price of provisions. With this the populace was delighted,—but the tradesmen shut their shops. The consequence was—a scarcity: the pacha then made a secret compromise with the shopkeepers,—for a certain number of *purses*, he gave them permission to sell at any rate they pleased. They naturally sought to indemnify themselves for the sums they had paid to him, by putting a most extravagant price upon their commodities, and thus the populace, perishing a second time with hunger, was compelled to sacrifice almost every article of clothing in order to procure food. We saw him practise at Jerusalem a still more ingenious scheme of vexation. He sent his cavalry to pillage some Arabian farmers on the other side of the Jordan. These good folks who had paid the *miri* or tax, and who did not think that they were in a state of war, were surprised in the midst of their tents and flocks, and robbed of about two thousand five hundred goats and sheep;—an hundred calves; a thousand asses, and six mares of the best breed. The camels alone escaped. A Shiek called them from a distance, and drew them into the mountains, where their milk constituted the sole resource of their unfortunate owners.

"An European would not readily imagine what the pacha did with this booty. He affixed to each of these animals a price of about treble its value. He then sent the whole of them so estimated to the butchers, to various individuals of Jerusalem, and to the chiefs of the adjacent villages. The alternative for the persons thus favoured, was to pay—or to suffer death. We confess that if we had not been ourselves eye witnesses of this accumulation of iniquity, we would not have believed it possible.

"The pacha retires at length—after having completely drained Jerusalem. But in order to avoid paying the guards, and under the pretence of providing an escort for the caravan, he generally takes with him all the troops to be found. The governor is then left with a handful of assistants who are insufficient for the purposes of the domestic police of the city, and altogether unequal to the task of preserving order throughout the country. The year preceding our visit, he was obliged to conceal himself in his house, in order to elude the search of a band of robbers who had leaped over the walls, and attempted to plunder the city.

"After the departure of the pacha, another evil, the consequence of his oppressions, usually displays itself. The oppressed villages rise in arms, and make war upon each other for the purpose of gratifying hereditary feuds. All communication is then cut off. Agriculture languishes in every direction. The peasant, during the night, lays waste the vineyard, and destroys the olive of his enemy. The pacha returns the following year, and exacts the same tribute from a diminished population. There must be then an aggravation of tyranny: and whole settlements are exterminated, in order to satisfy his thirst of rapine and of blood. The scene of desolation widens by degrees: the only objects which remain for the eye are houses, at distant intervals, crumbling to ruins, and near them burial places constantly augmenting in size. Every year a hut perishes—a family disappears; and, at length, nothing but the cemetery remains to point out the spot upon which the village once stood."

(To be continued.)

Frugality is good, if liberality be joined with it. The first, is leaving off superfluous expenses; the last, bestowing them to the benefit of others that need. The first without the last, begins covetousness; the last without the first, begins prodigality; both together make an excellent temper.

Penn's Fruits of Solitude.

FOR THE FRIEND.

ALBANY AND CAFFER-I-AND.

(Continued from page 139.)

"We kept along shore, and, in a little nook where a stream of water ran down, to our great joy, a hippopotamus suddenly lifted up its head close to us, and soon after a young one, and then a still younger. We lay upon our oars enjoying the sight for near half an hour; they cannot remain long under water, or rather did not then: we were near enough to distinguish every part of their heads; they have the power of closing their nostrils, and when they come up for air, they make a hissing noise in distending them, and shake their ears. As this element does not furnish the animal with food of any kind, there seems no apparent cause for its going into the water but for rest, and refreshment. When this family party had retired, we returned to our encampment, where another agreeable evening terminated the day's amusement."

"We resolved the following morning to pay another visit to the Fish river mouth, and on our road saw certain indications of an elephant being in the neighbourhood. A large tree, a euphorbia, at least thirty feet high, had been just torn up by the roots, and lay across the path; we, therefore kept close to the banks of the river, and avoided as much as possible the bush. The elephant crosses the deepest rivers if not too broad; he walks on until out of his depth, then plunges, and with his hind feet strikes the bottom and springs forward, then plunges again, until he gets across."

"One of our party had just returned from a visit to a friend residing between the Bushman and Sunday rivers, and he gave me a very interesting detail of his excursion. The day he arrived there, one of the Hottentots belonging to the farm had killed, single handed, two elephants and a buffalo. The following morning two Hottentot women called, and begged permission to accompany their husbands in the wagon to bring home the flesh of the buffalo: this suggested to the gentlemen the idea of going also, and they set off, walking unarmed, by the side of the wagon. When they got to the bush the wagoner gave notice that he would tie up the oxen, and then go in and cut away a path to draw the animal out."

"All the party went into the bush, the Hottentots first with their large guns, then their wives, and the gentlemen following. The first Hottentot frequently spoke to his companions in a low voice, and was heard to say 'look, look;' on inquiring the cause, he pointed out to them the fresh track of an elephant. The bush became thicker, and the sun had no power to shine through the thick foliage; they passed the spot which the Hottentot marked out as the place where he had wounded the first elephant, and soon afterwards they saw the dead buffalo. The party went on resolving to see the dead elephant, and winding along through the bush till they came to a sand-hill, the Hottentots pointed out one of the carcasses at a distance, lying on another sand hill, but on looking at it for a second, it appeared to move, and the Hottentot discovered that it was a young calf by the side of the cow. The whole party immediately went on, and when within musket shot, they found that there were two calves lying by their dead mother—a piteous and interesting sight! The young ones rose, and some dogs that the Hottentots had incautiously taken into the bush, barked violently. At this moment the bushes moved, and the stupendous father stalked in; he looked around him quietly and even sorrowfully, and after viewing the party for a second, he walked on, and was soon hid behind some trees."

"The situation they had placed themselves in had now become extremely critical; the bush was continuous for miles in extent, and where to fly in case of an attack was very difficult to determine. They were all warned not to run against the wind; and the direction of the house was pointed out as well as circumstances would allow; but while they were debating the matter, the dogs ran in among the young elephants; they set up a deafening yell, and made directly towards the party, some of whom lay down by the path, with the hope of seizing the smallest calf, but they were glad to make their escape, as

they discovered it to be larger than they expected. The bull elephant, called back by the cry of his young, again appeared, but totally different in aspect and even in form. His walk was quicker, his eye fierce, his trunk elevated, and his head appeared three times the size. My friend called to the Hottentot to look; and he immediately replied in broken English, 'Yes, mynheer, dat side elephant will make mens dead!' The alarm was extreme; but while the animal stood hesitating, the cry of the young sounded from a distant quarter, and the enraged father took the shortest cut towards them, crushing the branches as he stalked along, and the party thus most providentially escaped. They went up to the dead elephant, merely to examine it; for the Hottentots leave the tusks till the flesh becomes softened, as it would take too much time to separate them. The other elephant also proved to be a female. She had been fatally wounded by the first shot, and had fallen against a tree, which supported her almost as erect as if alive. The Hottentots are wonderfully bold marksmen: they steal along naked, and never fire till they almost touch the animal, as they pride themselves upon knowing the vulnerable parts. They finally reached the buffalo, cut down some intervening bush, took the oxen in, and dragged it out."

In a subsequent part of the work is the following narrative. "A party having pursued and fired several times at an enormous male elephant, the animal became enraged with the wounds inflicted on him, and made a furious attack. He fixed his eye on a poor fellow who stood at a little distance, whilst the rest of the party ran up a hill. The elephant, unable to pursue that track, chased the unfortunate man, and, in making a short turn round the bush, broke his own leg. This accident, however, did not stop his pursuit. Instead of running, the elephant now made enormous strides. The party on the hill saw the utter impossibility of the man's escape. His utmost speed seemed as nothing compared with the enemy's gigantic movements. In a few seconds he overtook the object of his pursuit, twisted him in his trunk, and trampled him to death! then raising the body from the ground threw it into a tree. The elephant now returned towards the bush, apparently suffering much from the wounds he had received. The female came out to meet him, and endeavoured, by placing her shoulder under him, to enable him to walk off. Another shot, however, brought him down, and his mate left him. One of the party then fired at her, but only with small shot, which made no impression. It had the effect, however, of increasing her rage, and she pursued the officer who fired. He fled, believing death inevitable, and fell at the moment the elephant reached him. As he lay flat on the ground the animal did not use her trunk, but darted at him with her tusk, (fortunately she had but one,) she missed her aim, and tore up the ground within an inch of his shoulder. At the instant she was about to trample on him, an intrepid young highlander advanced within a few paces, fired, and mortally wounded the elephant, who quitted her prey, rushed into the bushes, and died. The stupendous male elephant measured eighteen feet in height."

"The very hairs of your head are all numbered."
Matt. x. 30.

The insect that with puny wing
Just shoots along one summer ray;
The flow'et, which the breath of spring
Wakes into life for half a day;
The smallest note, the slenderest hair—
All feel our common Father's care.

Even from the glories of his throne
He bends, to view this wandering ball;
Sees all, as if that all were one;
Loves one, as if that one were all;
Rolls the swift planets in their spheres,
And counts the sinner's lonely tears.

CUSHINGHAM.

FOR THE FRIEND.

The effect of genuine religion, is to produce in the heart, an enlarged, comprehensive, yet discriminating charity; while it is not blind to the blemishes and imperfections, it is prompt to perceive, and ever disposed duly to estimate, what is good or excellent under every diversity of form and profession. And notwithstanding the many excrescences with which christianity, at different periods, has been encumbered, it perhaps may be said, that under all its modifications, its benign and renovating spirit has not failed to diffuse itself, to infix its divine impress, and to leave indelible traces of its influence upon the habits, the institutions, and the dispositions of men. Though it be said, "the light shineth in darkness, and the darkness comprehended it not," may we not nevertheless conclude, that all were not equally enveloped in the darkness, even in times of the greatest declension, and that in spite of the tares of the enemy—the weeds of superstition—the briars and thorns of scholastic divinity, there were yet some spots, wherein the 'good seed' could take root, spring up and endure? Among many other circumstances which might be deduced from history, to confirm the propriety of these reflections, is the following interesting account of a most singular fraternity, which having its origin in the midst of monkish blindness, has continued from century to century to dispense its benefactions.

From the New Monthly Magazine.

THE BROTHERHOOD OF MERCY.

Two or three days after my arrival in Pisa, I was talking in the street with an Italian gentleman, when about thirty fellows came round the corner, walking two and two, not soberly as pious folks move in procession, but with stout manly strides, and wearing a very uncouth disguise. They were clothed in black sackcloth from top to toe, girded round the waist; and the hood not only came over the head, but fell before the face down to the breast, with two small peep-holes for the eyes. Each carried a rosary in his hand, and each at his shoulders bore a black broad-brimmed hat. To my inquiries of who they were, my companion answered, "*La Misericordia*." Whether, owing to the word *misericordia*, or to their sackcloth and rosaries, or both, or what I know not, but without further question I set them down in my mind as penitents on their way to some sort of devotion; and very sorry I was they could not be agitated at their own consciences without wearing so frightful an appearance.

It happened within a week that a house under repair, on the Lung-Arno, fell down, with the exception of the front wall, on the workmen, who had incautiously disturbed the foundation. I was on the opposite side of the river, ignorant of what had occasioned the noise and the dense cloud of dust, till the wind slowly wafted it away, and the mischief was clear before me. Four were buried in the ruins, and a fifth clung to the wall, with his feet upon the window-sill at the second story, whither he had leaped from the room at the moment of the crash. As soon as the panic would allow any one to act, a long ladder, lying before the house, was raised, and the poor fellow slowly moved from his dangerous situation. As he reached the ground in safety, a loud bell in the city tolled once, then stopped, and tolled again, and I heard the crowd about me say, "Hark! there is the bell of the *Misericordia*! they will soon be here!" Those in the neighbourhood brought ladders of various sizes, and spades, and pick-axes, to be in readiness. Presently across the bridge came those black penitents, as I had imagined them, hastening almost at a run, and bearing a litter on their shoulders. The crowd made way for them, and they climbed into the ruins at the back of the

house, with the spades and pick-axes. From the moment they came, not a word was spoken; all was hushed, even the sorrowful cries of the relations, waiting for the event. In a short while the Brothers brought out one of the sufferers, insensible and grievously bruised; they placed him in the litter, and bore him to the hospital. By that time a party of soldiers arrived, who kept the crowd back from the front wall, lest that also should fall; while the Brothers, regardless of the danger, still worked on, and indefatigably. I saw three of the buried workmen brought from the ruin and carried to the hospital; the fourth was killed, and they bore away his body on a bier.

After having witnessed this dauntless and persevering conduct on the part of the Brotherhood of Mercy, I was continually making inquiries about them. I was told it was a very ancient institution, first established in Florence; that the Brothers were very numerous in all the Tuscan cities, and that their duty was to be always ready to succour any person in distress. "Are they priests?" "No; only a certain number of priests are permitted to join them." "Then it is not a religious establishment?" "Not at all; and their charity is so general, that they would render the same assistance to you, a foreigner and a heretic, as to one of their Catholic citizens. They never inquire into creeds; it is enough that a fellow being stands in need of their exertions."

The next time their bell tolled, I hurried from my lodgings to attend them on their errand. They walked very fast, and not a word was spoken. At a sign from their chief, the litter from time to time was changed to different shoulders. I followed them to the further end of the city, on the south side of the Arno; and they stopped before a little chapel, where a poor old woman lay on the steps with her leg broken. The litter, a covered one, was placed on the ground by her side; then, without a word, but with the utmost attention and gentleness, they placed her within it, and immediately it was raised again on their shoulders. One of the Brothers asked her some questions in a whisper, and she replied that she felt no pain, but was very faint; upon which the covering of the litter was pulled higher, and as they bore her to the hospital, they stopped two or three times at the turnings of the streets, in order to dispose the covering so as to afford her as much air as possible, and at the same time to shelter her from the sun. Such quiet and unaffected benevolence, such a tender regard for the ease and comfort of this poor woman, showed the Brothers to me in another light, and I was rejoiced to see that their kindness was equal to their heroism. They no longer appeared to me so uncouth; and, as I continued to walk near them, it struck me there was a very benignant expression in a pair of eyes seen through their sackcloth masks. I also observed, below their habits, that two of them wore black silk stockings. This rather surprised me; but I learnt that all ranks of persons are enrolled in the *Misericordia*—tradesmen, gentlemen, nobles, and the Grand Duke himself.

Not to detain the reader by particularizing a variety of circumstances under which, both in Pisa and Florence, I have watched the prompt attendance of the Brothers, I proceed to give you a short historical account of the institution. "This has been done, and in the highest terms of praise, by the late Professor Pictet, in the "*Bibliothèque Universale*" for 1822; and it appears he was the first traveller who considered them worthy of such notice. Upon reference to several Italian works, especially to that of Placido Landini, I am sorry to observe many inaccuracies in the professor's account. I shall therefore follow those writers who have derived their information directly from the archives of the establishment; adding to them what I have learnt through the kindness of several gentlemen, "*Capi di Guardia*" to the company.

Those who contend we excel our forefathers in humanity and charity, will be surprised to hear that the *Campagna della Misericordia*, the most conspicuous, even in the present day, for those virtues, has existed for nearly six hundred years within the walls of Florence. It was established in 1240; and its origin was extremely curious. At that period of the Re-

public, when the citizens were acquiring immense profits from the manufacture of woollen cloth, the city-porters were numerous, and usually took their stand round the church of the Baptistery, near the Cathedral. In fact, for the most part, they lived there; and during the intervals of work, they ate their meals and drank their wine, or played at various games, either on the Piazza, or in the sheds erected for their accommodation. One among them, Piero di Luca Booria, an old and devout man, was highly scandalized at the cursing and swearing of his companions. Therefore, as their elder, he proposed that he who should hereafter take God's or the Virgin's name in vain, should be mulcted to the amount of a *crazia* (three farthings;) and that the said *crazia* should be dropped through a small hole into a certain box, so that an end might be put to such a vain and sinful conversation. To this the porters agreed, and the difficulty of conquering a bad habit caused the box to be well nigh filled. Piero then reminded them that, for the benefit of their souls, the contents of the box ought to be employed in acts of charity, and made the following proposal: "Let us," said he, "purchase with part of this money six litters, to serve for the six divisions of the city, and let us in turns attend with them. Thus we shall be in readiness to carry to their houses, or to the hospital, all those who may be taken with sudden illness, or who fall from a scaffolding or otherwise be grievously injured in our streets, and stand in need of their fellow creatures' assistance; and we will also carry to the churches the bodies of such as may fall down dead, or be slain, or be drowned; and let us agree that for each several journey of this sort, the porters shall receive a *giulio* (sixpence) from the box." This not only met with approbation, but each individual took an oath to observe it. Their labours began, and they pursued them with so much diligence and charity (says their chronicler) that every man in the city greatly applauded these porters, sometimes offering them three *giuli*, as a present, for a single journey; but this the old man, Piero, would not allow, bidding them perform their duty cheerfully and without bribe, and to wait for their farther reward in eternity.

[To be concluded in our next.]

FOR THE FRIEND.

I have always thought the Eulogium on Rum one of the happiest effusions of its gifted author. The following *jeu d'esprit*, which is taken from the New York Enquirer, has brought the eulogium so forcibly to my mind, that I thought they would make together a sprightly and not uninteresting article for the Friend. To take up and pursue the very pleasant allegory of the New York paper, I may add that I entirely dissent from the respectful notice he takes of "*Monsieur Brandy*," for I have often looked at "his ruddy and high coloured cheeks," and confess myself unable to see any beauty in their *mahogany* tint. As to his smartness and piquancy, I see nothing like them about him. His eyes are blood shot and fiery—without any of the clear sparklings of intellect. He is essentially a low fellow—addicted to tobacco and swearing, and like all the fraternity, a notorious gambler.

There is another gentleman, of the same trade, one *Cordial*, of more insinuating address than any of the others—a smooth faced and perfumed dandy, whose great ambition is to be admitted at the morning calls and evening parties of the fair sex. So winning are his ways, that if once he gains entrance he is very apt to become a constant visitor, and even to win access to the nursery and the dressing room. *Brandy* and *Whiskey* are bosom friends of this *Cordial*, who take every

opportunity to introduce them to his acquaintance, and is always ready, and seldom fails to give place to them in the end. I have known him to dress himself up as a physician, and pretend to be knowing in diseases of the stomach; such as dyspepsia and colic, when he could gain admittance into a family in no other way. To tell the truth, he generally succeeds in his first attempts in relieving pain, but then in all the cases I have examined, he has saddled himself on the family at a heavy expense to them, so that they have found the physician a greater evil than the distemper. I have more fear of this fellow, *Cordial*, than of any other of this gang of swindlers, and for this reason, that he makes it his business to please and cajole the ladies, and is admitted into society where neither of his accomplices dare show their faces.

It is mortifying to be obliged to expose one's professional brethren, and to proclaim to the world their foibles and want of principle; but I should leave my readers imperfectly acquainted with the danger they are in, if I did not also caution them against *Dr. Opium*. This celebrated physician, it is well known, is a grave and learned Turk; and while he keeps to the proper business of his profession, has always been eminently useful to the world. How he first became acquainted with *Whiskey* and *Brandy* I have never heard, but as the latter have been outlawed in Turkey for their many crimes, I presume they first met in France or Ireland. Notwithstanding his high reputation, these fellows have gained such influence over him, that he has actually introduced them to his patients as their best friends. I have known him to continue his visits in a family, on the footing of a private and confidential friend, long after he has cured the patient; and however degrading and mortifying it is to acknowledge, that so learned a man can be a thorough scoundrel, it is notorious, that this intimacy has always ended in introducing *Brandy* and *Whiskey* upon the same intimate terms as himself. The only safe course that can be pursued with him, is to pay him his fee, and turn him out of doors the moment he has cured the patient.

A WATER DRINKER.

⚠ *Caution.*—A southern paper admonishes the public to be on their guard against two suspicious persons named *Brandy* and *Whiskey*, who are now prowling about the country maltreating and destroying a great number of people. It is said that they mean to reside for some time in this city. They have been pointed out to us in company with a third ruffian who calls himself *Rum*. *Whiskey* is a foreigner. He has lived several years in Scotland, and is well known in Ireland, where he passed himself off under the assumed names of *Farintosh* and *Potyeen*. Since his emigration to this country, he resided a long while at *Monongahela*. He is now a regularly naturalized citizen, and may be met with at all hours of the day or night in the hotels and streets of New York. He is a mean looking, yellow-faced fellow, who generally mixes himself up with persons of very opposite characters. We have seen him arm-and-arm with Messrs. *Sugar* and *Lemon*. When so supported he always gets into hot water, and is very quarrelsome. All three of them go into the streets punching every body they meet, staggering some and knocking down others. No better evidence can be given of the effects of "evil communication" than this, for *Sugar* and *Lemon*, when out of *Whiskey's* influence, are very respectable and harmless people.

Sugar is particularly sweet tempered, but when *Whiskey* gets hold of him all his sweetness melts away. The habits of *Whiskey* are all low, and though some of them keep up a secret intercourse with him, yet he is not publicly recognised by the members of "Good Society." *Monsieur Brandy*, on the other hand, is more genteel, and may occasionally be encountered at the tables of persons of condition. He sat opposite to us yesterday, and behaved very becomingly, probably because the company took scarcely any notice of him. His complexion is ruddy and high coloured, and his general manner spirited and agreeable. In matters of taste he is remarkable for smartness and piquancy. *Brandy* is a Frenchman by birth, and belongs to the ancient family of *De Cognac*. It is to be lamented that a person with such gentlemanly capacities should ever mingle with people of such bad odour as *Whiskey* and *Rum*. This *Rum* is a decided ruffian. His very looks condemn him. His face is of a dark sallow hue, and from the unpleasant effluvia which proceed from him, we suspect he is sadly unclean in his habits, and has an antipathy to water, and yet he is a monstrous coxcomb, and is always admiring his own appearance in a glass. Fortunately he seldom intrudes into the company of *gens comme il faut*. He delights to linger about pot-houses and ship-yards, and to blow it out with daily labourers and sailors. It is shrewdly conjectured that he is fond of drink, for he may be generally met with about "grog time." *Rum* is manifestly of West India origin. The principal seat of the family is on the plantations of *Jamaica*, although some of the illegitimate branches have resided for several years in *New England*, where their influence is most unfavourable to the proverbial "steady habits" of the country. The individual who is now in New York, is from the West Indies. He is called by those who know him "Old Jamaica," to distinguish him from his New-England kinsman.

From these descriptions our readers may be able to discover and avoid these suspicious characters. All connexion with them is disreputable, and great injury to health, purse and fame, must attend the slightest intimacy. *N. Y. Enquirer.*

EULOGIUM ON RUM.

Arise! ye pimpled tippling race, arise!
From every town and village tavern come!
Show your red noses, and o'erflowing eyes,
And help your poet chaunt the praise of *Rum*.
The cordial drop, the morning dram I sing,
The mid-day toddy and the evening sling.

Hail, mighty *Rum*! and by this general name
I call each species—whiskey, gin or brandy:
(The kinds are various—but the effect the same;
And so I choose a name that's short and handy;
For, reader, know, it takes a deal of time,
To make a crooked word lie smooth in rhyme.)

Hail, mighty *Rum*! thy song inspiring merit
Is known to many a bard in these our days:
Apollo's drink they find, is void of spirit—
Mere chicken broth—insipid as their lays;
And pleas'd they'd give a riv'let—aye, a sea
Of tuneful water for one quart of thee!

Hail, mighty *Rum*! how wondrous is thy power!
Unwarmed by thee how would our spirits fail,
When dark December comes, with aspect sour,
And sharp as razor, blows the northern gale!
And yet thou'rt grateful in that sultry day,
When raging *Sirius* darts his fervid ray.

Hail, mighty *Rum*! to thee the wretched fly;
And find a sweet oblivion of their woes;
Lock'd in thy arms as in the grave, they lie—
Forget their kindred—and forgive their foes—
And Lethe's stream, (so much extoll'd by some
In ancient times,) I shrewdly guess, was *Rum*.

Hail, mighty *Rum*! what can thy power withstand—
E'en lordly reason flies thy dreadful face!
And health, and joy, and all the lovely band
Of social virtues, shun thy dwelling place;
(For in whatever breast it rears its throne,
Like Turkish monarchs, *Rum* must rule alone.)

When our bold fathers cross'd th' Atlantic wave
And here arriv'd—a weak defenceless band,
Pray, what became of all the tribes so brave—
The savage owners of this happy land?
Were they sent headlong to the realms below
By doom of battle? friend, I answer, no.

Our fathers were too wise to think of war;
They knew the woodlands were not quickly past;
They might have met with many an ugly scar—
Lost many a foretop—and been beat at last.
But *Rum*, assisted by his son *Disease*,
Perform'd the business with surprising ease.

And would our western brethren be less proud, or
In other words, throw by the gun and drum—
For ducks and squirls save their lead and powder—
And send the tawny rogues some pipes of *Rum*—
I dare predict they all would gladly suck it;
And ev'ry mother's son soon kick the bucket.

But lo! the ingratitude of Adam's race!
Tho' all these clever things to *Rum* we owe,
Gallons of ink are squirted in his face;
And his bruise'd back is bang'd with many a blow.
Some hounds of note have rung his fun'ral knell,
And ev'ry puppy joins the gen'ral yell.

So have I seen, (the simile is fine,
And wonderfully pat, tho' rather old,)
When rising *Phæbus* shot his ray benign,
A flock of sheep come skipping from the fold;
Some restless sheep cries *baa*; and all the throng,
Ewes, rams, lambs, wethers, bellowing pour along.

But fear not, *Rum*! tho' fiercely they assail,
And none but I, thy bard, thy cause defend,
Think not thy foes, tho' num'rous, shall prevail,
Thy power diminish, or thy being end.
Tho' spurn'd from table and the public eye,
In the snug closet, safely shalt thou lie.

And oft when *Sol's* proud chariot quits the sky,
And humbler *Cynthia* mounts her one horse chair,
To that snug closet shall thy vot'ry fly,
And wrapt in darkness keep his orgies there—
Lift the full bottle, joyous to his head,
Then, great as *Cæsar*, reel sublime to bed.

Disappointments and Resignation.—Disappointments, that come not by our own folly, they are the trials or correction of heaven; and it is our own fault if they prove not our advantage. To repine at them does not mend the matter; it is only to grumble at our Creator. But to see the hand of God in them, with a humble submission to his will, is the way to turn water into wine, and he engage the greatest love and mercy on our side. We must needs disorder ourselves, if we only look at our losses. But if we consider how little we deserve what is left, our passion will cool, and our murmurs will turn into thankfulness. If our hairs fall not to the ground, less do we, or our substance, without God's providence. Nor can we fall below the arms of God, how low soever it be we fall; for though our Saviour's passion is over, his compassion is not; that never fails his humble, sincere disciples; in him they find more than all that they lose in the world.—*Penn's Fruits of Solitude.*

When I behold a fashionable table set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes. Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon every thing that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom can escape him. *Addison.*

The reflections on a day well spent, furnishes us with joys more pleasing than ten thousands triumphs. *Thomas a Kempis.*

ELISHA BATES AND THE BEREAN.

(Continued from page 133.)

And as the Sandy Foundation Shaken was frequently referred to in ancient times by the enemies, as it is in modern times by the pretended friends of the Society, in proof that they held opinions which they did not, and in consequence of that circumstance was often mentioned in the explanations which Friends gave of their belief, some little notice of that treatise will be proper to be given here.

W. Penn and Geo. Whitehead were engaged in a public dispute with a certain T. Vincent and three others—the principal points of controversy were: "Of God, subsisting in three distinct and separate persons."

The impossibility of God's pardoning sinners [without] a plenary satisfaction.

The justification of impure persons by imputative righteousness.

The debate was conducted with rudeness on the part of Vincent and his coadjutors, and finally broken up without allowing our friends an opportunity to state their principles. W. Penn appealed to the public in print—stated the points in question, and endeavoured to show the inconsistency of his opponent's principles—such was the occasion and character of the Sandy Foundation Shaken.

It was at once understood by his enemies as a denial of the divinity of Christ, and W. Penn was consequently committed to prison. But as this was not his intention, he did not choose to lie under the imputation, and accordingly wrote a piece which he called "Innocency with her open Face, presented by way of apology for the book entitled the Sandy Foundation Shaken." On the publication of this "Apology," he was released from prison, but his open enemies ceased not to refer to the Sandy Foundation in proof of his holding the very same opinions which are now attempted to be fixed on him and his brethren, by "professed admirers of their lives and principles."

William Penn, in the very treatise thus misrepresented, in ancient and in modern times, expresses himself in the following terms: "Mistake me not, we never have denied a Father, Word, and Spirit, which are one, but men's inventions." *Select Works*, p. 21.

But Wm. Penn not only declared, twenty years after this, what he and his friends ever believed and constantly maintained, but in the intermediate time gave a number of Testimonies, not less pointed than that which the Berean would represent as the most obscure and incautious he has seen among Friend's writings.

In 1692, the Editors of the Athenian Mercury, a periodical paper, made an attack on the Society of Friends, and exhibited many false charges against them, in relation to their religious principles. Among others of this description, they charged them with denying the Trinity: and brought in proof, a quotation from Penn's Sandy Foundation, saying, "For the scripture no where calls God the Holy Three of Israel, but Holy One of Israel;" though in the edition I have of Penn's works, I do not find the passage exactly in those words. To this charge of the Mercury, William Penn replies, "But you should in justice have added, of persons, with all the school niceties and distinctions that belong to that sort of explication and scripture, for to that only it is your first proof refers, viz. [the passage from the Sandy Foundation] and adds, 'three persons are not to be found in the Bible.'" "Your proof," continues he, "from 1 John v. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," will not support your charge, because it contains not the matter controverted in it, viz. Three Persons, for that is the point in controversy. Let it suffice, if you please, that we believe the scripture, though we reject *that* interpretation; and that we own *three witnesses*, and that those *three* are one, without allowing the intricacy and confusion of the schools." *Select Works*, p. 672.

In his Key, he has a section headed, "Of the *word three*, or *Scripture trinity*," which states a "per-
version," "The Quakers deny the *trinity*." To

which he replies: "Nothing less: they believe in the Holy Three, or Trinity of Father, Word, and Spirit, according to Scripture. And that these three are truly and properly one; of one *nature*, as well as *will*. But they are very tender of quitting Scripture terms and phrases, for *schoolmen's*; such as *distinct and separate persons and subsistences*, &c. are; from whence people are apt to entertain gross ideas and notions of the Father, Son, and Holy Ghost." P. 682. Then six years after this was written the article extracted in the pamphlet, which gave the Berean so much uneasiness. But had he read the foregoing, he possibly might not have considered the other so "incautious and obscure."

Geo. Whitehead, who was engaged with W. Penn in the dispute with T. Vincent and others, also gave his testimony on the subject before us. W. Maddox, one of Vincent's coadjutors, made the following objection against Penn and Whitehead: "You, by refusing to call them three divine Hees, have made it manifest that your quarrel is not with the word 'person,' as some then apprehend; but with the doctrine or fundamental truth expressed by the three persons, viz. the modal distinction, and essential union of oneness of the Father, Son, and Holy Ghost." To which Geo. Whitehead replies: "It was evident to many, that we found fault with your miscalling and misrepresenting the Father, the Word, and Spirit, and never in the least opposed, nor questioned there being Three such as mentioned in the Scripture, to wit, The Father, Son, and Holy Ghost; but there openly confessed to the fundamental truth of them in Scripture terms." See *Divinity of Christ*, &c. by Geo. Whitehead, p. 23.

In reply to the charge of Arianism and Socinianism, Geo. Whitehead says:

"We had not our principles from either Arius or Socinus, neither did we ever deny the divinity of Christ, or of his being of the same substance with the Father, as Arius or Socinus and others are accused: so that therein we are very unjustly compared and misrepresented, for which I can say, the Lord forgive these our prejudiced opposers." And after enumerating several other charges which had been made against them, he proceeds: "And now we are *falsely reckoned Socinians, and most injuriously accused with denying the divinity of Christ, the Son of God*, which we are *ever always clear of*; still confessing him, according to the Scriptures, both in his sufferings, dominion, and glory, who is the same yesterday, to-day, and for ever." See *Divinity of Christ*, pages 32, 33, 34, 38, 39, and Bevan's Defence, p. 41.

Richard Claridge, in a treatise, entitled "An Essay on the Doctrine of Christ's Satisfaction," &c. says:

"That which W. Penn refuted [in the Sandy Foundation] was not the doctrine of the Holy Trinity, as it is declared in the Scriptures of truth: but the notion of *three distinct and separate persons*, as the title page plainly shows; or the *trinity of distinct and separate persons in the unity of essence*, p. 12. *The imagined trinity*, p. 16. *For W. P. sincerely owned and doth own the Scripture trinity of Father, Son, and Holy Ghost.*"

Geo. Fox, in a paper which he wrote from Worcester prison, says: "We believe, concerning God, the Father, Son, and Spirit, according to the testimony of the Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs. 1st. That there is one God and Father, of whom are all things. 2dly. That there is one Lord Jesus Christ, by whom all things were made, John 1 and 17, Rom. 2; who was glorified with the Father before the world began, who is God over all, blessed for ever. John 15. That there is one Holy Spirit, the promise of the Father and the Son, and Leader, and Sanctifier, and Comforter of his people. 1 John 5. And we further believe, as the *Holy Scriptures soundly and sufficiently express*, that these Three are one, even the Father, the Word, and the Spirit."

Robert Barclay, in his *Apology Vindicated*, after denying the charge of agreeing with the Socinians, says: "For I freely acknowledge, according to the Scripture, that the Spirit of God proceedeth from the

Father and the Son, and is God." Barclay's Works, London, fol. ed. 1691, page 745.

Geo. Whitehead, in his works, p. 195, says: "The Holy Scripture Trinity, or Three thereby meant, we never questioned, but believed; as also the unity of essence; that they are one substance, one divine infinite Being, and also we question not, but sincerely believe the relative properties of Father, Son, and Holy Ghost, according to Holy Scripture testimony, Matt. 28, 29, and that these Three are One. 1 John 5, 7, 11."

The Act of Toleration passed in 1689, contained a profession of faith, drawn up by Geo. Whitehead, John Vaughton, W. Mead, and John Osgood, on behalf of the Society, which was as follows: "I profess faith in God, the Father, and in Jesus Christ, his Eternal Son, the true God, and in the Holy Spirit, *one God, blessed for ever*; and do acknowledge the Holy Scriptures of the Old and New Testament, to be given by divine inspiration." Gough's Hist. vol. iii. p. 234.

I could greatly enlarge the list of quotations, but I am willing to leave the subject for the present. The reader will perceive that I have not taken a few of the most obscure and incautious expressions which were to be found in the writings of our early Friends—that I have published nothing on the Trinity—nothing of the doctrine of *distinctions*, but what is clearly and fully expressed by almost every writer of eminence in the Society.

I am aware that the views which I have presented of the character of our Lord Jesus Christ, and the interest we have in him, is the great and principal cause of the hostility which has been manifested against me, and thus I may adopt the language, "The reproaches of them that reproached thee are fallen on me"—"for thy sake we are killed all the day long, we are accounted as sheep for the slaughter." But though I regret the existence of this state of things in what is called religious society—though I mourn over the condition of those who are denying the Lord that bought them, yet I am willing to bear my portion of the reproaches and sufferings of the present day. If, with Moses, we esteem the reproaches of Christ, greater riches than the treasures of Egypt, we may also remember, with consolation, the blessings pronounced on those who should be hated, and have their names cast out as evil, for the Son of man's sake.

(To be continued.)

A BRIEF MEMOIR OF SOLOMON UNDERHILL.

(Concluded from page 141.)

During his last illness, which was a complication of diseases, he suffered much, especially from an asthmatic affection, which rendered his breathing laborious and painful, and at times prevented his lying down. Under these afflicting sensations he was ardently concerned that he might be preserved in patience, and in resignation to the Lord's will; remarking, that as he had not been tried with much bodily suffering through life, he feared his patience might not hold out to the end. This concern kept him so steadily on the watch, that he seldom made any complaint, meekly and calmly submitting to every dispensation of an all-wise Providence, however painful. Although his bodily weakness and infirmity was great, yet through divine mercy and understanding remained clear and collected until the close: his mind was preserved in quietude and holy confidence, trusting in the mercy and mediation of our adorable Redeemer, and looking forward to the period of his release from the pains and conflicts of time with a hope full of immortality and eternal life. The hour of death is emphatically styled, "an honest hour"—at this awful season dissimulation vanishes, and the great realities of the world to come force themselves on our view. Such a moment is calculated to try the foundation on which the Christian's hope for eternity rests, and in the instance of this dear friend we have another, added to that innumerable company of faithful witnesses that have laid down their lives in full assurance of salvation through the mediation and atonement of a crucified Saviour, "looking unto Jesus, the author and finisher of their faith."

Throughout the whole course of his illness his con-

fidence in the rectitude of the principles and doctrines he held, remained unshaken, and his mind appeared peaceful and satisfied in the retrospect of his endeavours to withstand the torrent of infidelity. He uttered many weighty and instructive expressions indicating the sweet and heavenly frame of his spirit, and gave much excellent advice to his children and others who attended upon him.

A few weeks previous to his decease, he addressed two of his children nearly as follows: viz.

"My dear children, I expect soon to leave you. I feel as though my time here would not be long, and the prospect is an agreeable one, though I should have been willing to have attended meetings a little longer with my friends, but it does not seem likely that I shall, and I think I may say with David, 'although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure,' and I believe I have witnessed *that*, which will enable me to adopt the language of the apostle; 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God.' I hope, dear children, you will be given up to do the Master's will; he hath done much for you, and is calling for faithfulness at your hands, thou in an especial manner, dear —, seeing thou hast been brought to join our Society, mayest thou stand firm in the truth, and faithfully discharge the duties which devolve upon thee. I have remembered the declaration of the Prophet; 'Strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers.'"

A few days after, he said to his eldest son, "I shall not be here long, and I do not know that I desire it. I feel peace of mind; I think I feel an assurance that enables me to say, 'I know that if my earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens;'" then turning to his daughter, added, "I speak not this boastingly, but for your encouragement."

About the same time he expressed his great desire that his children might be diligent in attending meetings; "and not go there and sit down in an unconcerned manner, but remember for what purpose they assembled, and honestly put the query, 'what lack I yet.'"

16th of 1st month, he said, "In seasons of desertion, which may be compared to the night, we must strive to keep on the watch, that our garments may not be defiled. There have been seasons in which I have felt much stripped and deserted; then I have endeavoured to keep in the patience; but when the dear Master has been pleased again to favour me with his presence, O how comforting! He said to his disciples formerly, 'My peace I leave with you, my peace I give unto you; when this can be enjoyed, it is a balm for every thing.'"

20th. Speaking of the necessity he found for watching against an impatient disposition, he said, "one night, lying on my bed, being much oppressed by my breathing, and feeling little of that support which I have at times been favoured with, I thought my situation a trying one, but was soon led to take a view of the sufferings of our divine Master, when nailed to the cross, and my murmuring thoughts were silenced."

At another time in the night season, (as if in deep thought on this interesting theme,) he exclaimed, "what transcendent goodness! love unfathomable! he left the bosom of his Father, and took upon him the form of sinful man—endured all that they could inflict upon him for *our* sakes—even offered himself upon the cross for *our* sins, that *we*, through Him, might obtain salvation."

One evening, after being laid on the bed, finding himself much exhausted, he said, "I do not feel anxious whether I live to see the light of another day or not. I feel comfortable in mind, my peace is made; the grave will have no victory; it has been renewedly sealed to my understanding, I have heard, as it were, a voice, saying, 'Thy name is written in heaven!'"

24th. He remarked to a friend, that he believed the present difficulties in our society were permitted for our good, that our foundations might be tried—

that it would not hurt those who were firmly established; but that which was built up of wood, hay, or stubble, the fire must consume.

A few days after, to a friend who came to see him, "My dear friend, I am glad to see thee; I believe thou hast many trials in being amongst us; but I have greatly desired thy encouragement, and that thou mayest stand firm through all—for although the enemy may seem to vaunt himself, his power is limited. The state of things here is very trying, but I believe it would have been even worse, but for the faithful labours of divers friends from your land, all speaking the same thing, united as the heart of one man." The friend remarking that the truth was worth suffering for, he replied, "Ay, it is so; I have suffered for it, and am willing to suffer." On taking leave of him, a desire was expressed that he might continue to the end in that comfortable state of mind, which he then enjoyed; he said, I hope it may be so, but I often feel very poor, and desire to have the prayers of the faithful."

4th of 2d month. His youngest son coming in, he said, "I am glad to see thee, my dear son: I desire that my children may dwell in love, and walk in the fear of the Lord; he has been my support through many and deep trials; he hath brought me out of the miry clay, and set my feet upon a rock that was higher than I; and he hath put a new song into my mouth, even praise to his name."

He was frequently engaged in lively exercise on account of the state of our religious Society, and ardently concerned for the promotion of its real welfare. His solicitude for the preservation of a sound and living ministry amongst us was earnest and fervent, and he made some observations respecting it very near his close.

During the last three or four hours of his life, he said much, though frequently interrupted by great difficulty of breathing; he earnestly desired that those present might be given up to serve the Lord faithfully, saying it was a great consolation to him, that this had been his concern when young, and had continued to be his engagement through life, though oftentimes much in the cross to his natural inclination, yet in humble, simple obedience, he had found sweet peace. He remarked that a religious life was far preferable, even if there was no future state, as our evil propensities were thereby brought into subjection, and the mind enjoyed the comfortable feelings of kindness, meekness, and humility.

During the last conflict, he was engaged in reverent supplication, but the first part was not distinctly understood—he proceeded, "and, oh! grant that my patience may hold out to the end—that neither Jew nor Gentile may have any cause to speak evil of the truth on my account." Near the same time he said, "It is through tribulation that we enter into rest—we must fill up that which is behind of the sufferings of Christ, for the body's sake." Thus he continued uttering many sweet and heavenly expressions, until the power of speech had nearly failed, and he could no longer articulate distinctly—yet a harmonious sound proceeded from his dying lips, and a frequent repetition of "the Holy One" was clearly understood, until the accumulation of phlegm entirely obstructed his voice. Soon after which he quietly departed, in great serenity and composure of mind, about 10 o'clock in the evening of the 5th of 2d month, 1827. Aged about 78 years, a minister 54 years.

FOR THE FRIEND.

FRAGMENTS, No. 2.

John Camm and John Audlands. "These two ministers of Christ Jesus came to the city of Bristol in the 5th month, 1654. First they came amongst a seeking people who kept one day in the week in fasting and praying, waiting for and breathing in spirit after the moving and visitation of God and day of redemption. And amongst us they spoke the powerful word of life, in the dread of his name that lives for ever; and we were seized on and smitten even to the heart, and that day and the visitation of it overtook us, which we had longed and waited for; and from darkness to the marvellous light of the Lord we were turned. Some meetings we had before the more general gathering in and about the city, which began

on this wise. On a first day in the morning I went with these two servants of God, about a mile and a half from the city, to a little spring of water, where I often had spent many solitary hours in my tender years, seeking the Lord, where we sat some time and drank of the spring. After some hours of the morning were spent, I saw in them a great travail in spirit. Trembling, J. A. said, "let us be going into the city." So we came to the street called Broadmead, to a house where were several people met together inquiring after these two men of God. J. Audland was under a great exercise of spirit, and said, 'Is there any one that has any interest in a field?' An ancient man said, 'I have a field pretty near.' Notice being given to the people in the house, they came forth, and as we went along, people in the streets went also to the field, called Earlsmead; so that we came a pretty number, were some seats or stools were brought. Dear John Camm began to speak tenderly and in great zeal, directing to the heavenly grace of God, and testifying against sin and iniquity fervently, to which some were attentive. In this season I perceived a great exercise on my dear friend and father in Christ Jesus, J. Audland, who very much trembled. After dear J. C. stood down, he stood up, full of dread and shining brightness on his countenance, lifted up his voice as a trumpet, and said, 'I proclaim spiritual war with the inhabitants of the earth, who are in the fall and separation from God, and prophesy to the four winds of heaven;' and these words dropt amongst the seed; and so went on in the mighty power of God Almighty, opening the way of life. But ah! the seizings of souls and prickings at heart, which attended that season! Some fell on the ground, others crying out under the sense of opening their states, which indeed gave experimental knowledge of what is recorded, Acts ii. 37. Indeed it was a notable day, worthy to be left on record, that our children may read and tell to their children and theirs to another generation, that the worthy noble acts of the arm of God's salvation may be remembered."—C. Marshall's Works.

"John Goodwin, of Escaroggh, in Monmouthshire, lived and maintained his family on a farm of four pounds a year, but at length had purchased and improved it, so that at that time he reckoned it worth six pounds a year. The first journey he travelled in the ministry, which was to visit Friends through Wales, he had then got of clear money above forty shillings in all, and he was free to spend it, if there were occasion, in the Lord's service, knowing that he could give him, or enable him to get more. The first time he began to entertain travelling Friends, most of that meeting being gone to Pennsylvania, he had but one bed, which he left to them, he and his wife taking up their lodging in the stable."—Crouch's Memoirs.

Thomas Chalkley. "When I was in Barbadoes, P. M., who accompanied me from Bridgetown to counsellor Week's, told me, that when I was in the island before, he and I had some discourse concerning the use of the sword; he then (not being of our society) wore a sword, but now had left it off and his business also, which was worth some hundreds a year. I had reminded him of Christ's words, that those who take the sword should perish with the sword. And 'resist not evil; and if any smite thee on one cheek, turn the other also.' Love enemies, do good to them that hate you, pray for them that despitefully use you and persecute you. After I had used these arguments, he asked me, if one came to kill me, would I not kill rather than be killed? I told him no; so far as I new my own heart, I had rather be killed than kill. He said that was strange, and desired to know what reason I could give for it. I told him, that being innocent, if I were killed in my body, my soul might be happy; but if I killed him, he dying in his wickedness, would consequently be unhappy; and if I were killed he might live to repent; but if I killed him, he would have no time to repent; so that if he killed me, I should have much the better, both in respect to myself and him. This discourse had made so much impression, and so affected him, that he said, he could not but often remember it. And when we parted at Bridgetown, we embraced each other, in open arms of Christian love, far from that which would hurt or destroy."

George Fox the younger, while preaching in a meeting at Dunstable, on the 5th of the third month, 1658, was violently opposed by John Tokely, who, in his rage and fury, came towards him with a drawn sword; but when he saw that George faced him without fear, he retired and brought a loaded gun, which he fired at him, and the shot passed over his head; but George continued preaching, unmoved at so great danger, which the persecutor observing, cried out from the force of sudden conviction, "your faith is strong," and left the meeting.

1659. Stephen Crisp, as he was preaching in a meeting at York, was by the mayor and two aldermen violently pulled down, and haled out with their own hands, and Ann Bell, a citizen's wife, was dragged by them on the ground. Then they took the key of the meeting house door by force out of a man's pocket, and caused the doors to be shut up. With like violence were John Whitehead and others abused, being sore beaten and having their clothes torn. On the first day following, musqueteers were sent to keep them out, who knocked down George Preston as he attempted to go in. On the 8th of the second month following, Friends being met in their own hired house, were haled out of doors without distinction of age or sex, panned and abused, and all the forms and seats were broken up. In the following year a watch was set at York for the purpose of keeping the Quakers out of the city, and one Simon Rider refusing to watch or hire, on that account was sent to prison.

The striking resemblance of these occurrences to the scenes which have been recently passing within the same society in this country, is obvious. It could not have been expected, that in the nineteenth century Friends should be forcibly deprived of their meeting houses in the manner they have been; that the keys should be violently wrested from them, as was the case at Radnor, and a guard stationed to keep them from entering their own meeting house for the purpose of transacting the church affairs on the regular day of holding their stated meetings. Still less could it have been anticipated that such occurrences would take place in the state of Pennsylvania, the asylum for persecuted Quakers, founded by the liberal and enlightened William Penn, and famous for its just sense of religious and civil rights.

John Exham, of Charleville, in the county of Cork, was convinced of the truth whilst a soldier about the year 1658, and being faithful to its divine requisitions, he received a gift in the ministry, and became zealously concerned to visit the small gatherings of Friends in those early days. In the 81st year of his age he manifested the fervour and constancy of his love to the brethren and the blessed cause he had long advocated; by paying a religious visit to the greatest part of the families of Friends throughout Ireland. He was furnished with a spirit of discernment, often speaking very pertinently to the conditions of those he visited. The great house of the Earl of Orrery, situate in the town where he lived, was a splendid edifice, frequently resorted to by numerous visitors; on one occasion, when a large company of great men were assembled there, spending their time in feasting and mirth, John Exham had an impulse on his mind to go to the house, and call the people there met to repentance, which he accordingly did, and denounced the Lord's judgments and wo to that great house, and that it should be destroyed, and become an habitation for the fowls of the air. Hereupon the servants attempted to drive him away, but the earl commanded them to let the honest man speak. Having delivered his message, he went away, but in a little time returned, and calling for the earl, said to him, "because thou hast been kind and loving to the servant of the Lord, the evil shall not be in thy days." The event answered the prediction; for in the late war, after the decease of the earl, the house was destroyed by fire, and the birds built their nests in the ruins. John Exham died 1721, in the 92d year of his age, having been a minister 60 years, and retained his zeal and integrity to the last.

1683. Elizabeth Stirredge. "Our keeper put us into the common jail with the felons. And truly it was a most dismal place, where we had neither stock nor stone to sit upon, nor any resting place to

lean against but the black stone wall, covered with soot, and the damp cold ground to lie upon. But before we lay down, three of our friends who were prisoners in the adjoining room, put through the grates to us four chaff pillows and two blankets and a little straw, whereon we lay down like a flock of sheep in a pen, in that very cold winter that we have never had the like since I had a remembrance; when most of us took our rest very sweetly. But when I lay down in that dismal place, it came into my heart a consideration of these things, saying in my heart, 'Lord, thou knowest for what we are exposed to this hardship; it is because we cannot betray our testimony, nor wrong our conscience, nor deal treacherously with our own souls. And seeing it is so, Lord, be thou our comfort in this needful time; for it is thy presence that makes hard things easy and bitter things sweet; and thou hast sweetened the waters of a bitter cup. Oh! thou Physician of value, that can strengthen both soul and body, be with us this night, and all the nights and days that we have to live in this world.' Then the Lord was pleased to open my heart unto him, and to fill it with his living mercy and comfortable presence, inasmuch that it overflowed my whole heart, that I could have sung aloud of the goodness of the Lord and of his mercies and blessings bestowed upon us. But looking over my fellow prisoners, and seeing them so sound asleep, I did forbear to open my mouth. In the morning there came many people to the prison door to see how many of us were dead with our hard fare: some of them were sure, as they said, that I was dead, for I looked as if I would not live until the morning. But finding us all alive and well, they said, 'surely we were the people of God, if there were any.' That being the first day, we had a meeting in the prison, and many friends came there, when we had a very good meeting, and the good presence of the Lord was with us and filled our hearts with joy and gladness, inasmuch that I was constrained to praise the name of the Lord and magnify his power, and to testify in the hearing of many people, that we were so far from repenting our coming there, that we had great cause to give glory, honours, and praises to the Lord God of heaven and earth, for that he had found us worthy to suffer for his name and truth; for his powerful presence was with us, and sanctified our afflictions, and made the prison like a palace unto us, and would not change our state for all the glory of the world, if it were proffered unto us."

FOR THE FRIEND.

REVIEW OF T. EVANS' "EXPOSITION."

(Concluded from page 142.)

The followers of Elias Hicks, when the inconsistency of their opinions with the testimony of the Holy Scriptures and the writings of our ancient Friends, has been so clearly demonstrated, as to render it obvious to every unprejudiced and intelligent mind, commonly resort to one of two expedients—1st, either to deny the importance of doctrines altogether, or 2dly, to contend that the Society of Friends never have had any settled codes of doctrines, or any positive written declarations of their belief.

The work under review completely exposes the falsity of the last assumption, by copious evidence.

As early as the year 1658, and but ten years after the commencement of George Fox's ministry, Richard Farnsworth published a "Confession and Profession of Faith in God, by his people, who are in scorn called Quakers."

Thomas Evans has noticed upwards of twenty treatises, written by various friends previous to the year 1700, expressly designed to set forth the doctrines of the Society, and many of them in the form of confessions of faith.

We are aware that it has been alleged that many of these declarations are from individual members of the Society, and that the body was not, and is not accountable for the doctrines which they contain. That the sentiments of our ancient Friends were different and even discordant, and that individuals were at liberty to publish doctrinal works without the supervision or control of any church authority—these various allegations the "Exposition" shows to be without any foundation. We shall presently make quotations, which will demonstrate, that our ancient Friends neither professed discordant and contradictory opinions, nor permitted them to be published in their name: that they exercised supervision over the doctrines, the conduct, and writings of those who pretended to speak or act as Quakers, and that the avowed object of this exemplary concern was to preserve a consistency of faith and profession in the society. It is indeed difficult to imagine, how any person, who approves of religious association at all, can suppose that any body of people, professing to be in unity, can permit its members to promulgate, in its name and as its doctrines, sentiments entirely opposite and contradictory. If there is no unity of faith and practice, no order, no church discipline or control; if every member can preach and write whatever he pleases, it requires little discernment to perceive, that such an association can expect nothing but turmoil and confusion, during its existence, and a speedy dissolution of its ill assorted and incongruous materials. Upon the principle that doctrines are of no importance, and that the church ought to exercise no control, nor expect any consistency or uniformity of faith from its members,—the humble disciple of a crucified Saviour—the hardy contemner of his divine character and offices—the reverent believer in rewards and punishments—the bold denier of a future state—the friend of good order and the wild anarchist and ranter, might be banded together in the same society, bearing the same name and title. But our worthy predecessors never confounded right with wrong, nor religious liberty with irreligious libertinism.

It was a settled order of the society, almost coeval with its first establishment, that all books and papers written upon the doctrines of the Society, should be submitted for inspection and revision, either to the second day morning's meeting, or the meeting for sufferings in London; and thus it was, that many books, which, without a knowledge of this circumstance, we might suppose to belong merely to individuals, in reality became the official acts and declarations of the Society.

Amongst the works which were thus submitted and approved were those invaluable treatises of Robert Barclay, entitled the Apology, &c. and the "Anarchy of the Ranters."

It is a fact well worthy of observation, that although the former of these is a systematic and official exposition of the faith of the Society, and the latter a complete and acknowledged compendium of the nature and character of its church government, yet that neither of these works have found much favour in the eyes of the separatists. In the various pam-

phlets of garbled extracts from the writings of early Friends which they have published, the "Apology" is very sparingly and reluctantly quoted, and the Anarchy, as far as my knowledge extends, has been passed by entirely without notice or remark.

The "Anarchy of the Ranters," was submitted to and approved by the Morning Meeting as early as 1676. It also appears that a certain William Rogers being dissatisfied with the principles it contained, circulated a reply in manuscript without the approbation of the Morning Meeting, for which act he was disowned from the Society. This testimony of disownment was signed by thirty-three Friends, amongst whom were William Penn, Stephen Crisp, and T. Ellwood. It is exceedingly clear and explicit in its character, representing the conduct of Rogers as being "contrary to all rules of brotherly love, christian fellowship, gospel order, and exemplary practice of the church of Christ, to the defamation of the said Robert Barclay, the great derogation from the christian authority of the said meeting, and the general disservice of truth, &c."

This case of disownment, and another, the history of which we shall defer to a subsequent number, are highly important. If there was not another world extant in the writings of any ancient Friend with regard to the authority and practice of the Society, they would establish the following important conclusions:—first, that the Society had a settled code of doctrines and discipline: second, that a consistency both of faith and practice was required of its members: and thirdly, that where the principles were denied, or the established order of the Society violated, that a disownment from religious communion was the certain result.

The following notions of the followers of Elias Hicks, which they attempt to represent as co-incidental with the principles of the early Quakers, are also completely done away.

1st. That no uniformity of faith ought to be required in the Society, and that where a profession of love and of a belief in internal light are avowed, the utmost latitude of thought and speech with regard to the great plan of christian redemption may be tolerated and allowed.

2dly. That a watchful care over doctrines of ministers, and the publications from the press on doctrinal subjects, are oppressive and unnecessary in the true church; and

3dly. That ancient Friends permitted different doctrines and different practices to prevail amongst them without any check or restraint, without any interruption of the harmony of society, or any disownments from its communion.

We will conclude the present number with two rules of discipline, (confirmatory of these views,) which T. Evans has given us in the Exposition, viz.

"The ancient and approved practice of our religious society, respecting the revision of manuscripts by the Second day's morning meeting, and the minutes on that subject having been considered, it is the judgment of this meeting, that the said practice be invariably observed, viz. that no books concerning the principles of Friends be printed, without being

carefully read, and corrected if necessary, by the Morning Meeting in London."

"That the meeting for sufferings take the care of inspecting, ordering, regulating the press and printing of books; and in whatever inatter relating to the printing of books the country Friends find themselves aggrieved, that they write to the said meeting, who are to redress the same, and that no books be printed without the said meeting's direction." 1671, 1672.

(To be continued.)

The Christian loves all mankind, yet he stands in a nearer relation, and bears an especial brotherly love to all who are partakers of the gospel. This regard is not confined within the pale of a denomination, but is extended to all who love the Lord Jesus Christ in sincerity. He rejoices in the image of God wherever he sees it, and in the work of God wherever it is carried on. Though tenacious of the truths which the Lord hath taught him, his heart is open to those who differ from him in less essential points, and allows to others that right of private judgment which he claims for himself, and is disposed to hold communion with all those who hold the head. He cannot indeed countenance those who set aside the one foundation which God hath laid in Zion, and maintain errors derogatory to the honour of his Saviour, or subversive of the faith and experience of his people, yet he wishes well to their persons, pities and prays for them, and is ready in meekness to instruct those that oppose; but there is no bitterness in his zeal, being sensible that railery and invective are dishonourable to the cause of truth, and quite unsuitable in the mouth of a sinner, who owes all that distinguishes him from the vilest of men, to the free grace of God. In a word, he is influenced by the wisdom from above, which, as it is pure, is likewise gentle and easy to be entreated, full of mercy and good works, without partiality, and without hypocrisy.—*Newton's Letters.*

FOR THE FRIEND.

The following little piece, from the Talisman, though of the lighter cast, is certainly beautiful, and in infancy, perhaps, not often excelled.

To be born with the spring, and to die with the rose,
To sip the fresh sweets of young flowers, ere they close,

To float on the wings of the zephyr at even,
And bathe in the rich flood of glory from heaven,
To shake from the wing the light spangles of gold,
And its course to the deep vaults of azure to hold;
Passing off from the bosom of each like a sigh,
Such is the magical life of a young butterfly.

It resembles Desire, which, in search of new sweets,
Alights on each object of beauty it meets,
But restless, unsated with bliss of the earth,
It returns to the heaven from whence it had birth.

FOR THE FRIEND.

The obstinate spirit of litigation displayed in the following train of proceedings, is, perhaps, a match for any thing to be found in jurisprudence, either in this, or any other country. It is taken from the United States' Law Journal, vol. i. page 491.

Pardee vs. Blackford. 19 Johns. Rep. page 402. The plaintiff was travelling on a turnpike road, in a sort of non-descript one horse vehicle, between a cart and a wagon; and, coming to a toll-gate, the defendant, who was the keeper, demanded twelve and a half cents; insisting that the carriage was a pleasure carriage, and, according to the rates of toll established by law, was consequently liable to the

payment of that sum. This the plaintiff disputed; contending that it was a farm carriage, a vehicle of burden, and was liable to the payment of only six cents. But the defendant refusing to let him pass, he paid the sum demanded, and afterwards brought an action against the defendant, in a justice's court, for taking illegal toll; in which action he declared for the penalty of twenty-five dollars; that being the penalty which the laws of New York have in such case provided. The cause was tried by a jury, who, being of opinion that the carriage had been erroneously classed by the defendant, found a verdict against him; and the justice, thereupon, rendered judgment in the plaintiff's favour, for the penalty in question. Upon this judgment, the defendant brought a *certiorari*, as the course is in the state of New York, to have it reversed; and the supreme court of that state, before whom the *certiorari* was made returnable, thinking that the jury was mistaken, reversed it. The defendant was as little satisfied with this decision, as the plaintiff had before been with that of the jury, and brought his writ of error returnable in the New York court for the trial of impeachments and correction of errors, where it was determined that the jury was right, and this reversed the judgment of the supreme court.

Here is a case, in which the original dispute was about six cents, carried through all the courts of the state of New York, from the lowest to the highest, occupying probably several days in its discussion, and finally settled by an assemblage of the lieutenant governor, chancellor, judges of the supreme court, and senators of New York. Who can tell what money was spent in its progress? What bickerings and feuds it gave rise to? What loss of time, and interruption to more serious affairs? Well might the wise man say, The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with. Prov. xvii. 14.

The point settled is thus detailed. The act of April 1st, 1800, allows the toll gatherer on the north branch of the Seneca turnpike, to take for every chair or pleasure carriage, with one horse, twelve and a half cents; for every one horse cart, six cents. A light one horse wagon, painted on the outside in imitation of panel work, made with a frame, and boards bent in the inside, the bolster crooked, but no springs, and the seat a common chair on wooden springs, with a skin thrown over it, adapted to go to mill, or to carry passengers, and other purposes, with two persons in the wagon, a trunk, band box, bag of oats, and bottle, is not a one horse chair or pleasure carriage, within the act, but a one horse cart, for which six cents only are demandable. H.

What majesty is there in the Christian's death! What a glory in his hope! As the rivers roll the smoothest the nearer they approach the ocean; as the rose smells the sweetest when dying; as the sun appears more glorious when setting; so it is with the Christian.

It is a singular fact, that the value of iron annually produced in England, greatly exceeds the value of the silver annually produced in Peru.—*London Gazette.*

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FOR THE FRIEND: THE WALDENSES.

A simple race
Of mountaineers, by nature's self removed
From foul temptation.

In a remote corner of Italy, the small valleys interspersed among the Alps have for ages furnished subsistence to a people, whose history develops traits which have strong claims upon our admiration and sympathy. In a former article we have alluded to the probable origin of the Valdenses as a christian sect, and although there be striking evidence* adduced to prove their existence from primitive times a church, untainted by the superstition of Rome, yet as certainty cannot on this subject be had, it is not now necessary to pursue the inquiry. It is enough that during the darkest periods of christian history, they have preserved with singular purity the doctrines of our religion, and have thus happily illustrated the motto from time immemorial displayed on their escutcheon, which bears a torch and seven stars environed by darkness, and the words "*Lux lucet in tenebris*"—*the light shineth in darkness*. One of the most singular and interesting features in their history, is the concurrent testimony of all who have visited them, both friends and enemies, to the purity of their lives and the simplicity of their characters. A legate of the Pope who was sent into the valleys in the 12th century, while enumerating the causes which led to their estrangement from the church, has unintentionally drawn a fine picture of a devout and simple hearted community—"It is because the men and women, the young and old, the labourer and the learned man do not cease to instruct themselves; because they have translated the Old and New Testament into the vulgar tongue and learn these books by heart and teach them; because if scandal be committed among them it inspires them with horror; so that when they see any one leading an irregular life, they say to him, 'The Apostles did not live so, neither should we who would imitate the Apostles.' In short, they look upon all that a teacher advances unsupported by the New Testament as fabulous."

Sheltered by the lofty mountains which sur-

rounded them, the Valdenses seem to have remained for ages unnoticed, and almost unknown. The scantiness of the subsistence which was gained with difficulty from a sterile soil, compelled them to frugality and industry—the danger to which they were exposed among the precipices of the Alps, the superior purity of their faith, and their affectionate attachment to their pastors, rendered them devout; and what if we should add that the beautiful and sublime scenes with which it was associated in those wild regions must have contributed to cherish feelings of reverence for their simple worship, which left them little taste for the gorgeous forms of the Roman Church? The influence of their pastors, who were supported partly by their own labour, and partly by the voluntary contributions of their flock, seem to have been happily employed to maintain sound faith, pure morals, and the kindest feelings. Litigation was unknown in the valleys, and charity in the most extended sense, was a virtue which, where all were equally exposed to sudden ruin, was practised equally by all. Such were the devoted inhabitants of the valleys of Piedmont; and if the practice of the christian virtues could have availed to save them from destruction, the light which had so long shone in the midst of darkness might have sent forth its rays over the half of Europe. No sooner, however, was the papal power completely established, than the attention of the inquisition was directed to this heresy. From the private arrest of individuals, whose fate was never known, the Roman court proceeded to open war. Animated by spiritual and temporal stimulants, army after army marched to the invasion of the valleys; and though often repelled by the courageous resistance of their victims, the attacks were renewed with a frequency which thinned their numbers, and would have destroyed the energy of less hardy or less devout communities. On these occasions the Vaudois were accustomed to retire to the caves and fastnesses of the Alps, inaccessible to their less experienced persecutors, and often by sudden incursions did they drive back their terrified foes, and recover for a time the possession of their dwellings. In these flights, however, their sufferings were dreadful—the naked rock or more often a bank of snow was the resting place of delicate women, of helpless infancy, and decrepid age—the hidden precipice, the whirlwind or the avalanche swept away numbers of the unhappy wanderers, while the fate of those who thus perished was happiness compared with that which awaited their brethren, who fell into the hands of their merciless enemies. Wearied at length with this unprofitable conquest, or moved by the entreaties of his wife, their sovereign the Duke of Savoy, consented to a treaty, by which they were to be

allowed the enjoyment of their own forms of worship. Yet four years after, banishment was again imposed as a penalty on all those who refused to attend mass. The intercession of protestant government could only avail to postpone for a time the execution of these decrees. But in the year 1655, notwithstanding the urgent supplications of the destined victims, a large force was sent into the valleys, and in the depth of winter no less than one thousand families were driven to "the shelterless recesses of the Alpine heights." The commander of the invading army feigning to wish for conciliation, offered terms which were joyfully acceded to by the simple Vaudois; but no sooner had they returned to their dwellings than a massacre was commenced, which has scarcely a parallel in the annals of barbarous nations. It was on the occasion of this massacre that Milton wrote his well known sonnet?—

Avenge, oh Lord! thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold, &c. &c.

Still was the courage of the Vaudois unsubdued, the survivors retreating to the mountains kept up a partizan warfare, which at length wrung from their enemies a reluctant peace. Their hopes however were not long to be indulged. In 1685, at the instance of Louis XIV. the Duke of Savoy issued a decree, commanding the Vaudois to renounce their faith on pain of banishment and death. Surprised but not unprepared, the protestants of the valleys determined to adhere to their ancient worship, and to defend themselves after the manner of their forefathers. Aided by the French monarch, the Duke sent a large army to compel their submission. This force was repeatedly driven back, and would perhaps have ultimately failed, had not the Vaudois suddenly agreed to surrender on promise of being suffered to leave their native land. Such, however, was not the design of their implacable enemies. The entire population, amounting to 14,000, were thrown into dungeons, from which only 3000 escaped with their lives, on condition of perpetual banishment. Their possessions were divided among the invaders, while the wanderers taking refuge among the Swiss Cantons, were received with the greatest tenderness by the professors of a common faith. "Scattered among the towns and villages of Berne, industrious in their habits and venerated and beloved by their protectors, the survivors might have led a life of comfort, had they not been rendered restless by the love of their native country, so peculiarly strong in mountaineers." The hope of returning to their beloved valleys was ever before them, and by a little band of the fugitives, this cherished hope was destined to be realized. But we must reserve

* See "The glorious Recovery by the Vaudois of their Valleys," by Arnud, and Ackland's "Sketch of the History and present condition of the Vaudois," from which all the statements in this article have been drawn.

for another number the history of the "glorious recovery," and the account of the present condition of the Vaudois.

P. Q.

FOR THE FRIEND.

ALBANY AND CAFFER-LAND.

(Concluded from page 146.)

THE LION HUNT.

We shall close our extracts with an animated description of a Lion Hunt.

"Our party was formed into two divisions. S., R., and ourselves, were to cross the plain about the centre, and beat for him amongst the grass.—Diedrick was our leader. The other party were to skirt the base of the mountain, about which grew a few tall mimosas, and to keep in an even line with us, about half a mile distant. The mountains seemed to meet just before us, but as we approached we saw a pretty wide opening through which we passed, when another valley or plain of similar character, but of much greater extent, was presented to our view. Here all animated nature seemed collected, and to reign unmolested! The signal was, however, soon given, that man the destroyer was approaching, and all the various animals, with snorts and bounds, began to collect in bodies, gnooks, harte-beests, quaggas, spring bucks, and roe bucks. The gnook is the animal so well described by Barrow, the existence of which was but a very few years ago disputed. They run sluggishly at first, but at once they spring out, whisk their long tails about, and with their heads to the ground, defy their pursuers. Their dusky colour and bushy heads give them a strange appearance. A considerable herd of these animals now lay in our path, as we still kept about the same distance from the base of the hills, which here and there were sprinkled with mimosas. It was determined to employ our time until the other division came parallel to us, by endeavouring to get a shot at the gnooks. We put our horses at speed, and as each of those who had guns came pretty near, they dismounted and fired, loaded, and then chased again. Owing to this, we, as well as the herd, became separated. S. had chased in the direction of the mimosas, trenching on the ground which our comrades were to take; he was getting closer to the object, and was about to dismount a second time, when his eyes glanced on the long wished for game—an enormous lion! He was walking majestically slow—but when S. gave the tallyho to us, he couched, and seemed inclined to wait, but soon afterwards cantered off to the mimosas."

"In a few seconds we were all up, at least our division. The first object was to prevent him from climbing the mountain, we therefore rode through the mimosas, about three hundred yards from where he had entered, and got between him and the heights. Diedrick Muller, and S. with their servants and led horses, then rode round the little grove, whilst we were stationed where we first entered. The grove was hardly five hundred yards in length, and twenty in breadth; consequently we could by this arrangement command the whole of it. True to our engagement, as well as heartily wishing their assistance, we waited for the other party. The other part of our division having rode round the grove, came up opposite to us, but at a distance, and as we saw them dismount, we did the same. Our situation was not very enviable; we had but one large gun, but Rennie, who carried it, was perfectly collected. We were talking to each other rather in a whisper, when Rennie very coolly said, "Listen, the gentleman is grumbling." The sound was so very like distant thunder, that we doubted it, but at the same moment I caught a glimpse of the lion walking away not a hundred and fifty yards from us, and he must have been previously still nearer to us than we had calculated. I gave the alarm, which was echoed to our friends, who in an instant mounted and rode up to the lower end, calling upon us to advance. We were moving down to gain a position on a little height, when a gun was fired, followed by four more. This convinced us our other division had joined.

We thought there would have been an end to our sport before it had well begun; but on the contrary, the shots were fired not only to prevent him leaving the copse, but to prove their guns, for a miss-fire is frequently of consequence. The last shot had the effect of turning him, and we now had a full view of him returning to the centre, whisking his tail about, and treading among the smaller bushes as if they had been grass, reminding us most forcibly of the paintings we had seen of this majestic animal.

The last shot, however, had convinced us that our position was not safe, for the ball passed very near us. We called to inform the party of this, and they resolved on another plan of attack. They desired us to station two Hottentots on a hill above our position, and we were to join them. We crossed again through the bush, and it was then determined that we were all to dismount, and tie our horses together, and then to advance on foot. This is the usual plan, and it is done to secure any person from galloping off by his horse taking fright or otherwise, which would induce the lion to pursue, and thus one or other might be sacrificed. We hardly had begun to tie our horses, when the Hottentots stationed on the hill, cried out that the lion was running off at the lower end, where he had attempted to escape before. We were on horseback in a second, but the lion had got ahead; we had him however in full view, as there was nothing to intercept it. Off he scampered.—The Tambookus who had just come up, and mixed amongst us, could scarcely clear themselves of our horses, and their dogs howling and barking—we hallooing—the lion still in full view, making for a small copse, about a mile distant—and the number and variety of the antelopes on our left, scouring off in different directions, formed one of the most animating spectacles the annals of sporting could produce. Diedrick and S. being on a very spirited horse, were the foremost, and we wondered to see them pass on in a direction different from the copse where we had seen the lion take covert. Christian gave us the signal to dismount when we were, as well as could be judged, about two hundred yards from the copse. He desired us to be quick in tying the horses, which was done as fast as each came up. And now the die was cast—there was no retreating. We were on lower ground than the lion, with not a bush around us. Diedrick and S. had now turned their horses, for as we afterwards learned, they had been run off with in consequence of their bridles having broken. The plan was to advance in a body, leaving our horses with the Hottentots, who were to keep their backs towards the lion, fearing they should become unruly at the sight of him."

"All these preparations occupied but a few seconds, and they were not completed, when we heard him growl, and imagined he was making off again—but no—as if to retrieve his character from suspicion of cowardice for former flight, he had made up his mind in turn to attack us. To the growl succeeded a roar, and in the same instant we saw him bearing down upon us, his eye-balls glistening with rage. We were unprepared; his motion was so rapid, no one could take aim, and he furiously darted at one of our horses, whilst we were at their heads, without a possibility of preventing it. The poor horse sprang forward, and with the force of the action, wheeled all the horses round with him. The lion likewise wheeled, but immediately couched at less than ten yards from us. Our left flank thus became exposed, and on it fortunately stood C. Muller and Rennie. What an anxious moment! For a few seconds we saw the monster at this little distance, resolving, as it were, on whom he should first spring. Never did I long so ardently to hear the report of a gun. We looked at them aiming, and then at the lion. It was absolutely necessary to give a mortal blow, or the consequences might perhaps be fatal to some one of the party. A second seemed a minute. At length Christian fired;—the underjaw of the lion dropped—blood gushed from his mouth, and he turned round with a view to escape. Rennie then shot him through the spine, and he fell. At this moment he looked grand beyond expression. Turning again towards us, he rose upon his fore feet—his mouth bleeding, his eyes flashing vengeance. He attempted to spring at us—but his hind legs denied him as-

stance: he dragged them a little space, when Stephanas put a final period to his existence, by shooting him through the brain. He was a noble animal—measuring nearly twelve feet from the nose to the tip of the tail. Diedrick and S. at this crisis rejoined us, and eagerly inquired if all were safe. They had seen the lion bear down upon us, and they thought it impossible but that one of us must have suffered. The anxiety now was to learn whose horse had been the victim, and it was soon announced that it was a highly valued one of poor Diedrick's. The lion's teeth had pierced quite through the lower part of the thigh; he afterwards died of his wounds."

FOR THE FRIEND.

MISSION OF MADURA.

Of the innumerable missionaries sent out by the Catholic church into all parts of the heathen world, the Jesuits, before the fall of their society, proved themselves, on all occasions, the most enterprising and successful. The implicit obedience exacted by their rules to the supreme authority, gave a unity to their efforts which could not but greatly promote the accomplishment of their purposes; especially as this obedience was not merely a cold assent of the judgment, nor a submission of weakness to power, but a surrender of the whole heart and soul to the general welfare; so that each individual, while labouring in unison with his fellows, and by the command of his superior, exerted himself with all that vigour and constancy, which ordinarily flow from self-interest alone. To the advantages which their cause derived from this uniform direction, and zealous display of their energies, was added a peculiar adaptation of talent to missionary pursuits, acquired by a long course of study, to which their novitiate was usually subjected in the schools or colleges of the order. Their establishments in the interior of Southern India, which for the sake of convenient description, are embraced in this narrative under the general title of the *Mission of Madura*, exhibited in the principles upon which they were founded, and the manner in which they were conducted, an example of skilful policy, of courageous and persevering enterprise, of assiduous, self-denying, laborious application, which required but the foundation of a purer faith, and perhaps more exalted motives, to rank with the noblest efforts ever made to ameliorate the condition of the human race.

After long experience, and a vast expense of labour, the Jesuits of India had at length ceased to hope for the general reception of Christianity in those parts of the country, in which commercial or warlike intercourse had rendered the manners and habits of Europeans familiar to the natives. They had succeeded in making many converts in various places along the coast; but the number was small compared with the whole mass of the population, and consisting almost exclusively of persons belonging to the lowest orders, or of outcasts from the higher, contained within itself the strongest impediments to its farther extension.

The prejudices of *caste* have an influence over the minds of the Hindoos, which is almost inconceivable by those who have not dwelt among them. Even between those classes

which most nearly approximate in rank, no intimate domestic intercourse can exist; and the two extremes of the scale are more widely separated than man from the inferior animals. Cows and monkeys are objects of respect if not of worship to the *Brahmins*; but the miserable *Pariah* is their scorn and abhorrence; his sight is loathsome; his touch is pollution; his society is degradation and eternal infamy. The sentiments of the *Brahmins* are shared by the other *castes* in a degree proportionate to their respective elevation. All regard the *Pariahs* as an inferior order of beings, to mingle with whom is to sink to their level, and to incur the contempt and avoidance of associates, friends, and even relatives. The pride, and worldly interests, and dearest affections of the *Hindoos* were therefore enlisted against a religion, which not only received this despised people into its bosom, but in its ordinances and promises made no distinction between them and the most exalted of their countrymen. The Portuguese themselves, having, through ignorance of the institutions of India, admitted the *Pariahs* into social as well as religious fellowship, became, in the minds of the natives, identified with this tribe; and their habits of living, their disregard of the fantastic rules of cleanliness inculcated by the Brahminical superstition, their worse than cannibal fondness for the sacred flesh of the ox, contributed still further to their supposed degradation. It is true that their power rendered them terrible; but the dread which was thus added to disgust, served but to increase the aversion with which their religion was regarded; as the reptile which is only loathed for its form, is shunned with horror for the venom of its fangs. Other Europeans had not been less inattentive, in their habits and associations, to the native prejudices, than the Portuguese. All were therefore ranked in the same class: and the name of *Feringee*,* though connected with superior skill and indomitable courage, was, among the pagans of Hindostan, another word for all that was sacrilegious in conduct and contemptible in manners.

Convinced that these prejudices must constitute an insurmountable obstacle to the general diffusion of their faith, wherever their real origin might be known, the Jesuits conceived the project of throwing off the European dress and character, penetrating into the interior provinces, and presenting themselves to the natives as *Brahmins* of a new sect, come from the North to teach them the law of the true God. They might thus at once free themselves from all those embarrassments in which they had been involved by the injudicious conduct of their predecessors; might claim, and, if their assumed character should be well supported, might receive the respect and observance due to the most favoured *caste*; and having obtained full scope for the exercise of their peculiar powers in directing and controlling the minds of their fellow-men, might look forward without presumption to the establishment of their creed, and with it the permanent influence of their order throughout the country. This plan seems to have been formed about the middle of the 17th century;

and was carried into effect with all the cautious and insinuating, yet persevering policy, which has ever been a prominent trait among the disciples of Loyola.

The interior of the southern portion of the Peninsula, having never yet submitted to the Mogul power, was divided among a number of petty heathen princes, and preserved the institutions and customs of the *Hindoos* in greater purity than they were found in most other parts of India. As the inhabitants had little communication with the coast, and knew Europeans only by reputation, they were not likely to detect the proposed imposition, supported, as it was to be, by the skilful zeal of Jesuits. Madura was selected as the first scene of the enterprise; and the fathers who arrived at the station, singly, and at considerable intervals, were chiefly Portuguese: but when experience had proved the practicability of the scheme, and the labour began to thicken on their hands, they were joined by recruits from France, Italy, and other Catholic countries of Europe; and the mission was gradually extended to the neighbouring territories of Macava, Mysore, and the Carnatic.

(To be continued.)

THE BROTHERHOOD OF MERCY.

[Concluded.]

Such was the commencement of the *Misericordia*, a society that has never relaxed in its zeal, through so many centuries, and under all the changes of government. Whatever enemy entered Florence, these Brothers and their property were always respected. The French, their last invaders, did more,—they entrusted them with a set of keys to the city-gates, that they might not be impeded in their labours; and Napoleon was preparing to establish a similar institution at Paris, when his own downfall put an end to the scheme.

After Piero's death, the porters were desirous of hiring an apartment, where they might hold the meetings of their new society. For this purpose, as their funds were inefficient, they appealed to their fellow-citizens, and placed at the door of the Baptistery a painting of a dead Christ, with the box at the foot of it, bearing this inscription,—“*Fate elemosine per i poveri infermi e bisognosi della città.*” It was on a 13th of January, and the people, eager to evince their gratitude, and to encourage them, flocked from all quarters to that church-door with their alms; and before the day ended, the box could not contain the offerings, so that the money lay heaped on the lid. From this contribution, more than one apartment was purchased, not hired; and the porters continued unweariedly in their works of benevolence, till at the end of a few years the Archbishop convened them before him, and blessed them. The benediction was “in honour and glory of the most Holy Virgin, and of St. Peter Martyr, and of St. John the Baptist, and in reverence of St. Tobias, their Protector; and masses were ordained, with litanies and prayers, for the souls of all benefactors to the institution.” How agreeable to read of an Archbishop's exercising his divinity in the cause of humanity!

The porters would by no means consent to admit the other workmen of the city; upon which the latter formed a separate society of their own. They were afterwards united together, under the title of “*La Compagnia della Misericordia*,” on the 2d of October, 1423, and governed by eight Captains, a Notary, and a Purveyor. It also appears that during the contentions of the Guelph and Ghibellini, the society experienced a slight division, which however soon ceased,—a rivalry in deeds of pure good-will could not but allay the fury of party spirit.

No men ever deserved the gratitude of their country more than these Brothers, for their conduct in the times of the plague. Florence was visited by

this scourge no less than eleven times in the fourteenth and fifteenth centuries. At some of those periods, especially in 1348, as many as six hundred persons died, day after day, within the walls. There is undeniable evidence,* in the archives of the institution, confirming Landini's account of the intrepidity of the Brothers, at every several period when the black banners were unfurled at the “*Tribunale di Sanità.*” They bore the sick to the hospitals, and the dead to the sepulchres; and as they journeyed through the streets, they were preceded by one ringing a bell, warning the people to escape from their approach, lest the infection should be spread by them, while they dared it for the welfare of the community. Notwithstanding their exposure to infection, it appears they suffered in a less degree, proportionably to their numbers, than the more cautious citizens. This is a proof that a sound courage is the best preservative against the plague, as well as against every other species of disease; and it gives me pleasure to add, that when the typhus fever raged in Florence, about eight years ago, not one of the Brothers was attacked by it, though they not only removed the sick from their houses, but in many instances attended them as nurses. As an instance of the grateful feelings of the Florentines, we are told that, after the last severe visitation of the plague in 1633, when it came to the turn of the *Misericordia* to go to the cathedral and render thanks to God, the populace crowded the streets through which they were to pass, and all the bells in the city were ringing, while from every side and from every window there were shouts of “*Viva! viva la Compagnia della Misericordia!*”—as if, continues Landini, the health of the citizens, one and all, depended on the charity and diligence of those Brothers.

The company consists of three orders, the first in rank is that of the “*Capi di Guardia*,” their number is seventy-two, of whom fourteen are noble, and thirty are priests, including the grand duke and the archbishop. The second order, called “*Giornanti*,” consists of twenty priests, and one hundred and five laymen; and the third, the “*Stracciafogli*,” of one hundred and eighty, of whom thirty are priests. These, together with the supernumeraries, amount to about twelve hundred. Four “*Capi di Guardia*,” and fifteen “*Giornanti*” must be in attendance. At the sound of their bell, which can be heard in every part of the city from the top of that beautiful tower designed by Giotto, they never fail in assembling more than a sufficient number of the Brothers. It tolls once for the removal of the sick, twice for a common accident in the streets, and three times for death. A “*Stracciafogli*” is promoted to the honours of a “*Giornante*,” and finally to those of a “*Capo di Guardia*,” in recompense for diligent attendance; and negligence is punished by degradation. There are no fines. It costs about six crowns to be enrolled, in which sum is included the purchase of the dress. None are admitted but those of good character, and none who belong to what they term the “*arti vili*,” such as butchers, fishmongers, servants in livery, coachmen, cobblers, sausage makers, and barbers. We may smile at these exceptions, but let it be remembered we have our own prejudices against surgeons and butchers on a jury; and that while a tailor is but the ninth part of a man in England, he does not so much as appear in the list of “*arti vili*” in Tuscany.

They hold themselves compelled to attend on any emergency, wherein their offices may be beneficial.

* Boccaccio, in the introduction to his *Decameron*, gives an account of the great plague in 1348, without once alluding to the Society farther than where he speaks of “*lo ajuto d'alcuni portatori*,” and that without a word of commendation. It must be borne in mind that Boccaccio was making out an exaggerated case of distress; and that it did not suit his purpose to relieve the mournful colouring of his picture, intended, by the force of contrast, to give the tales that followed a higher brilliancy. Indeed, the anecdotes he brings forward, are sometimes in contradiction to each other; and he himself, as in his *Life of Dante*, appears to have considered fables, provided they are interesting, fully as important as facts.

* Synonymous with European.

FOR THE FRIEND.

Silence and exactness of discipline are strictly enforced on pain of expulsion. They are provided with the apparatus of our English Humane Society. It is their duty to convey the sick to the hospital, or from one house to another, as they may be required. If they are sent for, as it sometimes happens, under peculiar circumstances, to attend the beds of the sick, they watch by them night and day, and perform every office of the kindest nurses; and that without respect of persons, for it was not long since that they performed this duty towards a Jew. Should they be witnesses in the houses of the poor, to any painful scene of want, they are permitted to give relief in money out of their own pockets, and this is done to a considerable extent; and they are bound to make a report of the poverty of a sick person, when he is assisted by the Company from a fund raised by some of the Brothers, who undertake to go about the city, always in their usual disguise, with a box to crave alms for the sick poor. As these alms are divided weekly, and with a certainty against deception, a Florentine, or the stranger within his gates, inclined to be charitable, knows where to lodge his money to the best purpose.

For so many benefits to the public, such constancy, such toil, the rewards, beyond the honour of the Brotherhood, are small. When sick, provided he is a "Capo di Guardia," the stipend is six livres a week; if a "Giornante," only four; and he is visited by their own physician. Those of the third order have no claim in case of illness; but all are buried at the expense of the Company, and they possess a burial ground for themselves, bestowed on them by the government. Their physician has fourteen crowns a year, their secretary sixteen—little more than honorary salaries; but their actual servants, whose time is fully employed, have sufficient wages for their support. There is also a small dower, should it be demanded, of ten crowns, granted to the daughters of such as have acted for a certain time as nurses to the sick. It is prohibited that the Brothers should receive any thing, on their own account, from the public, with the single exception of a draught of water.

In answer to my inquiries respecting their funds, I learned that they have enough, but are by no means rich. Their property lies in land and houses.

An abuse, of an aristocratical nature, has crept into the institution since the days of the republic: nobles are made "Capo di Guardia," without earning the dignity by diligence. Leopold the First frequently slipped on his sackcloth, and bore the litter in his turn among the Brothers. His son, the late Ferdinand, and the present Leopold, never paid the Company that personal respect. When Leopold the First became emperor of Germany, he endeavoured to establish the Misericordia at Vienna, without success. "La Compagnia della Consolazione," at Rome, is rather a company of guardians and attendants to a hospital; and among the imitations of the Misericordia in other parts of Italy, its best spirit is lost, while in all the principal towns of Tuscany it exists in the full force of the original in Florence. Tuscans have more humanity, in all the relations of life, than their neighbours; and in any urgent case, when the delay of a few minutes might be fatal, instead of waiting for the Brotherhood, they render every assistance at the moment. As an instance of this, it was but a few days since that two men nearly lost their lives in saving a girl who had thrown herself into the Arno. Whether a society of the Brotherhood of Mercy is necessary in London, or whether it could be established there, are questions not easy to determine. In the first place, Englishmen might object to the disguise, which is necessary to prevent the recognition of friends that would obstruct them in their duty; as well as for the sake of separating every thing tending to personal vanity from the pure benevolent feeling. No thanks are here due except to the Society in a body. There are no anniversary dinners, no toasts and sentiments with three times three, no blazing accounts in the newspapers of their activity, heroism, and charity. All goes on quietly, modestly. The Brothers know how much they are beloved, and are content without a display of their influence. Every mark of respect is however paid to them; the military present arms, and individuals take off their hats, whenever they pass the streets.

"Let me write their songs and I care not who makes their laws," is an expression which has almost passed into a proverb, to indicate the manner in which the opinions and habits of a people are formed. A proverb, a song, or an epigram, fixes upon the memory, and leaves an impression which often defies the efforts of reason to efface. There is another cause why careful observers of men, pay great regard to the tenour of these light effusions. They are generally struck out in an unguarded moment, and many are the instances in which sentiments that have been carefully concealed have thus been uncovered, and designs betrayed that the author would never have ventured to disclose in his more watchful moments.

It often happens that men who shrink from a serious argument, can wield the shafts of invective, and misrepresentation, and ridicule, with effect; and it is not always that these *light troops* of party warfare can be hemmed in without a possibility of escape, by such heavy armed and powerful opponents as our friend from Ohio. It is natural for every one to trust to the weapon with which nature has furnished him; and I consider a resort to ridicule and burlesque on a grave subject, as a tacit confession of a weak cause, of a real indifference to the subject, or of being met by a more powerful antagonist. These reflections have been excited by a publication in a late newspaper, entitled "An exposition of an exposition, or, a *thin* poem on a thick book." The piece has some smartness, and I am quite willing to leave the author to enjoy the applauses of his party, who no doubt think it very fine, and will not soon be likely to undertake a more serious refutation of that excellent compilation. In examining these verses, I think I perceive that more has been said or sung than was designed; and as I attach some weight to the maxim which I have quoted above, I will point out to the readers of the Friend, the inferences which are fairly to be drawn from them. In the first place, then, I venture to assert that the object of the compiler of the Exposition has been fully obtained; that he has brought together an amount of evidence upon the early doctrines of the Society, altogether irresistible and incontrovertible. Whatever errors of doctrine there may be in the work, are those of Barclay, Whitehead, Penn, Pennington, and "good old father Fox." Whoever therefore attacks the book, attacks the opinions of these men upon the great cardinal points of christian faith. Let us hear what our witty polemic has to say about it—

"But truly 'tis a hopeless task
To patch the sadly broken mask
That priests of other year have reared,
And simple laymen long have feared."

The secret, then, is at last out!—the faith of the Society of Friends is a broken mask—the delusion and contrivance of priests!!

"The thralldom of our age has broke,
And men arise as though they woke."

I strongly suspect that the sentiments contained in these few lines will instill their poison into many minds—be repeated and admired by men, women, and children—and

become the nucleus of opinions hostile to all revelation. Let us put them in plain prose:—"The attempt of this author"—such is their import,—"to support the opinions of the Society of Friends by the authority of George Fox and Robert Barclay, is a hopeless task; for the age has become far too enlightened to believe such doctrines, however they may have been held by 'priests of other years.' We have broke our thralldom, and find that we have been dreaming till now." The thralldom which is thus broken is that of christian faith—the thralldom of those who believe that without a Redeemer they perish—the thralldom of being bound to the doctrines revealed in scripture—the thralldom of the Lamb slain from the foundation of the world. And to what do they awake?

"They learn 'tis better to believe
Less that they do not understand;
And to be cautious to receive
Faith retail'd at another's hand."

For know ye well that God has given
The unconditional right of thought,
And men, when bigotry is riven,
Will think and worship as they ought."

What is this, but saying that they mean to believe just so much of scripture doctrine, and the revelation of the gospel, as they see fit? that an exposition of the faith of George Fox, nay, of that of the apostles, is faith, retailed at another's hand? And has the Almighty given us "the unconditional right of thought?" Is *power* then *right*? Are there no moral limits? Is there no supreme, eternal and unchangeable law of *right* and *true*—the moral obligation to conform to which, is as imperious and powerful as the laws which govern the physical world? Men may find when it is too late for repentance, that although the will is free to disobey, yet that the rebellious from that supreme command "are outlawed, cast forth and exiled from the world of reason and order, and peace and virtue, and fruitful penitence, into the antagonist world of madness, discord, vice, confusion and unavailing sorrow."

The stanzas I have quoted plainly indicate what the author means by *bigotry*, and as his opinions must be presumed to be the very opposite to that—we need be at no loss to understand what is meant by the last line—that men, when bigotry is riven,

"Will think and worship as they ought."

The empire of reason and philosophy is once more to be established—under better auspices, he may flatter himself, than in France. The misguided followers of Paine, who met to celebrate the birth-day of their wretched "sect master," may hail the accession which their ranks are likely to receive, from the circulation of sarcasms and epigrams like the one I have been examining, personal, "witty, profigate and *thin*," which prepare the mind more speedily and effectually than almost any other mode of culture, for the growth of licentious opinions.

MELANCTHON.

Do not accuse others to excuse thyself, for that is neither generous nor just. But let sincerity and ingenuousness be thy refuge, rather than craft and falsehood, for *cunning* borders very near upon *knavery*. *Wisdom* never uses nor wants it.—*Penn's Fruits of Solitude*.

FOR THE FRIEND.

THE ELDERS OF PHILADELPHIA AND ELIAS HICKS.

Accidental circumstances have delayed the continuation of this narrative, till I fear the reader's interest is weakened, and his recollection of the course of events has become indistinct. I shall therefore remind him, that it was in consequence of Ezra Comfort's desire of a conference with Elias Hicks, that the first interview took place between the latter and two of the elders. The refusal on the part of Elias to consent to that meeting, and subsequently to a private conference with the elders, gave rise to the correspondence which is published in the 17th number of the Friend. With that correspondence the intercourse between the parties closed; no further attempts being made by the elders to confer with Elias.

The note of the latter was accompanied by a certificate, drawn up and signed by three members of the southern quarterly meeting, which was intended to explain away the offensive part of the discourse delivered at that meeting. It is justly remarked by the elders in their reply, that the certificate was drawn up several weeks after the circumstance occurred; that it is in several respects not only vague and ambiguous, but, in others, corroborates the statements made by Ezra Comfort. These statements are further confirmed by the printed letters and sermons of Elias Hicks, which go so far beyond all that was then alleged in infidelity and disbelief, that it is only extraordinary that he should have taken such pains to throw so flimsy a veil over his sentiments. Elias also says, that Ezra Comfort departed from gospel order, in not mentioning his uneasiness when present with him, and when he could have appealed to Friends of the southern quarterly meeting, to justify him. The truth is, that Ezra Comfort did endeavour to have such an interview. He expressed his uneasiness with the sermon, and his wish to see Elias, to an elder of that meeting, one of the leading separatists, who discouraged him, and told him that Elias had not preached unsound doctrine. Moreover, he had an engagement which rendered it necessary to travel many miles that afternoon, so that he was obliged to defer expression of his uneasiness till he should again meet with Elias. On his way home, he called at a friend's house in Philadelphia, and made the request I have mentioned in a former paper. Elias arrived on the 7th in the city. Ezra Comfort came the next day, expecting to find the time and place for a conference arranged, and remained in town for that purpose, till the afternoon of the ninth. The interview was refused; and refused too in terms of haughty defiance. He was not amenable to the elders of Philadelphia. Ezra Comfort had acted disorderly, and contrary to the discipline—the requisitions of the elders were arbitrary and contrary to the established order of the society. Upon this point, after all, the whole merits of the question turns; for as to the charges preferred against him their truth is incontrovertible. In the first place, the recommendation of the discipline, neither in its letter or its spirit, requires that the uneasiness which any person may feel respecting doctrines publicly preached shall be expressed to the preacher

without a witness. It has always been thought proper to advise with a judicious elder on the subject, and ask his presence at the interview; and in the discipline of New York Yearly Meeting it is enjoined, that such interview shall be had, if practicable, in company with two elders. Ezra Comfort, therefore, acted in strict accordance with the discipline, in unburdening his mind to a few of his friends here, and requesting them to assist him in procuring the conference. Was it proper for the elders to refuse a request so made by a respectable Friend and approved minister? On the contrary, by his communication they became possessed of information of a very serious and interesting nature. They were told that a Friend who was shortly to visit Philadelphia, and was expected to pay a family visit to two, or at least one of the meetings there, was preaching anti-christian doctrines. The discipline required of them, to watch over the flock of Christ under their charge. They would have neglected that duty, and proved themselves unfaithful to the church, if they had not pursued the course which they took, and informed E. Hicks of the charges made against him, and that it was incumbent on both them and him to examine into the truth. Neither is it true, as has been alleged, that the elders, in a body, requested to see Elias, before he had preached these unsound doctrines at their own meetings. He had preached at Pine street in the morning, and at Green street in the afternoon of the 8th, and had shown clearly the nature and tendency of his doctrines. But to all those, however, who believe that the doctrines taught by Elias Hicks strike at the foundation of Christianity, no laboured argument is necessary for the vindication of the elders. The case was a plain one, and their conduct the dictate of sound principle, and unbending integrity. They had been informed, and they believed that he held and preached unsound opinions; they sought to ascertain the fact, and either to convince him of his errors, or to recommend the subject to "the weighty attention of his friends at home." This was all they proposed to do; it was what the humblest individual in the society had a perfect right to do, and what, clothed as they were with authority in the church, they could not consistently avoid doing.

It is proper to add, that at interviews which were afterwards had between Ezra Comfort and Joseph Whitall and Elias Hicks, the latter admitted and defended the doctrines with which he had been charged, and which, in his letters to the elders, he denied that he held.

I shall narrate, in my next paper, the persecution of Leonard Snowden, which grew out of these events, and which, as it paved the way for the laying down of Green street monthly meeting, and for the separation from our quarterly meeting of a large body of disaffected members, is too important a part of the history of this melancholy schism to be passed by in silence.

(To be continued.)

Nothing needs a trick, but a trick; sincerity loathes one. We must take care to do right things rightly; for a just sentence may be unjustly executed.—Penn's Fruits of Solitude.

ELISHA BATES AND THE BEREAN.

(Continued from page 135.)

Mount Pleasant, 3d mo. 26, 1827.

The Berean of the 20th inst. contains a notice of the article published in the first number of the Repository, headed "The Doctrines of Friends Defended." In the first place, the writer objects to the title of the article, and thinks it improper. I, however, think it appropriate, and am willing to leave the question to our readers to decide. In his second paragraph, he mentions as "one of" [my] "errors," the expression, (in the Repository,) of an "aversion to controversy." That "the general features of" [my] "writings, taken in connexion with the time and circumstances in which they were written, indelibly stamp them with a controversial character," &c. From this remark, I suppose, the Berean would be understood to mean, that at the time the Doctrines and Pamphlet were written, certain opinions had been put in circulation, which the general features of these writings militated against. If this was the case, I was not "one of the first," as he says, "voluntarily and gratuitously to engage in the contest. The first and gratuitous part had been done before the Doctrines were written; and therefore my writings were defensive. A true statement of the case as respects my writings, was given in the preface to the Doctrines. I had for years, I may say, for many years, and long before the present state of religious society developed itself, believed, that a work on the general plan of that which I afterwards published, would be useful to our own members, and also to serious inquirers of other denominations. In compiling that work, I certainly wished to adapt it to the time and circumstances in which it was written. And it could not have been a suitable publication if it had not been so adapted. But I do not consider, that this fact indelibly stamps it with the character of being controversial. He goes on to say, that having been foiled in this "warfare," I am "now entering upon my second campaign." But it will be time enough for him to boast of a victory when he gains it. He might have waited till their various articles of "Reviews" shall have been examined, and then left the decision to our readers.

In regard to the quotation which they manufactured, and presented to their readers, as if taken from the Pamphlet of Extracts, they say: "That this is a misquotation, or rather that a quotation has been inadvertently added to these words, we readily admit." But they do not say that it was not intentionally done. To set down deliberately, and mark as a quotation from me, what he had written himself, and then make it more pointed by putting in the words "he says," must be very inadvertent indeed. It was an act, which is unjustifiable on any ground whatever. The Berean, it seems, resolved to justify himself, has recourse to constructions—scraps of quotations, and several of them unfairly taken—italics and small capitals to render words emphatic which I had not, to make it appear that I really did attach great importance to opinions. Still the charge rests upon him, of manufacturing a quotation. I have said that in this essay some quotations are unfairly taken. Such is that which he brings in saying: "To guard as much as possible against such a diversity of opinions, and connectively against those feelings which naturally spring from such causes, is the object of the following essay." Here the very form of expression has reference to something going before, and explaining the sort of diversity of opinion alluded to. It is thus expressed in the sentence immediately before that which he quoted—"On subjects thus lying at the foundation of the Christian religion, and which have an intimate relation to our feelings and love, gratitude and obedience to our Divine Benefactor, it is certainly desirable that no discordance of opinion should exist among the members of the visible church." The Berean cannot call this in question, without running into manifest inconsistency.

He says: "The Berean never said that opinions were of no importance." No, he only inadvertently marked as a quotation what he had written himself, to make me say that they were, and then represented me as a persecutor, for saying it. The inconsistency as well as unfairness of this procedure still rests upon him—that if opinions are of importance, he need not

have raised the objection—if they are not, he need not have troubled himself with the opinions of others.

The Berean notices my remarks on their creed; and tells me that a declaration of belief is not what they understand by a creed. Individuals of the Society of Friends have often made such declarations on behalf of themselves and their brethren. "Yet the Society," says he, "has never owned, nor admitted a creed." He might have gone further, and said that individuals have often accompanied such declarations, with arguments and evidences in their support, and also opposed contrary principles—and all this, of course, did not amount to a creed.—Wherein then, I would ask, were the Doctrines or Extracts a creed? But he says, "the society have never owned nor admitted a creed." But I say that they have held certain settled principles, and a denial of these has been, from the days of Geo. Fox to the present time, considered a forfeiture of the rights and privileges of members.

"Now the efforts of E. Bates," says the Berean, "to produce uniformity [that is, in writing the Doctrines and Pamphlet] in conjunction with others further eastward, have sacrificed men's natural comforts and enjoyments to a great extent." What this sacrifice of men's natural comforts and enjoyments can be, that is occasioned by the Doctrines and Pamphlet—I am totally at a loss to conceive, unless it is the difficulties in which the writers of the Berean have become involved on the occasion.

He goes on to say, the quotation made in the Pamphlet, page 20, from W. Penn, will not, he thinks, bear the construction I have put upon it. I may well ask, what construction did I put upon it? I left it to speak for itself, without note or comment. I noticed in my former essay, that they had committed themselves, by finding fault with my printing the words *Person*, and *Father*, *Son*, and *Spirit*, in italics, as they were so printed in the folio edition of Penn's Select Works. And the consequences of that inadvertency still rests upon them.

As he draws towards the conclusion of his article, he undertakes to sum up my essay as turning on a misquotation, the italicising of a word, a mistake in their application of the word *creed*, and a number of accusations of unfairness, &c. Some of our readers, I apprehend, will make a different summary from this. "But," says he, "the broad merits of the points at issue appear to be avoided." There was little occasion for this remark—and my prospect is, that he will have still less—and by way of reflection he adds, "that there is a goodly portion of the old orthodox temper and feeling diffused through [my] essay." If "orthodox" is, as it is defined in our best dictionaries to be, "sound in opinion and doctrine—not heretical," as it is not the worse for being as old as Christianity itself, I hope a goodly portion of that temper and feeling will continue to be diffused through all my essays, for I trust I shall not be ashamed of the gospel of Christ.

The essay in the Berean, which I have been noticing, closes with an extract from a sermon said to be preached by Thomas Story: the object of which appears to be, to show the inconsistency of personal dislike, anger, railing, perverse disputes, imperious insults, &c. on account of differences of opinion on religious subjects; which I think, if correctly taken, is very suitably selected. I do not at all doubt that it may be useful, both to the writers and readers of that paper. Indulging this hope, I shall look to the future numbers of the Berean for an exemplification of this suitable caution.

(To be continued.)

When thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying, and lying the whole way to hell.—Penn's Fruits of Solitude.

It is wise not to seek a secret; and honest not to reveal one. Only trust thyself, and another shall not betray thee.—*Ibid.*

Never assent merely to please others. For that is, beside flattery, oftentimes untruth, and discovers a mind liable to be servile and base; nor contradict to vex others, for that shows an ill temper, and provokes, but profits nobody.—*Ibid.*

FOR THE FRIEND.

REVIEW OF T. EVANS' "EXPOSITION."

(Concluded.)

In exhibiting the case of William Rogers, we adverted to another instance of disownment which took place at an early period after the foundation of our religious Society.

The history of this case, which Thomas Evans has detailed at some length, we shall proceed to notice.

Those who have had intercourse with Elias Hicks or his initiated followers, are aware that the foundation of their whole fabric is a profession of a belief in the "light within," to the entire exclusion of the proper divinity of our Lord and Saviour Jesus Christ, and to the rejection of his sufferings and death at Jerusalem on the cross, as an atonement for the sins of all mankind. Elias Hicks has often asserted that Christ was divine as every other good man is divine, viz. by the Spirit of God communicated to his soul—that he was not the Son of God until after he received the Holy Spirit at the time of John's baptism—that we can attain to as great or greater degrees of righteousness as *He* did, with many other bold and irreverent denials of the glorious divinity and majesty of the eternal Son of God.

In addition to these antichristian and irreligious sentiments with respect to the divinity of our blessed Saviour, Elias Hicks and his followers have been constant in their expressions of disrespect and disesteem of his holy offering on the cross, denying that this sacrifice was any atonement for our sins—that it was of no more advantage to us than the blood of bulls and goats shed under the law; and that a circumstance which occurred near two thousand years ago, could not benefit those that lived at the present time, with many other equally plain and open denials of the "Lord which bought us" with no less a price than his own precious blood. These libertine views, for a long time after their first promulgation by Elias Hicks, were represented as being consistent with the doctrines of our ancient Friends, and an adoption of them was affirmed to be a return to the early faith of the Society; but the ample refutation of this notion, which from time to time appeared, and the conclusive mass of evidence to the scriptural soundness of our ancient Friends, have induced many of the advocates of the new doctrines to change their ground, and to admit that their views are discordant from those of many of the early Quakers, whilst they, at the same time, affirm their coincidence with those of others, and declare that a difference of doctrine existed in the Society on the subject of the character and offices of Christ from its very foundation, although so little importance was then attached to one belief or another, that friends permitted very different views to be preached and circulated amongst them without any breach of unity, or any condemnation or disownment. The preposterous idea that our ancient Friends had no belief, or to or three opposite beliefs, but were indifferent as to either, or whether any was embraced by their Society, the case quoted in the "Exposition" completely falsifies.

It appears that Jeffery Bullock, who was a

member of the meeting of Sudbury, England, so early as the year 1676, embraced and promulgated precisely the same doctrines as Elias Hicks—pretending, like the latter individual and his followers, to have attained to a greater degree of spiritual discernment than the Society of Friends, he undertook the task of introducing a higher dispensation, and began his career by promulgating the antichristian notion, that the light of grace in the heart "superseeded the necessity, and cancelled the benefits" of the coming and sufferings of our Lord and Saviour Jesus Christ. Being faithfully laboured with, and rebuked by the Society for this and some other errors, he assumed an air of offended dignity, and inveighed with great vehemence against the faithful elders of the church. Persevering in his unsound principles and disorderly practices, he was disowned about the year 1676, by a large quarterly meeting. But the restless nature of that libertine spirit into which he had unhappily fallen, induced him to trouble the Society still further, by writing an acrimonious and abusive book against Friends.

This tract was answered by Isaac Pennington and Giles Barnardiston. Extracts from these replies are given in the "Exposition," from which we shall quote.

"Giles Barnardiston says that Bullock upbraided the Society because its judgment "is gone forth against him for denying that Christ that died at Jerusalem to be the Judge and Saviour: who, having denied Him in his workings for our salvation, we cannot think it strange to see him inveighing against the ministers and elders, and the form and order in the church established by the Lord, and his power in them, which disowns his disorders."

G. Barnardiston further says,

"And as to our testimony to that Christ that died without the gates at Jerusalem, we are glad for the truth and our sakes thou has printed it, and our dealings with thee in that particular, concerning thy opposition to us in it, and we can leave it to the witness of God in the consciences of them that see it: and thy seeming answer unto it is something answered in what is already written; and I am willing to add this further, seeing though thinkest thou art yet unanswered, and also for the sake of the simple, [the church of] Rome and the priests, saying, that they own justification and condemnation by that Christ that died at Jerusalem, makes it not antichristian doctrine; and we do not deny the true doctrine that Rome and the priests own, but the antichristian, and it is not contrary to the scriptures and the form of sound words to expect justification and condemnation by that Christ that died at Jerusalem, but agreeing with them: and thy subtlety is seen in taking those expressions to exclude the manhood, in which it is really included, which says, 'By grace you are saved; and therefore (thou savest) not by him that died,' though he was full of grace, and by it tasted death that he might reconcile unto God, without which (there is) no salvation."

"But thou tellest us only all the world was freed from their offerings for sin by that one offering: and that only has an also too, they were outwardly reconciled by the death of his Son. And was not He that was the one offering for sin that ended all other sufferings, the Justifier, Condemner, and Saviour? Why else did he put an end by it to all other offerings, but because they were faulty, and had not efficacy in them to justify and save? And He that reconciles to God by his death, must needs be the alone Justifier and Saviour: and there is not another."

"And our testimony has always had a reverend esteem of that precious blood that was spilled without the gates, as being of great value in the sight of the Lord, and having a testimony in it towards the remission of sin, to oblige all that are sensible of the

end thereof, not to live unto themselves, but unto Him that died for them. And as they are to be blamed that will not come to the light, but cry it down; relying upon the death and sufferings without it, *so art thou, who pretendest to cry up the light to render the loving kindness of the Lord invalid in sending his Son to lay down his life and precious blood, and taste death for mankind.* And such as speak from the Light, which is the Life that was in that blessed body, can never disregard, but have an high esteem of what he did and suffered therein."

Thomas Evans has also given, in an appendix to the "Exposition," the testimony of disownment issued against Bullock, by the meeting at Sudbury. It is too long for insertion in this article, but we earnestly hope that the whole case will be carefully examined in detail by all our readers. The first paragraph in the testimony is as follows:

"For the clearing of the precious truth of God, professed by us, his people called Quakers, from the occasion of stumbling and reproach given by Jeffery Bullock's pernicious doctrine, in affirming that he neither expects justification nor condemnation by that Christ that died, or was put to death at Jerusalem: These are to certify, all Friends and friendly people whom it may concern, that we testify against this doctrine as stated by him, as both pernicious and antichristian, and contrary to plain scriptures, and the constant testimony borne amongst us from the beginning.

Very little comment need be made upon this plain and forcible case. We consider that it decisively settles the questions at issue between the Society of Friends, and the followers of Elias Hicks, if it was the only evidence now in our power to adduce from any ancient writings.

Here was a man who held Elias Hicks' doctrine that the sacrifice of Christ was not an atonement for the sins of mankind—that it was a mere atonement for outward legal sins, and an abrogation of the legal sin-offerings. We find the Society of Friends and its "faithful elders," under the same concern for the cause of truth and the honour of their Redeemer, which actuated the elders of Philadelphia towards Elias Hicks, labouring with Bullock to convince him of his errors; and we perceive in the conduct of this old opponent, in disregarding the counsel of the faithful members of the Society and assuming an air of offended dignity, a complete prototype of Elias Hicks' conduct in rejecting the caution and advice of the elders of Philadelphia, and continuing to preach his unsound doctrines; and to complete the parallel, as Jeffery Bullock's principles were disowned by a large Quarterly Meeting as antichristian, and contrary to the acknowledged principles of the Society of Friends, so now the unsound notions of Elias Hicks have been regularly disowned and disclaimed by two large Yearly Meetings. We wish it was in our power to conclude the account, by saying, that Elias Hicks had been mercifully favoured with a sense of his grievous departure from the faith of the gospel, and was ready, with unfeigned meekness, to lay down his crown and humble himself at the feet of that blessed Saviour, whom he has despised and denied, as we learn from official documents, was the case with the deluded Jeffery Bullock. It appears from a very pathetic recantation of his errors, in writing, dated in 1686, which is given at large

in the "Exposition," that this misguided man was, through adorable mercy, brought to a sense of his grievous departures from the faith of the gospel, and we trust, found a place of true repentance and an acceptance again into divine favour.

This case, as we have before observed, shows conclusively that our ancient Friends were one in doctrine with that part of the Society who are now opposing the principles of Elias Hicks and his followers, and demonstrates that the primitive Quakers, so far from permitting such principles to go unproved amongst them under the pretence of charity, actually disowned persons from their communion, at the very time when the Society might reasonably be apprehended to exist in its most spiritual and rightly exercised state. Surely nothing but the fact that our ancient Friends were sound in their faith, and considered it necessary that all professing with them should be of the same principles, could have induced them to disown a member from their communion, at the very time when they were most closely bound to each other by common sufferings from cruel persecutors—and that too, for the very doctrines which the followers of Elias Hicks now aver to have been the doctrines professed in the spiritual age of the Society, and from which they charge Friends with having receded.

We earnestly recommend the perusal of this case, as well as the whole of T. Evans' "Exposition," to all our readers. We have touched upon few, very few, of the deeply interesting subjects it contains, from a wish not to occupy too much space in the columns of the Friend—our object being rather to introduce the Exposition to the notice of our readers, than to present even a cursory view of much of its contents—at a future time we may, perhaps, make some further extracts from it, but for the present, we close our remarks.

Z.

FOR THE FRIEND. NEGRO SLAVERY.

In the 10th number of the African Observer, a sketch is given of the late very important decision of Sir William Scott. We have made the following abridgment of the article, which we recommend to the careful perusal of our readers. They will not fail to perceive the importance of the concluding paragraph, the circulation of which, we trust, will be the means of rescuing many a negro from a return to slavery.

An unusual degree of interest has been excited in England by a recent decision of Sir William Scott, in the high court of admiralty. The case excites the greater attention, not only from its relation to the subject of slavery in general, but from its effect upon a question which had been generally supposed irrevocably settled in English law. Ever since the year 1772, it has been understood, if not by the profession, at least by the community in general, that the moment a slave landed upon the English shore, he became free. The recent decision has given a new aspect to the case. It will doubtless be interesting to our readers to see this case, and the former one, stated somewhat in detail.

The celebrated case of Somersett, which has been considered as establishing the freedom of slaves, whenever they landed in England, is given very briefly in Clarkson's History of the Abolition of

Slavery,* and apparently without the attention to accuracy, by which the works of that excellent author are usually marked.

James Somersett, a negro, was imported from Africa, and sold in Virginia. In the latter part of 1769, he was brought by his master Charles Stewart to London. Somersett at length left the service of his master, who thereupon had him seized, and conveyed on board the ship Ann and Mary, then lying in the Thames, and bound for Jamaica. Before the vessel put to sea, a writ of habeas corpus was served on the captain, requiring him to bring the said negro James Somersett, before Lord Mansfield, and show the cause why he was detained on board the ship. The captain, in return to this writ, informed the court, that he detained the said negro as the slave of Charles Stewart, with the intention of selling him as such in the island of Jamaica. This was near the end of the year 1771. The case being considered a very important one, it was referred to the court of king's bench, and the counsel for the negro requested time to prepare for argument, which was granted, and the hearing postponed till the following term. No less than five counsellors were heard in defence of the negro, and two in support of the claim, at the different terms when the cause was argued. The eloquence displayed on this occasion is said to have been seldom, if ever exceeded; and the arguments exhibited a fund of erudition, and an extent of research, which few cases are capable of eliciting.

Lord Mansfield (Trinity term, June 22, 1772) gave his final decision very briefly. After reciting the causes assigned by the captain for detaining the negro James Somersett on board of his ship, and making a few preliminary observations, he subjoins, "the only question before us is, whether the cause on the return be sufficient? If it is, the negro must be remanded; if it is not, he must be discharged. Accordingly, the return states, that the slave departed, and refused to serve; whereupon he was kept to be sold abroad. So high an act of dominion must be recognised by the law of the country where it is used. The power of a master over his slave has been extremely different in different countries. The state of slavery is of such a nature, that it is incapable of being introduced on any reasons moral or political; but only positive law, which preserves its force long after the reasons, occasion, and time itself from whence it was created, are erased from memory. It is so odious, that nothing can be suffered to support it, but positive law. Whatever inconveniences, therefore, may follow from a decision, I cannot say this case is allowed or approved by the law of England; and therefore the black must be discharged."

However desirable it must be to the philanthropist, that slaves landing in England should become instantly free, candour requires the admission, that the decision of the above case fails to establish that doctrine. One important point is certainly established by it: A slave accompanying his master to England, cannot be forcibly sent off the island.

* Vol. i. p. 64. In the above passage it is asserted, that both Granville Sharp and Lord Mansfield were desirous of a decision on the broad principle, whether an African slave coming into England became free? Whereas it appears evident from the report of this case in Hargrave's State Trials, and in Lloft's Reports, that Lord Mansfield was very unwilling to decide the cause, even upon the more limited ground whereon the decision was actually rested. After argument by counsel, Lord Mansfield observed, "The question is, if the owner had a right to detain the slave, for the sending him over to be sold in Jamaica. In five or six cases of this nature, I have known it accommodated by agreement between the parties. On its first coming before me, I strongly recommended it here. But if the parties will have it decided, we must give our opinion." And a little further on, "If the parties will have judgment, fiat justitia, ruat cælum, let justice be done whatever be the consequence." Lloft's Reports, p. 17. Such being the feelings of the Judge, we may very naturally conclude he would narrow the decision as far as practicable; at least we can hardly imagine he would decide any thing more than what he supposed his duty required.

But whether a master bringing a slave into the island may lawfully exact his services there, is another question. Whether, again, upon a slave landing on the island, the claims of the master become void, or only voidable, may be questioned: but the question is not answered by this decision. It appears, however, by the judgments subsequently pronounced in several cases by the English judges, that the construction has always been in favour of the freedom of the slave, as long as he continued in England. A question still remains, what will be the condition of a slave, who shall visit Great Britain, and return again to the island in which he was previously held? Is the right of the master revived by the return? This is the question whose decision has recently produced such an effervescence in the English community.

A female of the name of Grace, held as a slave in Antigua, was taken to England as an attendant on her mistress, a planter's wife. There she remained for some time as a servant, and upon the return of her mistress to Antigua, she accompanied her thither. A question was afterwards raised respecting her freedom. Several points were made; but the principal question, and, indeed, the only one which involves a general principle, was, whether the power of the owner, which is admitted to have become dormant while the woman remained in Great Britain, was revived on her return to Antigua? The cause was tried before one of the local tribunals, and decided against the freedom of the woman. An appeal was made to the high court of admiralty, where, after an elaborate opinion by Sir William Scott, the judgment of the court below was confirmed.

Taking this decision, and the arguments by which it is accompanied, as an exposition of the present law of Great Britain, in relation to slaves, the matter may be summed up in few words. A slave passing, with or without the consent of his master, from a slave colony dependent upon Great Britain to the mother country, or taking refuge on board an English ship of war, becomes immediately free, and cannot be lawfully carried back by force into the colony from which he escaped. But a slave having thus become free, and returning to the colony from which he escaped, relapses into his original state of slavery.

May we not be permitted to hope, that, if this decision should not be reversed, the case may obtain the attention of parliament? If the air of England is not yet too pure to sustain a dormant slavery, probably an act of parliament might be procured which would impart to it all its boasted purity.

It may be observed, that the air of several of our states is nearly as pure as that of Great Britain; and had not this quality been impaired by an article of the constitution, would probably have been wholly so. One case may, and sometimes does, occur, in which these non slave-holding states furnish a complete asylum to the slave. When a master is accompanied by his slave into one of the free states, the latter may choose his own time for returning into slavery; there is no law to compel his return. An instance of this kind occurred a few years ago in this city. Upon application to Judge Washington for a certificate to authorize his removal, the judge replied, that, as the slave did not escape from another state or territory into this, he had no authority to direct his return; the man must choose for himself whether to go back with his master or not.

THE FRIEND.

THIRD MONTH, 1, 1828.

We are indebted to an accomplished literary friend for the account of "the Mission to Madura," which is inserted in our present number. It will interest our readers both by the beauty of the composition, and the interest of the narrative; and illustrates, in a remarkable manner, the policy of the order of Loyola. It would be unjust to deny, that men of sincere piety, enlightened minds, and Christian humility, have often been found in the ranks

of that extraordinary army; but as it has been justly remarked, it was its own authority, and not the authority of true religion, which the society wished to establish by its missionary labours. "Their Christianity, cameleon-like, too readily assumed the colour of every region wherever it happened to be introduced." As the Jesuit of Madura produced a pedigree to prove his descent from Brahma; another, in America, assured a native chief that Christ had been a valiant and victorious warrior, who in the space of three years had scalped an incredible number of men, women, and children. The Baron von Humboldt relates that he saw the Indians of the interior performing their pagan rites and savage dances in honour of a Christian festival; and the barbarians of the Magellanic Straits offer sacrifices to a wooden idol which they call Christ!

A history of the corruptions which Christianity has suffered among pagan nations would form one of the most curious and melancholy mementos of human frailty and superstition that has ever been erected.

A pamphlet has been printed in this city, within a few days, which purports to be an epistle from a large committee of the Yearly Meeting of Friends of Philadelphia to Friends of Ohio and Indiana. We wish our western subscribers and readers to spread the information, that no address of the kind stated has been issued by any committee of the Yearly Meeting of Friends of Philadelphia. The pamphlet in question has been framed by the followers of Elias Hicks, the separatists from the Society of Friends, and is the result of that disorganizing and revolutionary course, which they have been so long secretly, and are now openly pursuing. Its design is, to scatter the seeds of disaffection and insubordination throughout the Yearly Meetings of Ohio and Indiana. We trust that sound Friends in those meetings will be on the alert, to watch and to check the influence of this wily scheme for dividing and rending the church.

OBITUARY.

From the *Annual Monitor* for 1828.

MICAJAH COLLINS, *Lynn Mass.*, aged 63, dec. 1 mo. 1827.

Communicated in a Letter from Lynn, N. America.

No doubt the intelligence of the decease of our beloved friend, Micajah Collins, has reached Newport before this time; yet there are circumstances in connexion with this mournful event, that are interesting to us in this vicinity, and which will undoubtedly be so to many of our friends in different parts of the United States. His public testimonies had become, of late, much more frequent than usual; accompanied with a lively evidence of divine power, under which he had been favoured to feel the low estate of our Society, in a manner truly prophetic. Having frequently alluded to the termination of his labours, his friends had been apprehensive that his time was verging towards the close; but perhaps no one anticipated so speedy a termination; although, like the declining sun in the outward firmament, which enlarges as it descends, so every succeeding day his mind seemed more and more expanded.

He attended our late quarterly meeting held at Seabrook, during the severe cold weather, and was

considerably exposed in that journey. On his return, he complained of being very much chilled; and attended meeting on first day, evidently indisposed. At this time, the sudden death of Nathaniel Watson seemed to affect him very much; and he observed to an intimate friend, "Who knows but I may go as suddenly?" after some further remarks, he said, "Some of us will follow him very soon: now mark my words."

The next day, he had a confirmed bilious fever, with strong symptoms of typhus; but his physicians saw nothing alarming in his case, and expected he would recover. He seemed perfectly indifferent to his bodily indisposition, and appeared to regard the apprehensions of his friends, with an unaffected complacency, frequently observing, "I am not yet able to discover whether this sickness will be my last or not." At intervals, his nervous system was so much affected, as to produce delirium; yet, through all, not an expression escaped him, unbecoming the devoted Christian. He lay almost entirely free from pain, and would often observe, that it seemed to him like a bed of roses.

About thirty hours previous to his decease, he was favoured with the prospect of futurity; and in the presence of many friends, with a voice and pronunciation as melodious as at any time in his life, he spoke for about half an hour, in such a strain of heavenly eloquence, that all hearts seemed melted into tenderness. He spoke of his prospects of future happiness without the shadow of a doubt, and said, there was nothing like regret accompanying his mind; that he could as cheerfully bid his friends farewell, as if he was going on a journey.

After it was understood that he would be glad to see his friends and neighbours, more than a hundred repaired to the house, to take a last farewell, and to receive from his dying lips a confirmation of those testimonies which he had so abundantly declared. His discriminating sense of the state of those who took him by the hand, carried the most powerful evidence of the divine influence under which he spoke, to the admiration of all who heard him; while the audience evinced the deep regret they felt at parting with him. His physician could not understand why he should be so strongly impressed with the idea of approaching dissolution; while such a perfect serenity pervaded his body and mind; and seemed anxious to prevent so much company visiting him. To all remonstrances, Micajah would calmly reply, "I am glad of the company of my neighbours; it does not hurt me; but, on the contrary, I feel refreshed by the interview: it is very precious to part in love."

Thus, as the first visitors would bid him farewell, and retire, others were introduced, which continued until a late hour in the evening previous to his close. After the company had withdrawn, his mind seemed a little wandering for some time, as the doctors anticipated; and doubts were entertained whether he would again be rational. But at four o'clock, two hours before his exit, he again resumed his pious exhortations, in which the love of God was wonderfully conspicuous, in comforting the mourners in Zion, and strengthening the feeble in spirit. I watched with him the night but one previous to his decease, and was present the evening preceding his close; but language would fail me to give an adequate description of this solemn, awful, and interesting scene: suffice it to say, that I believe it seldom falls to the lot of mortals, to witness a more glorious and triumphant exit from this world of woe. Without regret for the past, or apprehensions for the future, his soul seemed disencumbered from the body, long before the vital spark had fled.

His natural affections, at the awful period, displayed their characteristic feelings, first to his beloved wife and companion in tribulation; and from her to all mankind. His close was so tranquil that it was difficult to determine when he breathed his last. Thus death was despoiled of his mortal sting, and the grave obtained no victory, in the removal of our long tried, faithful friend, Micajah Collins.

It appears that a number of those who had been disaffected towards Friends, and had absented themselves from meeting, and some of them been disowned, visited M. C. on the evening in which he saw so many, and have since become tender, and have attended meetings steadily.

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Corner of Carpenter and Seventh Street,

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FOR THE FRIEND.

MISSION OF MADURA.

(Continued from page 155.)

As it was highly important that the missionaries should present themselves to the natives with all those advantages of mind, as well as of station, which were calculated to command their respect, the individuals chosen for this work were men of respectable talents, skilled in the mathematics, astronomy, and medicine, and well acquainted with the language of the people among whom they were to reside. That their connection with Europeans might not be suspected, they were in the habit of setting out in the night from the stations on the coast, and during their journey took every possible precaution to escape the notice of the people, avoiding even the lighting of fires in the dark, and thus exposing themselves to the danger rather of being devoured by wild beasts, than of incurring the risk of failing in their undertaking by an untimely discovery. Their dress, and manner of living, and rules of social intercourse, were conformable with their assumed character. Their only clothing were sandals to the feet, and a robe of linen round the body, of the yellow colour usually worn by the religious teachers of the Hindoos. On their foreheads they placed the characteristic mark of the Brahmins, made with a paste of sandal wood. Their claim to the high rank of the priesthood was also maintained by frequent public ablutions, by strict abstinence from all intoxicating drinks, and by the exclusive use of vegetable food, without even the addition of spices or other condiment. Their lodging was no less bare and wretched than their diet was meagre; and in all respects, as regarded bodily comforts, they led a life of mortification which served to exalt their reputation among the natives, by whom this species of self-denial is held in high repute. As the mortification of the flesh is equally meritorious among Roman Catholics, as among Hindoos, the Jesuits needed no excuse to their consciences for conforming, in this respect, with the prejudices of the natives: but in the more equivocal compliances which their scheme exacted, they found it convenient to shelter themselves under the high example of St. Paul: "And unto the Jews I became as a Jew, that I might gain the Jews."

The petty despots in whose dominions they resided, sharing the religious sentiments of the

people, were favourably impressed by the same conduct which gained the respect of the multitude; and as this friendly feeling was assiduously cherished by all those means which a subtle and experienced policy suggested, it seldom happened that the hand of power was interposed to check or disturb their proceedings. The short imprisonment to which malicious misrepresentations of their wealth, acting upon the avarice of the princes, occasionally subjected some of their number, was hardly to be accounted a misfortune; as all the bodily inconvenience it occasioned was probably overbalanced by the consolation arising from the merit of the suffering; and a single instance of martyrdom, which occurred in the province of Marava, served more to rouse their enthusiasm by throwing a new glory around their enterprise, than to depress their energy by the terrors of the example.

To the respect derived from their assumed rank of Brahmins, from their self-denying life, and from their display of superior knowledge, was added a feeling of gratitude for the services which their medical skill often enabled them to render: and as no disgrace was incurred by their fellowship, they soon succeeded in making proselytes out of every class, from the lowest to the highest. Selecting the best disposed and most intelligent of their converts, they formed them into schools, and instructed them carefully in the principles and grounds of their newly adopted faith, so as to qualify them for acting the part of catechists, or subordinate teachers. After a sufficient course of religious education had been completed, the neophytes were taken into the immediate service of the missionaries, where they learned those rules of conduct, and arts of insinuation, in which their masters were so well skilled. Thus prepared, they were sent out as pioneers to clear the way for the more efficient labours of their superiors. Dispensing themselves through the villages and towns, they frequented places of public resort, and in the character of merchants or physicians, even penetrated into the interior of private houses without exciting suspicion. Wherever they went, they neglected no opportunity of entering into conversation, and provoking controversy on religious subjects; and if an individual appeared disposed to listen, they returned to him again and again, till, having made some impression by their arguments, they prevailed on him to accompany them to the missionary, by whom the conversion was generally completed. Perhaps the schools of the catechists may have been the better frequented, and the teachers formed in them the more zealous and faithful in their work, as the funds which the Jesuits had at command, were employed less in their own frugal support, than in the maintenance of

their native assistants. This plan was found to be so effectual, that it was continued as long as the mission was deemed of sufficient importance to warrant the trouble and expense; and scarcely fifty years have elapsed since the schools were finally suppressed. In the employment of catechists, care was scrupulously taken not to offend against the rules of caste, each of them being of the same rank with those to whose conversion his efforts were directed, the Pariah teaching the Pariah, the Brahmin only the Brahmin.

But argument was not the only instrument of proselytism used by the Jesuits. They well knew the influence which show, splendour, and parade exert over the imagination and feelings of the ignorant; and, though personally plain and abstemious, were careful to give their religion all the advantages of these attractions. Their churches, built after the neatest architecture of the country, were embellished by pictures and statues; and, on great occasions, were decked out with the most showy ornaments which their invention could devise, or their finances provide. In the celebration of their festivals they vied even with pagan magnificence, lest their saints might suffer in comparison with the gods of the country. Crowds were collected together, processions were formed, images decorated with garlands and false jewels were carried about in ornamented cases, the sound of bells and of musical instruments was mingled with the shouts of the rabble, and a scene of glitter, bustle and noise was presented, delightful to the ignorant and frivolous natives, and well calculated, if not to amend and purify their affections, at least to fix them upon the externals of a religion which thus invited them to idleness and enjoyment.

[To be continued.]

THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 123.)

In consequence of the press of other matter, we have deferred until now, our intention of making further drafts from the extensive report under the above head. The writer of the letters from whence we derived the account relative to converted Jews, pursuing his route into the interior of the Turkish territory, details in his correspondence much interesting information relative to its soil, climate, population, &c. the customs and manners of the people, and the condition of those amongst them under the denomination of christians. The following is given as a specimen.

On the 17th I left Adrianople for Ternovo, but was obliged to return thither on the 20th, from the affairs connected with the Jews, of which I gave you a detail in my last. This matter being arranged, I again left Adrianople on the 22d, and the next evening reached Iamboli for the second time. About

seven miles short of Iamboli we passed through the Bulgarian village of Fondoukli, the residence of the head of the family which anciently occupied the throne of the khans of the Crimea. When the Turks conquered that country, they transported the reigning family into their own dominions, and settled them in this and some other surrounding villages, which they gave them as an appanage. All the males of this family still bear the title of Sultans; and it is said that a compact was made, when they resigned the throne of the Crimea to the Ottoman monarch, that if ever the race of the latter should fail, one of the former family should succeed to the throne of Constantinople. Iamboli is a town consisting of about 2000 houses, half Turkish, and the other half Bulgarian, with a few families of Jews. I found at the khan an Albanian doctor, who had come hither to vaccinate the children of Iamboli. He said he had vaccinated about an hundred at this town, and 1000 at Selimnia, where he is established. Before his arrival at Selimnia, three or four years ago, the practice of vaccination was scarcely known.

On the morning of the 24th I reached Selimnia, 12 miles distant from Iamboli. This is a very considerable place, deserving almost the name of a city, and is most picturesquely situated in the recess of a plain, at the very foot of the Balcan mountains, which rise abruptly and magnificently above it. It contains about 5000 houses, the majority of which are said to be Bulgarian, and is famous for its manufacture of coarse woollen cloths and rifle gun-barrels, which are much esteemed throughout Turkey. One of the largest fairs of Romelia is annually held here in the month of May, to which merchants of every description, and from all quarters, resort. A good many copies of our Greek Testaments were sold here at the last fair, and care will be taken to have supplies brought hither on all future occasions. The Christian population have no church within the city. They possessed one some years ago, which was burnt down, and the Turks have never allowed them to rebuild it. An attempt was once made, but the Turkish mob came tumultuously, and pulled down what had been built. They have, however, a church in each of the two Fauxbourgs adjoining the city, and the poor Christians still assemble for divine service in a miserable cabin standing in the old church-yard, which I went to visit.

On the 25th November I left Selimnia and crossed the Balcan, which presented magnificent mountain and forest scenery, rendered the more interesting by a storm we encountered on the summit, and which, on clearing away, exhibited all the sublime varieties incident to such a scene. The smiling hilly region into which, after seven hours' travelling, we descended on the other side of the mountain, with its valleys laid out in pasture-land, regularly fenced, and its hamlets and scattered farm-houses, (a thing I never remember to have seen before in Turkey,) brought to my mind vivid and most agreeable recollections of the peculiar charms and beauties of my dear native country. The first part of this district is wholly inhabited by Turks, for whose agricultural industry the face of the country speaks well; and not being able to reach a Bulgarian village before sunset, we were obliged to accept the hospitality of a Turkish one. On arriving in a Bulgarian village, the house of one of the peasants is allotted to the traveller; and before an ample fire, and with the simple wholesome fare, which the industrious zeal of the honest Bulgarian housewife rarely fails in a short time to set before him, he never finds himself, in a journey through Turkey, in such comfortable quarters. But in a Turkish village, where the natural pride of the Turkish character, equally with the seclusion in which their females live, forbid the admission of the traveller into their houses, he has no other resource but the room or rooms set apart in every village for the reception of strangers, and which it may be supposed are not attractive. On no other occasion, however, was I under the necessity of accepting this sort of accommodation, and I was very glad of the opportunity which this system of domestication for the night, in the families of the Bulgarian peasantry, gave me of observing their manners and customs on both sides of the Balcan. They appeared to me to be a simple, hospitable, industrious,

honest people; and under all their oppressions, which, since the Greek revolution, have been doubled in their measure, cheerful at least, if not contented. Their little cabins, plastered and floored with mud, are generally clean and orderly, and their women decent, notable, and industrious. I shall always remember, with pleasure, and a sort of gratitude, some of the evenings which I passed by the firesides of this poor people. But to return; passing through a varied, and in general cultivated and well peopled country, I, on the afternoon of the 26th, reached Ternovo. This ancient capital of Bulgaria is singularly built on the two sides of a deep ravine, through which a river flows, and is surrounded, as it were, by rocks and precipices. It is computed to contain 5000 houses, of which 800 only are Bulgarian.

On the 28th of November I left Ternovo to return to Adrianople. I very much wished to have extended my journey to Bucharest, but the advanced state of the season, and the quarantine established in Wallachia in consequence of the plague being at Rustchuck and other places on the Danube, which would have cost me more time than I could afford, induced me to renounce this part of my plan. I took, in my return, another and the more usual route, halting for the first night at Cabrova, a large Bulgarian town at the foot of the Balcan, famous for its manufacture of hardware. It was a few years ago a very rich and flourishing commercial town, but has been greatly impoverished, in common with most parts of Turkey, since the period of the Greek revolution. I was detained here a day by bad weather, which rendered the Balcan impassable, but was enabled the next day to cross it in comfort, and fully to enjoy its beauties. At the foot of the southern side of the mountain lies the Bulgarian village of Shipka, and two hours beyond the town of Kesanlik. In this beautiful district is manufactured the otto of roses, so well known and much esteemed, and extensive gardens of roses are cultivated for this purpose. I passed the night of the 30th at Eski Zagora, a considerable town six hours beyond Kesanlik, both of which are inhabited by a population of Turks and Bulgarians pretty equally divided. At Eski Zagora there are, however, some Jews. Arriving after sunset at Eski Zagora, I could induce no one to show me the house of the Archimandite, to whom I had a letter from Hilarion, desiring him to lodge me for the night; this town, as well as Kesanlik, being in his diocese. Such is the fear and suspicion which reign in these countries; and here, more particularly, they have fears of any communication with an European since the misfortune of the poor Greek, which has now been so generously remedied by the exertions of friends in England; I was thus prevented from seeing him, and obliged to pass the night at the post-house. Two days more brought me again, by the way of Mustapha Pasha, to Adrianople.

Provided with letters from some Greek friends at Adrianople, I finally left this city on the 3d of December, and passing the night at the village of Hazkeui, where the few Christians inhabitants speak Turkish and a little corrupted Greek, and are very illiterate, arrived at the Forty Churches next morning. Kirk Killesi is a flourishing town, agreeably situated in a rich plain, at no great distance from the range of mountains which, branching off from the grand chain of the Balcan or Hæmus, take a southerly direction parallel to the coast of the Black Sea, and extend, though in a diminished form, to the shore of the Bosphorus. It contains a considerable population of Turks, and about 1,500 families of Greeks. Although inhabited by so large a number of Christians, and bearing the singular name of the *Forty Churches*, it is remarkable that it has no church, nor is there any historical account, or probable tradition that it ever had one. Where no church has from ancient times existed, the Turks make a rule, from which they rarely or ever depart, not to allow a new one to be built; and although the inhabitants of Kirk Killesi have repeatedly, and upon so strong a plea of necessity, strove to obtain this permission, they have never yet been able to succeed. Even the repair of an old church has been at all times, since the Turkish conquest, a matter of great difficulty, and the permission only to be obtained by the

payment of large sums of money; nor in any part of Turkey can a nail be driven, a pane of glass mended, or a tile replaced in the roof of a church, or any building attached to it, without leave procured from the Turkish authorities, under penalty of a heavy fine:—and since the period of the Greek revolution no permission of this kind has been given at all. The Greeks, indeed, do venture to make these small repairs by stealth, otherwise their old churches would long ago have crumbled to pieces; and from zeal to their religion brave the danger of discovery, and the consequences which always result from it.

As a proof of the strictness with which these laws are enforced, I may cite the case of a poor priest at Galata, who, dwelling within the precincts of a church, had his little apartment whitewashed. The Aga shortly after came to pay him a visit, suspecting, possibly, that it might be a profitable one to him, and applying his finger to the wall, from which the newly applied white readily came off, taxed the poor man with his crime; not being able to deny it, he was obliged to expiate it by the payment of several hundred piastres.

On the morning of the 6th December, I took leave of my good friends of Kirk Killesi, and proceeded to Scopo, three hours distant from the former. This is a small town, of about 500 houses, almost all Greek, and has an active population, who are in better circumstances than ordinary. It has a church and an Hellenic school. I informed the schoolmaster, and some others of the inhabitants, that they would be supplied with New Testaments from Kirk Killesi, although I found that some copies had already, from different quarters, reached this place. Indeed, the edition published by our Society, is now pretty generally known, and I trust will be more so still. From Scopo I passed on to Yena, two hours further, where I spent the night, in the house of the Tehourbadgi, or Greek superintendent of the village, to whom I gave a New Testament, and he promised to take charge of any that might be sent him for sale. Yena was formerly a considerable town, but now exhibits marks of the greatest misery and decay. The Tehourbadgi told me, that about 100 years ago it contained 1000 houses, and that he himself, in his youth, remembered 400, which have now dwindled to 150, and all these old and falling to ruin. It has three churches; but a school they till lately maintained, is now given up for want of means to support it. The taxes they have to pay, under various forms, are beyond their means; and to this is added, the misfortune of their village being so situated as to be a convenient place for Turks in their journeys to lodge at. This is a source of great oppression, as the inhabitants have to provide food as well as lodging for the person quartered upon them, and each family may have, on an average, 40 or 50 konaks, as they are termed, annually. What has contributed to the decay of Yena is the state of anarchy in which the whole district, and indeed a large part of Romelia, was, until within a very few years past. Armed bands of robbers used to traverse the country, whose chiefs, when united, could muster several thousand men, and were in the habit of assaulting, plundering, and burning any village which had not strength to resist them. Every place was obliged to have its little fortification, remains of which in various parts appear, among others at Scopo and Yena; and on one occasion both of these places were attacked and plundered, and the greater part of the houses burnt. Scopo has risen from its ruins, but at Yena only remain the habitations which were spared by the fire. The present sultan has succeeded in exterminating these bands, which for a long time set at defiance the force of the government; and at present all the woods throughout Romelia are perfectly safe.

I had thought of taking another route to Constantinople, by the way of Viza; but the swelling of the rivers, by the rains that had fallen, obliged me to turn into the beaten road; and on the 7th I reached Chiorlu, and on the 8th Silivria. On an eminence, mid-way between Chiorlu and Silivria, I passed the melancholy spectacle of a man impaled; a frightful instance of the severity of Turkish justice. This wretched man was a Turk, who in this very place had, about twenty days before, robbed a Bulgarian peasant of his horse and money: being traced and

discovered, he was brought before the Pasha of Adrianople, who sentenced him to be impaled on the spot where the offence was committed. A short time ago, such a public and ignominious execution of a Mussulman, for the mere robbery of a rayah, would not have been ventured on by the government; but since the dissolution of the janissaries, the Turks are kept under with a strong hand, and are now quite as rigorously controlled as the Christian subjects of the Porte.

(To be continued.)

At the request of several of our subscribers we insert the following letter from Anna Seward to James Boswell. It has been repeatedly published, yet very possibly to many of our readers it may be new. It seems that Boswell, in his *Life of Johnson*, mutilated, abridged, and changed the minutes sent him of this conversation, and the present is represented to be a corrected and just account of it. We have no feeling of hostility to the memory of the great moralist;—no disposition to detract from his stupendous literary fame, or to question his reputation for piety. We believe that it is by no means uncommon for exalted talents to be associated with great human infirmity, and for the genuine spirit of devotion to live under a load of bigotry and superstition, derived through such infirmity, in connection with the prejudices of education. It is very obvious, on the perusal of the *Life of Johnson*, that his vast mind was strongly tinged with those imperfections, of which the dialogue is a striking corroboration.

Anna Seward, it will be recollected, was the well known author of a monody on the death of Major Andre; and the Quaker lady, who "so chafed the mighty lion," was Mary Knowles, distinguished in her day, in and about London, for much singularity and eccentricity of character; for a masculine understanding, considerable literary acquirements, and superior conversational powers, which latter recommendations gained for her a ready access to the higher circles and literati.

"You ask me for the minutes I once made of a certain conversation which passed at Mr. Dilly's in a literary party, in which Dr. Johnson and Mrs. Knowles disputed so warmly; as you seem to have an idea of inserting this dispute in your future meditated work, (the *Life of Dr. Johnson*,) it is necessary that something should be known concerning the young person who is the subject of it."

"Miss Jenny Harry was (for she is now no more) the daughter of a rich planter in the West Indies. He sent her over to England to receive her education in the house of his friend, Mr. Spry, where an ingenuous Quaker lady, Mrs. Knowles, was a visiter. He affected wit, and was perpetually rallying Mrs. Knowles on the subject of her Quaker principles, in the presence of this young, gentle, and ingenuous Miss Harry, who, at the age of eighteen, had received what is called a proper polite education, without being much instructed in the nature and grounds of her religious belief;—Mrs. Knowles was often led into a serious defence of her devotional opinions, upon these visits at B—. You know with what clear and graceful eloquence she speaks upon every subject; her antagonists were shallow theologians, and opposed only pointless rallery to duty and long studied reasoning, on the precepts of Scripture, delivered in persuasive accents and harmonious language. Without any design of making a proselyte, she gained one. Miss Harry grew very serious, and meditated perpetually on all that had dropt from the lips of her Quaker friend, till it appeared to her that Quakerism was true Christianity. Believing this, she thought it her duty to join at every hazard

that class of worshippers. On declaring these sentiments, several ingenious clergymen were employed to talk and reason with her—but we all know the force of first impressions in theology, and Mrs. Knowles' arguments were the first she had listened to on this important theme. This young lady was reasoned with and threatened in vain; she persisted in resigning her splendid expectations for what appeared to her the path of duty. Her father, on being informed of her changing principles, informed her, that she might choose between one hundred thousand pounds and his favour, if she continued a church woman, or two thousand pounds and his renunciation, if she embraced the Quaker tenets; she lamented her father's displeasure, but thanked him for the pecuniary alternative, assuring him that it included all her wishes in point of fortune.

"She soon after left her guardian's house and boarded in that of Mrs. Knowles, to whom she often observed, that Dr. Johnson's displeasure (whom she had often seen at her guardian's, and who had always been fond of her) was amongst the greatest mortifications of her then situation; and once she came home in tears, and hold her friend she had met Dr. Johnson in the street, and had ventured to ask him how he did, but that he would not deign to speak to her, but passed scornfully by; she added, 'you and he are to meet soon in a literary party, plead for me.'"

"You remember our all dining together at Mr. Dilly's, and the conversation after dinner, which began by Mrs. Knowles' saying, 'I am to entreat thy indulgence, doctor, towards a gentle female to whom thou used to be kind, and who is unhappy at the loss of that kindness; Jenny Harry weeps at the consciousness that thou wilt not speak to her.' 'Madam, I hate the odious wench, and desire you will not talk to me about her.' 'Yet, what is her crime, doctor?' 'Apostacy, madam. Apostacy from the community in which she was educated.' 'Surely quitting one community for another cannot be a crime in itself, if it be done from a motive of conscience. Hadst thou been educated in the Romish church, I must suppose thou wouldst have abjured its errors, and that there must have been merit in the abjuration.' 'Madam, if I had been educated in the Romish church, I believe I should have questioned my right to quit the religion of my forefathers; well, therefore, may I hate the arrogance of a young wench that sets herself up for a judge of theological points, and deserts the religion in whose bosom she was nurtured.' 'I hope she has not done so—I hope the name of Christian is not denied to sectaries.' 'If the name is not, madam, the common sense is.' 'I will not dispute that point with thee, it would carry us too far; suppose it granted, that in the eyes of the simple girl, the weaker arguments appeared the strongest, her want of better judgment deserves thy pity not thy anger.' 'Madam, it has my anger, and ever shall have it.' 'Consider, doctor, what a noble fortune she has sacrificed—she must be sincere.' 'Madam, I have ever taught myself to consider that the association of folly cannot extenuate guilt.' 'Ah, doctor, can we suppose the Deity will not pardon a defect of judgment (if such it should prove) in the breast, where the desire of serving him according to its ideas, in spirit and in truth, has been a preferable consideration to that of worldly interest?' 'I pretend not to set bounds to the mercies of the Deity, but I hate the wench, and shall ever hate her; I hate all impudence, but the impudence of a *chit's* apostacy I nauseate.' 'Alas, doctor! Jenny Harry is the most timid creature breathing; she trembles to have offended her parent though far removed from his presence; she grieves to have offended her guardian, and perhaps she grieves still more to have offended Dr. Johnson, whom she loved, admired, and honoured.' 'Why then, madam, did she not consult the man she pretends to love, admire, and honour, upon her new-fangled scruples? If she looked up to that man with any part of that respect she professes, she would have supposed his ability to judge of fit and right at least equal to that of a *raw wench* just out of her primer.' 'Ah, doctor, remember it was not from amongst the learned and witty that Christ selected his disciples: Jenny thinks Dr. Johnson great and good, but she also thinks the gospel demands a

simpler form of worship than that of the established church, and that it is not wit and eloquence that is to supersede the force of what appears to her a plain and regular system which cancels all typical and mysterious ceremonies as fruitless, and even idolatrous, and asks only simple obedience and the homage of a devout heart.' 'The homage of a fool's head, you should have said, madam, if you will pester me about the ridiculous wench.' 'Suppose her ridiculous, she has been religious and sincere; will the gates of heaven be shut to ardent and well meaning folly, whose first consideration has been that of apprehended duty?' 'Pho, pho, who says it will, madam?' 'Then if heaven does not shut its gates, shall man shut his heart? If the Deity accepts the homage of such as sincerely serve him under every form of worship, Dr. Johnson and this simple girl will, it is to be hoped, meet in a blessed eternity, whither earthly animosities must not be carried.' 'Madam, I am not fond of meeting fools any where; they are detestable company; and while it is in my power to avoid conversing with them, I shall certainly exert that power; and so you may tell the odious wench, whom you have persuaded to believe herself a saint, and whom soon, I suppose, you will convert into a preacher; but I will take care she does not preach to me.'"

"The loud and angry manner in which he thundered out these replies to the calm but able antagonist, affrighted us all but herself, who gently, not sarcastically, smiled at his injustice. I remember you whispered me—'I never saw the mighty lion so chafed before.'"

From the *Edinburgh Magazine*, 1817.

LINES WRITTEN IN A HIGHLAND VALLEY.

To whom belongs this valley fair,
That sleeps beneath the filmy air,
E'en like a living thing,
Silent as infant at the breast,
Save a still sound, that speaks of rest,
That streamlet's murmuring?

The heavens do seem to love this vale,
The clouds with scarce seen motion sail,
Or mid the silence lie;
By that blue arch, the beauteous earth,
Mid evening's hour of dewy mirth,
Seems bound unto the sky.

Oh! that this lovely vale were mine!
Then from glad youth to calm decline,
My years would gently glide;
Hope would rejoice in endless dreams,
And memory's oft returning gleams
By peace be sanctified.

There would unto my soul be given,
From presence of that gracious heaven,
A piety sublime,
And thoughts would come, of mystic mood,
To make in this deep solitude
Eternity of time.

And did I ask, to whom belonged
This vale? I feel that I have wronged
Nature's most gracious soul;
She spreads her glories o'er the earth,
And all her children from their birth,
Are joint heirs of the whole.

Yea! long as nature's humblest child,
Hath kept her temple undefiled
By sinful sacrifice,
Earth's fairest scenes are all his own,
He is a monarch, and his throne
Is built amid the skies.

We should suffer no day to pass without thinking of, and acting for *that day* when we shall be "judged according to our works," as the only evidences of our faith; and very encouraging is that kind and considerate expression of our Lord, concerning a poor woman, showing that he is no hard master, and not unreasonable in his requisition—"she hath done what she could."—*Jane Taylor*.

FOR THE FRIEND.

SCRAPS,

From my Port Folio.

"Now, Timothy, don't be always poring over them wearisome papers and accounts," said Experience, "there's never no use in such an everlasting worrying and worrying about what can't be help'd, but if you must be writing, do write something to the purpose—write to the steam-boat folks about another season ticket, time's going on." "Why, my dear," says I, "there is perhaps, as thou sayest, no great use in worrying about what cannot be remedied, but these same papers afford me some little amusement, rather a scarce article with me now-a-days; they are mementos of many mistakes and mishaps, it is true, but they remind me also of by-gone hours of quietness and comfort; and when the reality is gone, the recollection is better than nothing: however, possibly, I may write somewhat about the steam-boat." "Oh, well, then," says she, "I'll just tell Biddy to let Seraphina know that we shall be in town as soon as possible. I am extremely anxious to see her and the children, and I'm afraid if she don't get word immediately, they'll be all here first." "Well then, Experience, as thou art only anxious to *see them*, omit sending word, and peradventure it may come to pass, without thy being obliged to leave home." "It may peradventure come to pass!" said she, "yes, I suppose it may come to pass, but I don't want it to come to pass, and it shan't come to pass—why, it will be warm weather directly, and then they must all come into the country after the air, you know; and then what chance, I wonder, will Biddy and I have of getting to town before every thing is frozen up, and the steam-boat done again?" Seeing she seemed to be getting a little warm, and knowing her to be somewhat tonguey at times, I thought it best to drop the subject, and quietly turn to my writing. This Seraphina, that Experience was so anxious to see, was Seraphina Adelina Snipitoff, wife of our cousin, Moses Snipitoff, pretty largely in the man-milliner and variety line: they were originally merely Snipits, but some years back, Seraphina being a great admirer of the emperor Alexander, insisted that Moses should put, what she called, a Russian extermination to his name, and accordingly they became Snipitoffs. Our family name is Goodenough, and its origin, like that of most others of much antiquity, is involved in some obscurity; but it was probably given to my ancestor, as being somewhat descriptive of his activity in business, and the liberality with which he applied the stimulus of the goad to his cattle, allowing little grass to grow under them when at labour: be this as it may, my immediate predecessors were certainly industrious, painstaking, prudent people, carefully looking both before, and after, and consequently became well to live in the world; so that I am one of those whose father, as the saying is, was born before him; not that I inherited sufficient to enable me to live in idleness, had I been silly enough to wish it, but I had a handsome beginning, and with the aid of my wife, was getting along reasonably well; I say *with the*

aid of my wife, for I find that *without that aid*, little can be done to purpose. Some time after Experience become intimate with Seraphina, she discovered that our name had a vulgar, disagreeable, uncouth sort of a sound, and endeavoured to soften and civilize it, as she said, into Goodenough. "No, no," said I, "it is ill tampering with a creditable name, and unhappily we are far enough from Goodenough; but if there must be an alteration, I'm thinking that Gadenough might not be amiss, considering thy present habits." Since then we have occasionally had squabbles on this point, but the matter has never been definitively settled. For many years we led a peaceful and contented, if not a happy life. Experience, though perhaps her price was not above rubies, was certainly an active, bustling woman; our daughter, Biddy, was cheerful at her sewing, or her wheel; and my son, Marmaduke, and I, after moderate labour, enjoyed with genuine relish our frugal meal, and untroubled slumber; and we might possibly have passed thus pleasantly on to the termination of our pilgrimage, but for a summer visitation, which our cousins, the aforesaid Snipitoffs, inflicted upon us in pursuit of air:—by the way, I may observe that one might be led to suppose there was, in summer, little or no air to be found in the city, and no sun nor dust in the country—formerly, some over-fed nabob perhaps, laden with more wealth and pomposity than was convenient in the dog-days, might disencumber himself a little at a watering place; and now and then a rickety infant, hardly worth raising, but which did not choose to die, and which the town doctors were tired of seeing, would be sent off to the country, otherwise little was done in this way, except indeed, the praiseworthy Sabbath day "incursions," as Seraphina says, of a numerous class, to the habitations of such of their acquaintance as were, unluckily, near enough, and vain enough, and good humoured enough, to be eaten up, and laughed at. But now, thanks to the all-accommodating steam-boat, no sooner can the weather with any decency be called warm, than away they scour, not only the female appendages of the important man of law, or physic, or merchandise, but those also of the eleventh deputy of his fifteenth clerk, are all off, in quest of air. But to return; Seraphina Adelina Snipitoff and her daughters were dashing, showy personages, and this important visitation made no small stir amongst us; it is true, the hours they kept grievously interrupted our business, and deranged the regularity of the family. The morning was commonly half gone, and my appetite with it, before they were ready for breakfast. This of course caused a like postponement of dinner, and so on to the end of the chapter—however, we put a good face upon the matter. Experience was determined to do every thing genteelly, and upon the whole succeeded wonderfully. I remember one morning, among the other arrangements equally judicious, she ordered Sip to tidy himself, and wait upon table; accordingly, after some time he made his appearance, his black face glistening with soap suds, and a bit of white garter round his hat, and taking a chair, sat kicking his heels

for a while tolerably patient, but finding no immediate call for his services, "I 'most think, aunt," said he, "if I be'n't wanted partiklar, I'd as good turn out the cows, 'um seems mortal uneasy somehow?" "Turn out the cows," said I, "at this time of day! why have they been left starving so long?" "Why 'cause I had to go down to the squire's to see if Madam Coramnoby couldn't no how lend some silver notions to put on the table while the quality staid, 'cause you see our few dabs be as old as the hills, and batter'd out of all reason in a manner; and then Molly sent me over to old Marcy Scrubwell's for a taste of butter, 'cause our'n was over garlicky and saft like for the quality." "Well," said I, "could not somebody else turn them out?" "Why Molly said how she'd do it, but she got in such a fumigation washin' Biddy's 't'other white frock, and aunt's cap, as 'em might dry agin' a'ternoon, she clean forgot seemingly."

I had sown a field of grain, and it was important to harrow it in immediately, more especially as the weather looked threatening, but in the afternoon the white frock and the cap were exhibited sure enough, and the Snipitoffs must take a ride, exercise being in demand as well as air; accordingly the horses were taken from the harrow, a flood of rain came, and it was impracticable to finish the job, till too late, so the crop was lost. These rides were sadly in the way of our farming operations, but they were at length luckily put an end to. Experience, it seems, had heard from our visitors some hints about the roughness and vulgarity of our family wagon, she therefore made Sip get the ancient rickety brick dust coach from the out house, where it had stood ever since lawyer Spinittout's vendue, when it was bought for the sake of the old iron, and they sallied forth accordingly in this "more genteeler ekipage," as Seraphina said; but they had not journeyed many miles, broiled with heat and half choked with dust, looking after "romantical situations, suitable for poetry and sketching," as the young ladies said, when a sudden jolt broke down the hind seat, and let Experience and Seraphina into the box, where two old hens and a Muscovy duck were quietly sitting on their eggs, and which Sip in his hurry to throw on the lid had overlooked; the screams of the women and the cackling and fluttering of the fowls, alarmed the horses, and away they went—and the old coach, and Sip, and the Snipitoffs, and the poultry, and Experience, came flying home after a fashion seldom witnessed in our neighbourhood.

(Remainder in our next.)

Several of Major Denham's camels became drunk in passing the desert beyond Mourzuk. Their eyes grew heavy, and lost their animation; their gait was staggering, and every now and then they fell, like a man in a state of intoxication. It arose from eating dates after drinking water—these probably passing into the spirituous fermentation in the stomach.

Every day I live convinces me, more and more, of the folly and usefulness of forming any defined wishes for earthly happiness, either for myself or for others that are dear to me—nothing will do but resigning all to the disposal of Him, who not only knows, but does what is best for us.—*Jane Taylor.*

FOR THE FRIEND.

JOHN LEDYARD.

This extraordinary man may be taken as the *type* of a character, which is found more frequently, perhaps, in North America than in any other part of the civilized world; a character, in which the traits of the Tartar and the Arab are grafted upon the stock of European civilization, forming a singular combination of the patience, the resources, and the industry of the one, with the wandering habits, the fiery restlessness, and the improvidence, which characterize the other. His name will not, like that of Daniel Boone, be viewed through the mist of ages as the pioneer of civilization; nor was he, like Meriwether Lewis, the successful explorer of untrodden wilds; but he is one of the most signal examples on record of romantic enthusiasm, of an unextinguishable thirst for adventure and novelty, of courage and fortitude amidst sufferings, from which even an Indian would shrink; and all these wild qualities softened by kindness of heart, and elevated and sobered by religious feeling, in a manner that strangely interests and fixes our attention.

John Ledyard was born at Groton, in Connecticut, in the year 1751. Having the misfortune to lose his father at an early age, his education devolved upon his mother, who was left a widow with several children, and in straitened circumstances. The restlessness of his nature was early developed. He applied to the study of the law, but soon becoming weary of its monotony, went at the age of nineteen to Dartmouth College, to qualify himself for a missionary among the Indians. After leading the life of a student for four months, he left the college secretly, and spent several months in rambling through the wilderness, the companion oftentimes of the sons of the forest. He returned to college, and soon again becoming weary of a settled life, he felled a forest tree, and constructed from its trunk, with the aid of some fellow students, a canoe fifty feet long, and three feet wide. In this he voyaged the Connecticut river to Hartford, which he reached after several narrow escapes from the rapids of the river; of the navigation of which he was totally ignorant. "With a bear-skin for a covering, and his canoe well stocked with provisions, he yielded himself to the current, and floated leisurely down the stream, seldom using his paddle, and stopping only in the night for sleep. He told Mr. Jefferson, in Paris, fourteen years afterwards, that he took only two books with him, a Greek Testament and Ovid, one of which he was deeply engaged in reading, when his canoe approached Bellow's Falls, where he was suddenly aroused by the noise of the waters rushing among the rocks through the narrow passage. The danger was imminent, as no boat could go down that fall without being dashed in pieces. With difficulty he gained the shore in time to escape such a catastrophe, and through the kind assistance of the people in the neighbourhood, who were astonished by the novelty of such a voyage down the Connecticut, his canoe was drawn by oxen around the falls, and committed again to the water below."

Ledyard's next occupation was the study of divinity, with the view to obtain the station of parish minister. Repeated disappointments in this expectation, drove him from his theological pursuits, and he embarked, as a common sailor, on board a vessel bound to Gibraltar. It was the misfortune of Ledyard always to be the victim of his enthusiasm and imagination. At Gibraltar, he witnessed for the first time, the splendour of a military establishment—"the pomp and circumstance of war." The effect upon his romantic spirit was irresistible. He enlisted in the British service, and it was only by the greatest efforts of his captain that the new recruit was released. He returned with the vessel to Hartford, penniless and dependent, only to experience again the miseries of inaction, and he stung by them to some new enterprise. He had heard from his father that they had wealthy relatives in England, and he resolved to seek them out and throw himself upon their patronage. He accordingly worked his passage as a sailor to Plymouth, where he arrived without money or friends. In company with an Irishman with whom chance and poverty had brought him acquainted, he begged his way to London, and seeing the family name on a carriage, presented himself to the owner as an American cousin. He met with a reception that put his dreams to flight, and he never renewed the attempt. Happily for his fame, the last expedition of Captain Cook was then preparing, and he determined to join it. He enlisted as a marine, and offered to accompany that sagacious seaman, who, perceiving at once the rare qualities of the adventurer, took him into his service, and made him a corporal of marines. Ledyard performed the whole voyage, and kept a private journal which has been lost. Two years after his return, he published at Hartford, an account of the expedition, which is remarkable for the force, vivacity, and discrimination, with which it is written. Ledyard was present with Captain Cook, when that ill-fated navigator perished in a contest with the natives of Hawaii. He gives a particular narrative of the event, and attributes it to the injustice and arrogance with which the natives had been treated. After his return he remained for two years in the British navy, and then returned to Hartford. His mother kept a boarding house, and Ledyard presented himself as a stranger who was desirous of obtaining lodgings. His disguise could not conceal him from the penetration or the yearnings of maternal love. His mother eyed him with strict scrutiny again and again, and finally apologized for her rudeness to a stranger, by saying that he was so much like a lost son of her own, that she could not keep her eyes from him. This proof of earnest affection overcame her wandering, though not prodigal son, and he threw himself into her arms, with the exclamation, that her lost son was before her. A few months of repose was all that Ledyard could bare. He became impatient of inaction, and conceived the plan of a mercantile voyage to the north-west-coast, and after a series of mortifications, of encouraged and then blighted hopes, which would have quelled the spirit of any other than our hero, was compelled to abandon the scheme. Robert Morris was his first patron in this project, and

had not the clouds which gathered round the setting orb of that great merchant prematurely burst, Ledyard would probably have been the means of fixing in Philadelphia the seat of one of the most lucrative trades that the boldness of modern enterprise has opened. From Philadelphia he proceeded to Cadiz, and thence to Brest and L'Orient, still bent upon prosecuting this adventure. Finding all his expectations blasted, he turned his thoughts into another channel. He determined to circumbulate the globe, and by travelling through Siberia, and crossing at Behring's Straits, to find his way thence to the Atlantic coast of America. Not obtaining permission from the empress of Russia to pass through her dominions, he accepted an invitation to embark at London, in a vessel bound to Nootka Sound, which was to land him where he pleased on the western coast of America, and thus to give him an opportunity of effecting a part at least of his plan. He accordingly embarked with no other equipments than two dogs, an Indian pipe, and a hatchet. Before the vessel was out of sight of land, she was countermanded by an order from government, and disappointment was again the fate of our adventurer. His invincible spirit met it with composure, and he soon resumed his original plan of travelling on foot to Kamschatka. He set off, and after passing through Hamburg and Copenhagen to Stockholm, traversed the most unfrequented parts of Finland round the head of the Gulf of Bothnia, in the depth of winter, and reached Petersburg early in the spring, after performing a journey of fourteen hundred miles in seven weeks. After waiting nearly three months at Petersburg for passports, he proceeded by the usual route through Moscow and Kazan to Tobolsk. An extract from one of his private letters written about this time, affords a more vivid and graphical sketch of his character than the most elaborate portrait. "My health is perfectly good; but notwithstanding the vigour of my body, my mind keeps the start of me, and I anticipate my future fate with the most lively ardour. Pity it is, that in such a career one should be subjected, like a horse, to the beggarly impediments of sleep and hunger."

(To be continued.)

It is a dangerous perversion of the end of Providence, to consume the time, power, and wealth he has given us above other men, to gratify our sordid passions, instead of playing the good stewards, to the honour of our Great Benefactor, and the good of our fellow creatures. But it is an injustice too; since those higher ranks of men are but the trustees of heaven, for the benefit of lesser mortals; who, as minors, are entitled to all their care and provision. For though God has dignified some men above their brethren, it never was to serve their pleasures, but that they might take pleasure to serve the public. For this cause, doubtless, it was that they were raised above necessity or any trouble to live, that they might have more time and ability to care for others; and it is certain, where that use is not made of the bounties of Providence, they are embzzled and wasted.—*Wm. Penn's Fruits of Solitude.*

All the real and reasonable enjoyments of life are entirely compatible, not only with an ordinary profession of religion, but with the highest spirituality of mind; and are greatly sweetened by it, if kept in their subordinate place.—*Jane Taylor.*

FRAGMENTS.—No. 3.

William Edmundson. At this time, my brother and I were at a fair in Antrim; being late there, we proposed to lodge that night at Glenavy, six miles on our way homeward. Before we got to Glenavy, I was under a great exercise of spirit, and the word of the Lord came to me, that my shop was in danger to be robbed that night. I told my brother of it. So we concluded to travel home, and went about a mile beyond Glenavy; but my spirit was still under a great exercise, the word of the Lord moving me to turn back towards Clough. Whereupon I was brought under a great exercise of spirit, betwixt these two motions, to travel back, and my service unknown; and my shop, on the other hand, in danger to be robbed; which brought me into a great strait, for fear of a *wrong spirit*. I cried to the Lord in much tenderness of heart, and his word answered me, "that which drew me back should preserve my shop." So we went back to Glenavy, and lodged there. I slept little, because of many doubts about the concern; on the other hand, I durst not disobey, for I knew the terms of God for disobedience. The next morning my brother went home, but I rode back to Antrim, and took lodgings at an inn. When I came into the house, I found Ann Gould in despair, and Julian Wartwood with her. When they knew who I was, for they had heard of me before, the poor disconsolate woman revived for joy, and got up, for she was in bed, overwhelmed with trouble of mind. I then saw my service of coming there was for her sake; so when we came to discourse of matters, I told them how I was brought there by the good hand of God, led as a horse by the bridle to the place where they were; they therefore greatly rejoiced, and praised God; the tender woman was helped over her trouble, and she saw it was a trial of temptation she had lain under. When I came home, I inquired about my shop, whether it had been in danger of robbing? They told me, the night I was under that exercise about it, the shop window was broken down, and fell with such violence upon the counter, that it awakened our people, and the thieves were frightened and ran away. So I was confirmed, that it was the word of the Lord that said, that which drew me back should preserve my shop, and I was greatly strengthened in the word of life, to obey the Lord in what he required of me; for *I was much afraid lest at any time my understanding should be betrayed by a wrong spirit*, not fearing the loss of goods, nor sufferings for truth, *its testimony being more to me than all things*.

Gilbert Lathey was frequently engaged in soliciting the aid of persons in power for the relief of his suffering friends, with whom his honesty and faithfulness to his profession had gained him considerable influence. In one of his visits to lord D'Aubigny, on behalf of C. Evans and S. Cheevers, imprisoned in the inquisition at Malta, he bid Gilbert follow him into the Queen's chapel. On seeing the people upon their knees, and the candles lighted on the altar, he halted, and asked the lord, what he meant by bidding him come there, for, said he; "thou knowest I can bow to nothing." Upon which he answered, "Follow me, and nobody shall hurt you nor meddle with you." Gilbert followed him to a room behind the altar, where was another of the Queen's priests. When they entered, lord D'Aubigny said to him, "You never yet saw me in my priestly habit, but now you shall." It seems probable this was done to see how the friend would act, and whilst he was making ready, Gilbert's zeal was kindled, and he stepped upon one of their private altars, and began to preach to them. Among other expressions, he said, "We have an altar off which you have no right to eat." The priest asked, "What altar is this you speak of?" "The altar I speak of," said Gilbert, "is that on which the saints daily offer up their prayers to the living God." The priest replied, "Friend, there is no greater state attainable than what you speak of," and so they parted for that time. When those women arrived in England, after their liberation from that dreadful imprisonment, they visited Gilbert Lathey, and requested him to introduce them to their benefactor, who had obtained their release. On being presented to lord D'Aubigny, he inquired if they were the women who were confined at Malta; to which they replied, they were; and expressed their gratitude for his kindness, and their readiness, at

any time, to make any returns in their power; he replied, "Good women, for what service or kindness I have done you, all that I shall desire of you is, that when you pray to God, you will remember me in your prayers."

William Penn. The works of his ancient and esteemed friend, John Banks, being ready for the press, he dictated the preface to an amanuensis, while he walked his chamber, supported by his staff. It was the last piece he published, and contains the following excellent advice. "Oh that none who make profession of the dispensation of the spirit may build beside the work of Jesus Christ in their own souls, in reference to his prophetic, priestly, and kingly office; in which regard, God, his Father, gave him, as a tried stone, elect and precious, to build by and upon. Concerning which great and glorious truth, we most humbly beseech the Almighty, who is the God of the spirits of all flesh, the Father of lights and spirits, to ground and establish all his visited and convinced ones, that they may grow a holy house and building to the Lord. So shall purity, peace, and charity, abound in the house and sanctuary, that he hath pitched, and not man." "Now, reader, before I take my leave of thee, let me advise thee to hold thy religion in the spirit, whether thou prayest, praisest, or ministerest to others; go forth in the ability God giveth thee; presume not to awake thy beloved before his time; be not thy own in thy performances, but the Lord's, and thou shalt not hold the truth in unrighteousness, as too many do, but according to the oracle of God, that will never leave nor forsake them that will take counsel at it; which that all God's people may do, is, and hath long been the earnest desire, and fervent supplication of theirs and thy faithful friend in the Lord Jesus Christ."

Abigail Abbott, of the province of Munster, was convinced about the year 1675, by William Bingley, and in a few years after her conviction was called to the ministry. She was an eloquent woman, of a majestic presence, much admired, and followed. She travelled, on truth's account, both in Ireland and England, had acceptable service in many places, and several persons were convinced by her ministry. She was greatly applauded by many, and being not strong enough to bear praise, was transported into pride thereby, lost her gift and fellowship with Friends, and, from the highest pitch of applause, fell into as low degree of contempt. It is certain however, that she became sensible of her fall, and suffered many bitter agonies on that account, passing the latter years of her life in retirement, great sorrow, and mortification. She wrote two papers, condemning her conduct, and containing pertinent cautions to others. In the latter were more particularly specified her miscarriages, and she warned those in the ministry to watch against that Luciferian spirit, which would deck itself with the gifts, and not to value themselves upon any gift which God bestows on them, because that opens a wide door for temptation, and was, as she confesseth, the first inlet to all the miseries that befel her. Here she grew impatient of contradiction, and deaf to advice; and, at length, in contempt of the good order established among Friends, was married by a priest to a man not in unity with them. Let him that thinketh he standeth, whether preacher or hearer, take heed lest he fall.

Thomas Ellwood, having accompanied his father to the petty sessions at Watlington, and the carriage being stopped by two men, who seized the horses by the head on their return after dark, his father, after some remonstrance with them without effect, called upon his son to disarm them. "I stood ready at his elbow," says T. E.; "waiting only for the word of command. For being naturally of a bold spirit, full then of youthful heat, and that heightened by the sense I had, not only of the abuse, but insolent behaviour of these rude fellows, my blood began to boil, and my fingers itched, as the saying is, to be dealing with them. Wherefore stepping boldly forward to lay hold of the staff of him that was nearest to me, I said, Sirrah, deliver your weapon. He thereupon raised his club, which was big enough to knock down an ox, intending no doubt to have knocked me down with it, had I not, in the twinkling of an eye, whipt out my rapier, and made a pass upon him. I could not have failed running him through, had he stood

his ground, but the sudden, unexpected sight of my bright blade glittering in the dark, so amazed and terrified the man, that, slipping aside, he avoided my thrust, and letting his staff sink, betook himself to his heels for safety, which his companion seeing, fled also." "At that time and for a good while after, I had no regret for what I did and designed to have done; but went on in a sort of bravery, resolving to kill, if I could, any man that should make the like attempt, or put any affront upon us; and for that reason seldom went afterwards upon those public services, without a loaded pistol in my pocket. But when it pleased the Lord, in his infinite goodness, to call me out of the spirit and ways of the world, and give me the knowledge of his saving truth, whereby the actions of my former life were set in order before me, a sort of horror seized on me, when I considered how near I had been to the staining my hands with human blood. And whenever afterwards I went that way, and indeed as often since as the matter has come into my remembrance, my soul has blessed the Lord for my deliverance, and thanksgivings and praises have arisen in my heart to him who preserved and withheld me from shedding man's blood."

FOR THE FRIEND.

Innocent cheerfulness and practical goodness beautifully illustrated; the simile of shaking off the dew is inimitable, and the movement of the old lady in release of the fly is not surpassed by the happiest strokes of a certain writer, once in repute, but now justly repudiated for his licentiousness.

"The Royalists, though many of them without religion, generally retained the form. Some, though by no means all, of the latter class of Puritans, had neither form nor religion."

"Is not that a little harsh, my love?" said the old lady.

"It may be so," answered he. "But to be sure, the times were truly awful. In common times men sin against their principles, and then one hopes their principles may mend them. But some of these men rebelled upon principle,—shed royal blood for conscience sake. What, therefore, could mend them?"

"You," she replied, "if they could have heard your last sermon on peace of conscience."—How far the Vicar agreed with his lady, it is impossible to say, as he said nothing himself, but read on.

"I cannot help thinking," said the old gentleman after a pause, "that their scheme of religion in some instances, spoiled their tempers. I do indeed heartily commend their abstinence from vicious or dissipating amusements. But surely cheerfulness is not a crime. That God, who is 'Our Father,' must love to see his creatures happy. If, then, instead of perpetual fasting and 'will worship,' they had gone abroad among the glories of nature,—if even they had refreshed their spirits by a commerce with science and art, I think, by the mercy of God, they would have become happier themselves, and therefore less jealous of the happiness of others. They would have shaken off the dew of their own comforts on all around them." Whilst he said this, his lady, as if to illustrate his argument, was straining her eyes and muscles to release a fly, which had audaciously leapt into the cream pot. She was so happy herself, she would not willingly suffer even a fly to be miserable.

Some men employ their health, an ugly trick,
In making known how oft they have been sick,
And give us, in recitals of disease,
A doctor's trouble, but without the fees;
Relate how many weeks they kept their bed,
How an emetic or cathartic sped;
Nothing is slightly touched, much less forgot,
Nose, ears, and eyes, seem present on the spot.
Now the distemper, spite of draught or pill,
Victorious seemed, and now the doctor's skill,
And now—alas, for unforeseen mishaps!
They put on a damp night cap, and relapse;
They thought they must have died, they were so bad;
Their peevish hearers almost wish they had.

COWPER.

FOR THE FRIEND.

OHIO AND INDIANA EPISTLE.

We were pleased to observe in the last number of "The Friend," a notice of the fact that the followers of Elias Hicks had issued an epistle to Friends in Ohio and Indiana. It is to be hoped that the information will reach our brethren in those states in time to prevent their being imposed upon by the document; the writers of which have been so uncandid as to assume the name of the Society of Friends, and to style themselves a committee of Philadelphia yearly meeting, to neither of which titles have they any just claim.

The new regime seems to have made a great change in the views and dispositions of the seceding party. Previous to the separation they were troubled with continual apprehensions and alarm lest committees should assume powers not delegated to them, or meddle with subjects which "the body" had not extended to their care. They were perpetually sounding forth the most solemn warnings to their credulous partisans, to be beware of assumed prerogative, and to watch narrowly every act which envy or prejudice could distort into an attempt at personal aggrandisement. Had a committee of Philadelphia yearly meeting of Friends addressed an epistle to the members of another yearly meeting, and with the avowed object of promoting party views and measures, as is the case with the one under consideration, the alarm would have been sounded far and wide, and many a fearful tale put into circulation of direful consequences which might be expected to flow from such an *unprecedented* and daring usurpation. But the tune is quite changed now, and having set up an "association" (as they term it) of their own, all these deeds of "oppression, and tyranny, and domineering," pass off very well; and however unlawful they may be for Friends, it seems are perfectly innocent and proper when performed by themselves.

We have been fully satisfied, ever since the period of their secession from the Society of Friends, that maugre all their professions of respect for the discipline, and their determination to support it, they were resolved to observe its salutary regulations so far only as they could be made to promote their own schemes; yet we should have supposed that a regard to appearances would have deterred them from an act so unprecedented as that of a committee assuming the power of addressing members of other independent yearly meetings; such a proceeding is not only "unknown to the Society of Friends, and unauthorized by its discipline," but is, in the present instance, highly indecorous and unchristian.

The design of the epistle is obvious upon the very face of it; every page breathes the spirit of discord and division. In the first paragraph, they acknowledge that they have received information "of the prevalence of a spirit of strife, contention, and discord, in their borders," and yet with a steadfastness of purpose worthy of a better cause, they have thrown this epistle among them, fraught with those very materials from which their trials have originated, as if determined to add to the flame of discord rather than extinguish it.

The second paragraph complains that they are called "unbelievers, &c." Now, a fitter occasion for proving that they were *believers* in the Christian religion, if such were the fact, could scarcely have offered. The writers of the epistle must be aware that Indiana yearly meeting has issued a testimony against the doctrines of Elias Hicks and his followers, as exhibited in his sermons, and in the Berean, two "standard works" amongst the new sect—that this testimony has been adopted by the meeting for sufferings of Ohio yearly meeting, and widely circulated among Friends in the western states; and that one of the signers of the epistle is generally believed, and for good reasons, to be a principal writer for the pages of the Berean. Such being the facts, it would seem peculiarly proper, that in an address to the members of those very yearly meetings, and on subjects relative to a controversy arising out of the alleged doctrines, the followers of Elias Hicks should have corrected any errors into which those meetings had fallen, respecting their unbelief. If the positions assumed in the Testimony alluded to had been incorrect, and they really believed in the doctrines which the sermons and the Berean controvert, we cannot see how they could, either in justice to themselves or to their mistaken brethren, have avoided a candid and honest avowal of their sincere belief in those fundamental doctrines which they are charged with denying. But the epistle is totally silent on the subject—they do not even allude to it; and it is, therefore, perfectly fair to conclude that they cannot, and dare not, deny the truth of the statements contained in the Testimony. Silence bespeaks consent; and they stand convicted of holding those unsound notions by their own tacit confession.

In the third paragraph, they make a parade of their christian demeanour, in not returning "railing for railing," "rendering good for evil, &c." But before they sound their own praise, they should be certain that they merit it. We are far from desiring to bring a railing accusation against any man; but *the truth* should be told. We appeal to the pages of "The Friend," to show how far the followers of Elias Hicks have observed their own maxims. The facts are directly against them—to call respectable and worthy men, "bloodhounds of persecution," &c. &c.—to expel them from their meeting houses, and oblige them to meet in the public roads, is certainly not complying with the rules which themselves have laid down. We refer our readers to the columns of "The Friend" for statements of these incontrovertible facts, and leave every one to draw his own inferences. Professions, however plausible or specious, will do little for us, if our *practice* does not correspond. The followers of Elias Hicks may talk of the "non-resisting spirit of the Lamb" and of its having no "weapons of offence or defence;" and those who are unacquainted with their proceedings, may give them credit for their *paper moderation*; but it must acknowledged, that their conduct has fully evinced that they have little confidence in their protection offered by such a "shield." Their policy has been to seize and secure *all they could get*

hold of, and at this moment they hold unjust possession of many of the meeting houses within the yearly meeting of Philadelphia, several of which they have obtained by means, that neither innocence nor non-resistance can justify or excuse. Yet on page 7 of the epistle, they tell us—"We feel desirous that in all our conduct, a strict regard may be had to *justice and equity*, and that on *every occasion* where property or records may be in dispute, Friends may manifest their willingness and care to maintain those principles inviolate, by such measures as truth may dictate." When we compare with this assertion, their conduct at Abington quarterly meeting, at Byberry, Radnor, Darby, Buckingham, Solebury, Middletown, Bristol, Haverford, and several others noticed in "The Friend," where they violently took, or unjustly kept possession of the property, to the entire exclusion of Friends, we are astonished at the cool deliberation with which they make these smooth and peaceable professions. Several instances could be mentioned, on unquestionable authority, of their active members expressing themselves in very unseemly and threatening terms, indicating a disposition to resort to violence in keeping and taking possession of meeting houses, and at Rahway, after the close of a late monthly meeting of Friends, the Hicksites remained behind to organize a meeting for themselves; and so resolutely were they bent on having possession of Friends' books and papers, that as the clerk was leaving the house, with the bag under his arm which contained them, they seized it and continued dragging it and the Friend who held it, until he got some distance from the house; at length they forced it from him, and bore it in triumph into their meeting. If these are "such measures" as their notions of "truth dictate," it is not difficult to reconcile their conduct with their "desires," but it would be more honourable to speak in language which had less appearance of being intended to deceive.

The epistle fully admits that the followers of Elias Hicks have separated from the Society of Friends, and the awkward attempts to conceal or disguise the fact, only serve to make its truth more obvious. It acknowledges, too, divers serious infractions of the discipline. "Individuals, say they, were constrained to apply to neighbouring monthly meetings, and were received and acknowledged as their members *without certificates*. Several monthly meetings from the same motives were induced to make application to such other quarterly meetings as were willing to receive them as branches thereof." The epistle admits that "the discipline makes *no provision*" for these irregular acts; and any person who is at all acquainted with the organization of our religious society, must at once perceive that they amount to a complete breaking up of all order and church government, and a total disruption of the outward bond which unites members to the body. Such measures makes individuals insubordinate to, and independent of, those meetings where they properly belong, and to which they are accountable; and make every

man the sole arbiter of his own actions. This licentious liberty is fully recognised by the epistle in closing the paragraph where these acts are noticed, for they say,—“In these instances the feelings of christian sympathy and tenderness toward the afflicted, were found to be the best rule of action.” If every man’s “feelings of sympathy and tenderness” are to be adopted as the “best rule of action,” in cases where the established rules have been openly violated, all attempts at the maintenance of good order in civil or religious society are alike useless, and anarchy and confusion must be the unavoidable result.

The epistle represents that “the great body of Friends in five of the quarterly meetings,” and “several monthly meetings,” were united in appointing representatives to the yearly meeting of the new Society, held in the 10th month, 1827, which “meeting,” say they, “was large.” The reader may judge how great the “body of Friends” approving the separation was, from the fact that this yearly meeting consisted of less than half the number that usually attend the yearly meeting of Friends of Philadelphia; and most of those who did attend, were persons unaccustomed to take a part in the management of the affairs of the Society, and many of them had been regularly disowned from the Society of Friends.

The framers of the epistle proceed to tell us that the “part of the Society who stand opposed to them, have generally withdrawn and set up meetings for themselves, &c.” This assertion is at variance with their own acknowledgment on page 4,—that “there appeared no way to regain the harmony and tranquillity of the body,” that is to say, there was no way to carry “their own measures, but by withdrawing themselves.” Now, if the followers of Elias Hicks were obliged to withdraw themselves, it follows that the Society of Friends remained, and “the setting up of meetings” must be construed to mean no more than that Friends being expelled by the violence of the separatists from their own meeting houses, have maintained the meetings of the Society in such convenient places, as could be procured for the purpose.

(To be continued.)

FOR THE FRIEND.

The following extract from a French work recently published in Paris, displays in so striking a point of view the advantages of national education, that I have thought the perusal of it might prove interesting to some readers of the Friend. We live in a country, where, happily, these advantages are highly estimated; and in many parts of which there are abundant facilities for their attainment. It must, nevertheless, be conceded, that, in many of the remote districts of our extensive Union, the facilities of education are possessed but in a partial degree, and materially interfered with by circumstances inseparable from the condition of newly settled countries. Encouragement, however, may be derived from the view here presented of arts and manufactures extending, and agriculture itself flourishing, in a near ratio to the degree of attention paid to the education of the people.

Mons. Charles Dupin, member of the Academy of Sciences at Paris, and one of the professors of the *Royal Conservatoire des Arts*, exhibited in an address with which he opened a course of lectures, in 1826, on mechanics and geometry, a map of France, in which the different parts of that country are distinguished from each other by gradations of light and shade, proportionate to the degree of attention paid in these respective districts to the education of the people, and accompanied that exhibition with a statement of facts and observations as curious as they are important.

So great, it appears, is the difference between some parts of France and others with regard to the state of education, that while, in some departments, the tenth part of the population frequent the primary schools, in others, scarcely the 230th part receive education in these establishments. Nor are the neglected provinces those in which nature is the least bountiful, or the climate unpropitious to intellectual improvement, but one of the most deficient is the department of *Touraine*, sometimes called the garden of France.

Mons. Dupin divides France by a line, drawn from Geneva to St. Malo, into northern and southern France, of which the former contains 32 departments, with 13 millions of inhabitants, the latter 54 departments, with 18 millions of souls—and then makes it evident that almost all the symptoms and beneficial results of the progress of civilization are manifested in these two divisions in striking accordance with the number and internal condition of the primary schools.

The 13 millions of the north send 740,846 children to these schools; the 18 millions of the south only 375,931; therefore the former 56,988, for each million, the latter only 20,885, consequently not much more than one-third of the former proportion.

Now observe the result.

The 32 departments of the north pay an annual land tax of nearly 128 millions of francs; the 54 departments of the south 125 1-2 millions, though the quantity of land is nearly twice as great; the 32 departments of the north pay in taxes on trades and manufactures 15 1-3 millions of francs, the 54 departments of the south 9 2-3 millions: therefore each million of inhabitants of the north contribute annually to the treasury of the state, as a tax upon their industry, the sum of 1,175,000 francs, while the same number in the south pay 435,000 francs—a proportion almost precisely corresponding with that of the respective number of children attending the schools.

Mons. Dupin has examined the list of patents granted for new inventions from the 1st of July, 1791, to the same day in 1825, and found that the inhabitants of the 32 departments of enlightened France had taken out 1689 patents, those of the 54 departments of the south, 413. He examined the records of the public colleges of Paris and the lists of those who were distinguished by honours and prizes, and after exempting all the natives of Paris, it still appeared that 107 natives of the north, and only 36 of the south, had received those distinctions,—a fact which is rendered still more striking and curious by the circumstance, that of those 143 tokens of superior merit, 37 are of a higher kind than the rest, and that of these, 33 have been earned by the sons of the north, and 4 only by those of the south.

Mons. D. also searched the registers of one of the most renowned establishments in France, the Polytechnic Schools, for 13 successive years, and found that of 1933 pupils, who had been received during that period, 1233 belonged to the 32 departments of the north, and only 700 to the 54 departments of the south.

The Academy of Sciences at Paris consists of 65 members; of these, the 32 northern departments have furnished 48, the 54 southern only 17.

The learned and philanthropic professor has expressed his decided opinion, that the striking superiority of the north of France over the south is, if not exclusively yet principally the result of a higher degree of attention to primary education, by which the former is distinguished, and his inquiries have excited so much interest, not only in France, but also in other parts of the continent, that he has

publicly been called upon to pursue them still farther, and especially to extend them to the moral state of the inhabitants of the different provinces.

A MEMORIAL OF MARY DYER,

One of the early worthies and martyrs in the Society of Friends.

BY BERNARD BARTON.

We too have had our martyrs. Such wert thou,
Illustrious woman! though the starry crown
Of martyrdom has sate on many a brow,
In the world’s eye, of far more wide renown.

Yet the same spirit grac’d thy fameless end,
Which shone in Latimer, and his compeers;
Upon whose hallow’d memories still attend
Manhood’s warm reverence, childhood’s guileless tears.

Well did they win them: may they keep them long!
Their names require not praise obscure as mine;
Nor does my muse their cherish’d memories wrong,
By this imperfect aim to honour thine.

Heroic martyr of a sect despis’d!
Thy name and memory to my heart are dear!
Thy fearless zeal, in artless childhood priz’d,
The lapse of years has taught me to revere.

Thy Christian worth demands no poet’s lay,
Historian’s pen, nor sculptor’s boasted art:
What could the brightest tribute these can pay
To thy immortal spirit now impart?

Yet seems it like a sacred debt to give
The brief memorial thou mayst well supply;
Whose life display’d how Christians ought to live;
Whose death—how Christian martyrs calmly die.

THE FRIEND.

THIRD MONTH, 8, 1828.

Some time ago we intimated our intention to provide paper, of a texture better calculated to bear friction, than that we had used; unexpectedly we soon after met with a lot, of a quality that suited our purpose, and the two or three last numbers of the Friend have, accordingly, been printed on this new paper. We therefore hope that our subscribers will have no further reason to complain on that head.

The subject of “The Elders of Philadelphia and E. Hicks,” has again been intermitted, from causes not within our control; it is expected to be resumed next week.

It would have been to us a pleasure also to have given the continuation of the well written and interesting article on the Waldenses; we shall look for it in time for our next.

The pleasantry of the “Scraps from my Port Folio” is so much to our own liking, that we cannot doubt their being a welcome treat to our readers generally. We should be pleased that our valued correspondent would turn over the leaves again, and favour us with a few more extracts.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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BY JOHN RICHARDSON,

Corner of Carpenter and Seventh Street,
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Price Two Dollars per annum, payable in advance.

FOR THE FRIEND.
MISSION OF MADURA.
[Concluded.]

A people who needed such inducements to draw them within the pale of Christianity, could not be expected to comply at once with all the requisitions of their new religion, and to renounce entirely the habits and modes of thinking to which they had been accustomed from infancy. The Jesuits, who appear to have been at least as anxious to gain partizans, as to make good Christians, suffered no unnecessary scruples to stand in the way of their success: and many superstitious practices were overlooked in their proselytes, which it was hoped that a stronger growth in the faith might ultimately supplant.

The prosperity of the mission corresponded with the zeal and policy with which it was conducted. The number of converts at the single station of Aoor, in Madura, was estimated, but a few years after the arrival of the first missionaries, at no less than 30,000. Father Bouchet had found the place a small and miserable village: making it the centre of his labours, he built a handsome church, attracted crowds of people from all parts of the country, and lived to behold it a flourishing city. At the commencement of the last century, the native Christians connected with the several missions, were reported to amount to more than 200,000; and their numbers were afterwards considerably increased. Had the Jesuits been permitted to pursue steadily the system which they had found so successful, it is not improbable that the mass of the people would have been induced to join them; and a powerful nation of Roman Catholics might have been established in the south of India. But several circumstances intervened, at first to modify their plan, and restrain their exertions, afterwards to counteract their influence, and ultimately to put an end to the mission.

The friars of other religious orders resident at Goa and Pondicherry, had, from the commencement, regarded their proceedings with an unfavourable eye. Blinded as they were to the remnants of heathenism which hung about the faith of their own immediate flocks, they could see with the keenness of an envious and jealous spirit, the shameful idolatry which contaminated the congregations of their more fortunate rivals. Complaints against the Jesuits were carried to Rome, where their culpable indulgence to the native prejudices was portrayed in no friendly colours; and it was

even represented, that so far from bringing over pagans to genuine Christianity, they might be justly accused, from their conformity with the heathenish customs of the country, of having themselves become converts to the religion of the Hindoos. It was to no purpose that they defended themselves upon the grounds of policy; and adduced in their favour the concession of the apostles to the Jewish proselytes. They received a peremptory order from the holy see to preach the Roman catholic religion in all its purity, and entirely to suppress those unchristian practices of the Neophytes at which they had hitherto connived. Conceiving that the reasons for their conduct were not well understood, and their motives imperfectly appreciated in Europe, they ventured to disobey the order; and for more than forty years maintained a contest with their own church, which must have added very greatly to the difficulties and inconveniences peculiar to their situation. The affair had at length assumed so much importance, that a cardinal was sent out to India as apostolic legate, to investigate the merits of the case, and report the result of his inquiries for the decision of his holiness. The consequence was that a papal bull was issued, with all due formalities, forbidding the toleration of superstitious customs, and exacting an oath of the missionaries that they would conform, without tergiversation, to the spirit and letter of the decree. No alternative was now left to the Jesuits. However disposed they might be to doubt the infallibility of a judgment so much at variance with their own, they were compelled to submit to a power which they recognised as absolute. Their worst anticipations were justified by the event. Not only did instances of conversion become much less frequent; but many of those who had already joined the church, not finding in the consolation of its promises, glorious as they were, a sufficient compensation for the new restrictions imposed upon them, relapsed into idolatry.

While the mission was suffering under this severe blow, another and still greater misfortune threatened entirely to overwhelm it. The French and English had brought into India that enmity which had dyed so many other lands with their blood. The plains of the Carnatic became an arena for their tremendous struggle in arms; and the courts of the native princes were a no less busy scene of their intrigues and negotiations. As soldiers, as political agents, as merchants, Europeans, in great numbers, found their way into the interior provinces of the south; and wherever they went, carried with them those habits and manners which the native Hindoo had ever been taught to look upon with abhorrence and disgust. The missionaries could no longer conceal their connection with this detested race.

Their persons and their religion became alike contemptible; conversion ceased altogether; and, in several places, an almost universal apostacy marked the alienation of their former friends.

About this time the society of the Jesuits was abolished; and most of the fathers, not unwillingly, it is presumed, left a country which could present to their minds only recollections of ineffectual care and toil, and the image of hopes now flown for ever. The remnant of their flocks, reduced to less than a quarter of their former number, was entrusted chiefly to native priests, whose miserable religious education in the schools of Goa had proved insufficient to eradicate the deep selfishness of their nature, and could not even secure them the respect of those of whom they had the spiritual charge.

JOHN LEDYARD.

(Continued from page 165.)

From Tobolsk he proceeded to Irkutsk, and there embarked at a point on the Lena, one hundred and fifty miles distant from that town, with the intention of floating down its current to Yakutsk. When he left Irkutsk, the harvest was at its height, and the reapers in the field; a river navigation of fourteen hundred miles transported him, in twenty days, to the depths of a Siberian winter.

All his attempts at proceeding further eastward were baffled, and he was detained by secret instructions from Petersburg, which had preceded him.

At Yakutsk, one of those strange incidents, by which real life surpasses the marvels of fiction, befell him. This was his meeting with one of his companions in the voyage with Cook, a captain Billings, who had not heard of him since their return from the southern ocean, and who might well be surprised at meeting him on the borders of the arctic sea. Billings persuaded Ledyard to return with him to Irkutsk, where he was arrested as a French spy! and hurried, under charge of two savage attendants, to the frontiers of Poland—a distance of four thousand miles, performed in six weeks, in the depth of winter, and under every circumstance of privation and contumely. Even this harsh and cruel act of despotism did not subdue his spirit or sour his temper. "The rest of the world," says he, "lies uninterdicted; and I may pursue another route." Ledyard reached Königsberg absolutely destitute, and in bad health. He there sold a draught for five guineas on Sir Joseph Banks, the friend of science and liberal enterprise; and was thus enabled to reach London, after an absence of fifteen months. Scarcely had he settled himself in his lodgings, when that generous friend proposed to him an expe-

dition into the interior of Africa. Ledyard eagerly embraced the offer, and waited immediately on the secretary of the African Association. That gentleman was struck, before he knew the name and business of his visitor, with the manliness of his person, the breadth of his chest, the openness of his countenance, and the inquietude of his eye. Being asked when he would set out, "*to-morrow morning*," was the undaunted and decisive reply. Not on the next day, but with as little delay as possible, he commenced the journey. In less than two months from the time of his leaving London, he arrived at Cairo, the starting point of his expedition. He was to proceed up the Nile to Senaar, and thence westward along the supposed course of the Niger. After three months of vexatious disappointments, all things were ready for his departure. But the night was fast closing on all his visions. Exposure to that deleterious climate had brought on a fever, the fatal effects of which were aggravated by an over dose of sulphuric acid, that terminated his life in the eleventh month, 1788, in the thirty-eighth year of his age. Thus perished one of the noblest spirits of that or any other time, if nobility of spirit consist in generous feelings, in carelessness of self, in the power of enduring every shape of evil and adversity, in having the mind filled with great and bright ideas, and the will inflexible, and the talents adequate for realizing them. He perished on the same deadly soil which has received the ashes of Park, of Hornemann, of Burkhardt, of Belzoni, of Bowdich, and perhaps of Clapperton; the earliest of that illustrious hecatomb, by whose sacrifice, it might be fancied, in the language of oriental fiction, that the mysterious and offended Genius of the desert and the Niger, has been at length appeased.

I cannot conclude this brief and hurried narrative better than by quoting the language of the eloquent author from whom I have abridged it.*

"Regret is deep, not only for the extinction of such a spirit, but for the loss of that chance of discovery, which attended his undertaking. He had seen more of Asia and Africa, he could endure more, persevere further, than any other man. His intense zeal, incredible activity, dauntless courage, resolute honour, comprehensive intelligence, promised all that could be achieved by an individual. Beyond three hundred leagues, however, he was to go *alone*, in the attempt to cut the continent across, between the parallels of twelve and twenty degrees of N. latitude; and it may be doubted, whether failure was not inevitable. The biographer of Mungo Park observes, that the sufferings of that traveller during his first journey, and the melancholy fate of Major Houghton, Mr. Hornemann, and other explorers distinguished by their enterprise and ability, demonstrate the utter hopelessness of such undertakings, when attempted by solitary and unprotected individuals. Without any contest with the natives, or death by wild animals, or any other accident, out of forty-three Europeans who left the Gambia in perfect health, with Park, only four survived, (one being deranged,) when he wrote from Sansanding. In capacity of endurance, Ledyard might be regarded as equal to any of his race; probably no man ever underwent severer trials. 'I have known,' said he, in one of his conversations with Mr. Beaufoy, 'I have known both hunger and nakedness to the utmost extremity of human suffering; I have known what it is to have food given me as charity to a madman; and I have at times been obliged to shelter myself

under the miseries of that character, to avoid a heavier calamity. *My distresses have been greater than I have ever owned, or ever will own to any man.*'

"Notwithstanding the unequalled hardships of his life, and the invariable frustration of his plans, Ledyard never lost confidence in himself, or in the goodness of the Deity; nor betrayed the least misanthropic spleen. The smallest ray of hope excited him to the utmost effort; whatever seemed possible, he would essay with alacrity, 'contemplatively, cheerily, and industriously;'—he overflowed with gratitude for any obligation; the benevolence of his disposition is abundantly exemplified by his ruinous excursion to Copenhagen for the relief of Major Langhorn. In the midst of his disasters, and in the severest straits, he repeats, fondly as it were—'Upon the whole, mankind have used me well.' 'I have always thought urbanity more general than many think it to be.' 'Hospitality I have found as universal as the face of man.' We have already cited his tender tribute to woman. Such testimony is doubly creditable to our nature. Indeed, who that has mingled long with society, or travelled much, being himself possessed of good qualities, but has experienced more kindness than malevolence; more than he has ever bestowed, or could bestow,—enough to enable him, also, to exclaim—'upon the whole, mankind have used me well!' As an example of Ledyard's religious confidence and strain, we may quote this paragraph of a letter to his mother, sent when he was about to depart from London for Egypt:—

"'Truly it is written, that the ways of God are past finding out, and his decrees unsearchable. Is the Lord thus great? So also is he good. I am an instance of it. I have trampled the world under my feet, laughed at fear, and derided danger. Through millions of fierce savages, over parching deserts, the freezing north, the everlasting ice, and stormy seas, have I passed without harm. How good is my God! What rich subjects have I for praise, love, and adoration!'

"His affections centered in his mother and sisters at home, and his country was exceedingly dear to him. His journals and letters yield the finest ejaculations of unfeigned domestic love, expansive patriotism, and tender sensibility.

"Ledyard spoke, and no doubt honestly, of his preference for the scenes and persons of home, when he was hieing to Kamtschatka, or eagerly preparing to plunge into the interior of Africa. So, Mungo Park, as he entered that continent the second time, wrote to his wife—"I need not tell you how often I think about you. The hopes of spending the remainder of my life with my wife and children will make every thing seem easy; and you may be sure I will not rashly risk my life, when I know that your happiness and the welfare of my young ones depend so much upon it." Those hopes and resolves, and that knowledge, might almost be questioned, when it is recollected, that, after Park's first expedition, he was well situated in every respect with his family; that he had acquired renown sufficient to content any ordinary ambition; in short, that no necessity drove him from the domestic circle, and involved him in the risks to which he fell a victim. But we do not doubt he was sincere. The passion of enterprise, and a thirst for glory, only increased by the share which he had gathered, explain the apparent inconsistency of his professed sentiments with his conduct. Ledyard never had the same motives for remaining at home; but we cannot suppose that one of his excellent faculties and virtues would have been unable to succeed there, if any local influence could have subdued his natural propensity to range the earth, and brave all imaginable ills and dangers, in quest of knowledge and 'a small degree of honest fame.' 'The peculiar frame of his mind and temper,' says his biographer, 'was such, that nothing would have been more idle, either in himself or any other person, than to think of chaining him down to any of the dull courses of life, to which the mass of mankind are contented to resort, as the means of acquiring a fortune, gaining a competence, or driving want from the door. Poverty and privation were trifles of no weight with him, compared with the irksome necessity of walking in the same path that all the world walked in, and doing things as all the world had done

them before. He thought this a very tame pursuit, unworthy of a rational man, whose soul should be fired with a nobler ambition. This kind of enthusiasm smacks of insanity, in the estimation of the very sober-minded of our generation; the theory is not rare, that a certain number of crazy folk, acting at large in the various pursuits of society, are indispensable in the economy of human existence and improvement. Whoever attends to the situation of a prime minister in England or France, or of an American President, will be apt to conclude, that the avidity for political eminence and power, indicates as much wildness of fancy, or distemperature of judgment, as the errantry in question. A Londererry and a Canning perish from immense and inevitable official fatigue and anxiety; hundreds of those near them are ready to spring into the same place. The fatal breach is filled without the least difficulty. The lives of conquerors, usurpers, viziers, sultanas, queens, courtiers, afford innumerable instances of like infatuation.

"Captain Carver yielded to the same constitutional bias as Ledyard and Park; and he who had penetrated into "antres vast and deserts wild," and survived in full vigour a two or three years' intercourse with savage life, and seven thousand miles of desperate roam, died in London, *through want*, with three commissions in his pocket; having experienced there worse treatment from the Lords Commissioners of Trade and Plantations, than he ever suffered by any individual Indian or barbarous tribe. *Zebulon Pike* and *Meriwether Lewis*, explorers, whose achievements shed lustre on the American name, were cast in a similar mould, and tempered or leavened with the same mercurial and irresistible spirit. Lewis, 'when only eight years of age, habitually went out in the dead of night, alone with his dogs, into the forest, to hunt the racoon and the opossum. In this exercise, no season nor circumstance could obstruct his purpose—he plunged through the winter snows and frozen streams.' The history of his expedition with General Clark, shows how admirably his manhood corresponded to the habits and energies of his youth. We may give a passing sigh to the manner of his death, remembering vividly the graphic and pathetic picture of it which Wilson, the Ornithologist,—a congenial spirit, worthy of being commemorated in the same page,—has left for posterity."

THE YELLOW VIOLET.

When beechen buds begin to swell,
And woods the blue bird's warble know,
The yellow violet's modest bell
Peeps from the last year's leaves below.

Ere russet fields their green resume,
Sweet flower! I love, in forest bare,
To meet thee, when thy faint perfume
Alone is in the virgin air.

Of all her train, the hands of Spring
First plant thee in the watery mould;
And I have seen thee blossoming
Beside the snow-bank's edges cold.

Thy parent Sun, who bade thee view
Pale skies, and chilling moisture sip,
Has bathed thee in his own bright hue,
And streak'd with jet thy glowing lip.

Yet slight thy form, and low thy seat,
And earthward bent thy gentle eye,
Unapt the passing view to meet,
When loftier flowers are flaunting high.

Of, in the sunless April day,
Thy early smile has staid my walk;
But midst the gorgeous blooms of May
I pass'd thee on thy humble stalk.

So they, who climb to wealth, forget
The friends in darker fortunes tried;
I copied them—but I regret
That I should ape the ways of pride.

And when again the genial hour
Awakes the painted tribes of light,
I'll not o'erlook the modest flower
That made the woods of April bright.

BRANT.

* The American Quarterly Review.

FOR THE FRIEND.

SCRAPS,

From my Port Folio.

(Concluded.)

Seraphina was a voluble, conversible woman, having a notable gift of the gab, as the saying is, and she made free use of her gift. She did not speak three thousand proverbs, nor treat of creeping things and fishes, but she held forth abundantly on visitings, and fashionable parties, and fashionable dresses, and Broadway, and promenade on the battery, and incursions on the water, and genteel society, and pittyresk sinery, and I know not what; to hear all which, Experience

“did most seriously incline:”

and the effect of these precious communications was such as might be expected from the wisdom of the recipient. The commendable qualities of my wife were rather accidental than otherwise, and her domestic habits being infixed little more than skin deep, were, of course, quickly eradicated; gentility and discontent crept into my household, and quietness and comfort crept out; and visitations to the city, and visitations from the city, fully occupied the time of Experience and Biddy; and even honest Marmaduke became infected with the prevailing mania. When they were engaged in preparations to return the aforementioned visitation of our cousins, the wearisome turnings, and cuttings, and bleachings, and starchings, and clappings, put the whole family in commotion. In all this I took little interest, but happening one day to pass through a room unexpectedly, I found Biddy standing with a strap passed round her waist, and Sip at one end, and Molly at the other, pulling in opposite directions, till Sip grinned from ear to ear, and Molly seemed in no small perspiration; and at every pull, Experience secured what they had gained, by passing large pins through a canvass wrapper. Now Experience and I are pretty portly people, rather bulky than otherwise, and Biddy having enjoyed good health and a good appetite, naturally took after us in this particular. “Abomination,” said I, for I was surprised out of my usual moderation, “what are ye about with the girl?” “Oh nothing, father,” panted out Biddy, for she could hardly speak, “I’m only getting ready for my corsets.” “Getting ready for thy coffin poor simpleton, I fancy,” said I. “Nonsense,” said Experience; “now don’t discourage the child, Timothy; she bears taking up very well so far considering, and there’s no use talking about it: how would she look, I wonder, among the genteel people in the steam-boat, with half and acre of waist? She *must* be tight, every body’s tight; I shall take up myself a little, though, may be, not lessen my capacity so soon after dinner.” “Instead of taking up thy tabernacle, Experience,” said I, “it might be well if thou would take up more commendable resolutions; and as to thy capacity, I believe few think it needs lessening; however, if Biddy is to be squeezed to death, better do it at once, than mangle her after this sort: let Marmaduke put her under one of the screws of the ciderpress, and take a turn or two with the old mare, and she’ll soon be genteel

enough.” But my opposition availed little; the preparations went on—the visit was paid; and when they returned, I was not a little shocked with the appearance of the group. Biddy, by perseverance in starvation and lacing, had succeeded in screwing her waist into a nothingness truly wonderful; it fairly gave me the stomach-ach to look at her; and she carried on her head a frightful affair, as much like our big pewter dish upside down as any thing I can just now think of. She was, in short, so thoroughly transmogrified, that even the old cow, that she had milked hundreds of times, stared at her with amazement, and seemed to be altogether in a quandary as to what she might be; and poor little Experience Seraphina Adelina Snipitoff Goadenough, our youngest daughter, appeared to be nearly frozen; it was a raw, piercing day, and she had nothing on her arms but a strip of a rag over each shoulder. “Why, my lamb,” said I, “art thou not almost perished?” “O yes, pa,” said she, “I’m all goose flesh.” “Ah! my dear,” said I, “I wish there was not a greater goose in the house; thou art only a goose outwardly, whereas”—but happening to look round, I espied Experience, and did not think it needful to pursue the discourse any further. I have already remarked that Marmaduke had also become infected with the prevailing disease, the mania of gentility. I had suspected this for some time, before he ventured to ask me, after some coughing and stammering, whether I did not think he might as well try to get into business. “Get into business, my son!” said I, “why, art thou not in business already—a cultivator of the earth? The business of the first man in paradise, and out of it; a business advocated by the good and wise of all ages; a business by which Abraham, Isaac, and Jacob, became rich and great?” I had got upon a favourite subject, and might probably have continued the discourse for some time, but was stopped by Experience, who had overheard us. “As to what Abraham, and Isaac, and Jacob did,” said she, “it is neither here nor there; if they made money by farming, pork and flour must have fetched a better price than now; ’tis like there might have been a French war, or a hurricane in the West Indies, or a scarcity in Ireland, or something else uncommon, to raise the price; but for a young man like our Marmaduke to go for to slave his life out in raising things that won’t sell for nothing, ’tis a shame; look at the gentlemen that go up and down in the steam-boat, they don’t look as if they’d been creeping twelve hours a day after a plough; no, they follow something more genteel, and more profitable too, I guess, or they couldn’t afford to be always coasting about so.” “Yes,” said I, “I have looked at these same gentlemen travellers, and a wearisome sight it is to behold the crowds of idlers continually passing to and fro, and in such extreme haste too, that boilers must be heated to the verge of explosion, and horses lashed on with savage severity, when, in all likelihood, the sole business of one half of them, on arriving at their place of destination, is to return again; but as to Marmaduke’s business, if it must be so, the first thing needful, is a small capital; I should not mind selling the

field over the road, it is rather unhandy, and might be spared.” “Selling the old worn out field!” said Experience, “and who, I wonder, would buy it? No, borrow at once a handsome sum, and mortgage the farm, Marmaduke’s profits will soon enable us to repay it, and we shall keep the property unbroken.” This advice seemed to be palatable; however, the truth is, that whether palatable and reasonable or not, the advice of Experience is commonly sure to prevail; the money was borrowed, my son established in business in connection with Marcus Junius Snipitoff, the son of our cousin Moses. Experience was now in her element; what with visitations to Seraphina, and the superintendence of Marmaduke’s establishment, she was ever on the go, and her time too fully occupied to attend to her own domestic affairs, which prospered accordingly; however, as to poor Marmaduke, his establishment, as indeed might have been foreseen, soon came to an extermination, as Seraphina says. Whether young Snipitoff snipp’d off more of the common stock than was commendable, I know not; certain it is, the whole soon vanished like the “base fable of a vision,” as Seraphina says, and I was glad to escape from the wreck with the loss of half my estate. Having been benefited so little in my own case, by the facility of intercourse, and the multiplication of the means of indulging a gadding disposition, it may be supposed that I regard with no particular complacency the efforts that are making to scatter these conveniences over our country in every direction, inasmuch, that in a short time, an honest man may hardly be able to stir about his lawful business without danger of tumbling into a canal, or breaking his shins over a railway. However, I oppose them not, these excavations and constructions will doubtless fill, for a time, “the mouth of labour,” let the pockets of the projector and stockholder fare as they may; and my learned old friend, Alexander Scraggletop Barelikit, the schoolmaster, formerly of Mucklestonechoakthapple, in Aberdeenshire, says, “that anent thae warks, he has nae doot in his ain privat mind but that, by farcelitatin’ intercoorse, they may ten’ to devil loup our resoorses, an’ gie muckle exheeliration to the march of ceveelisation in the oot lyin’ wilder-nesses.”

Desunt cætera.

Integrity is a great and commendable virtue. A man of integrity is a true man, a bold man, and a steady man; he is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him; his word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most, when he most needs him. His courage grows with danger, and conquers opposition by constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporising in others. He runs with truth, and not with the times—with right, and not with might.

[Penn’s Advice to his Children.

Be not morose or conceited; one is rude, the other troublesome and nauseous.—*Ibid.*

THE BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from B. Barker's Journal.

Wishing to profit by the apparent tranquil state of Thessalonica, and of the country from thence to Constantinople, by way of Seres, Philippopoli, &c., the Rev. Mr. Leeves and myself suggested the plan of a tour in those parts, and it was agreed that I should perform that journey as soon as the weather would admit of travelling in this country: consequently, on Thursday, the 27th April, 1826, I sailed for Thessalonica with a French brig of war, and proceeding to Foghia, a port almost at the entrance of the Gulf of Smyrna, we waited there five days, until we had further orders from the French commodore to continue our voyage.

Thessalonica, commonly called Salonik, is situated at the innermost end of an extensive gulf of the same name, and on its N.N.E. shore. It stands on the side of a low mountain, extending to the sea-shore, and is surrounded by a wall, the foundations of which appear to be, by the solid construction, of a more remote date than the rest of the ramparts. It has six gates, which are opened and shut at about the rising and setting of the sun. Some of its streets are wider and better paved than is usually to be seen in other parts of Turkey; nevertheless, the greatest portion of them are narrow, crooked, and dirty.

The pashalic of Thessalonica embraces five provinces, viz. Callamania, situate to the S.E. of the town; Langatho, to the northward; Vodina, to the N.W.; Veria, to the W.S.W.; and Catharine, to the S.W. It is governed by a pasha of three tails, who has his musselim, or lieutenant, and about 3000 Turkish and Greek Albanian troops, and a civil court, composed of a mulla, cadi, and the ayans. The population of Thessalonica is generally computed thus:

Jews, from	25	to	30,000
Turks	15		20,000
Greeks	5		6,000
Turkish Jews			1,200
Europeans, mostly Roman Catholics			150
Greek Catholics			100
Protestants			15

The Jews have one chief Rabbi, with a considerable number of others under him, 36 synagogues, a large school, and several small ones. Their language is the Jewish-Spanish, which they read and write with the Rabbinical characters; and those who have had a superior education know also the ancient Hebrew.

Before the Greek revolution, the population of all these provinces, together with that of Thessalonica, was computed to be about 50,000 souls, and now it is estimated at only 30,000. The greater number of those missing emigrated, the others have been killed. The Greeks have, in Thessalonica, an archbishop and about 40 priests, 12 large and 6 small churches; one school of upwards of 100 scholars for ancient Greek, and several small ones for the Romain; also an hospital and a plague house. They are clever, but not so industrious as the Jews. At present there are but a few merchants of this nation, having emigrated, or been ruined by Aboul Nabout; they are principally shopkeepers, artisans, dyers, manufacturers, or sailors. Before the revolution, the Greeks enjoyed apparent independence and some consideration; but the cruelties exercised by Aboul Nabout on them in 1822 and 3, greatly depressed them, and they are now much cast down; for he not only killed and tormented them, but deprived them of all their wealth, and reduced them to misery. The present pasha, an Albanian, has been, comparatively speaking, extremely mild to them, so that they begin again to breathe a little.

The Jewish-Turks are a sect which I have never heard mentioned before, although they tell me some of them exist at Constantinople. The following information is all I have been able to obtain concerning these people: they are called by the Turks Donmees, or renegadoes, and are divided in three separate classes; viz. Bezestenlithes, Ghoniothes, and Cavaleros; each class is distinct, as they do not intermarry, nor have they any kind of connection one with the other, or with the Turks. It is generally supposed that they still retain many of their Jewish ceremonies

and observances, and many think that in secret they are still Jews. In public they affect not to know but the Turkish language, and in their families they often speak the Jewish-Spanish. They have Rabbies, or preachers, in their private worship, and publicly they go to the mosque. Their circumcision takes place, as with the Jews, about eight days after the birth of the child; whilst, if they followed the Turkish custom, that ceremony ought to be delayed several years. With the Turks, before the ceremony of circumcision takes place, the children are dressed very gaudily, and are paraded about the town with music, and a concourse of people; but the Jewish-Turks, on the contrary, have that ceremony performed privately in their houses. It is the firm opinion of many, that they are only Turks externally, in order that they may enjoy the same privileges with them. Of the European and Greek Roman Catholics, there is nothing to be said; the former, who are mostly from France and Italy, have a convent and two priests: the latter are from Scio, who have been brought over to the pale of Rome; they have no church of their own, but frequent that of the Europeans.

Amongst the many who experienced the bounty of our Society, were the people of the village of Appanomia. A deputation of a priest and two laymen came from that place, which is distant from Thessalonica about 12 miles, to beg 8 New Testaments for their village. The cruel state to which that place has been reduced made me easily consent to give those books without taking any money. Appanomia has had the misfortune to be attacked and burnt by the Greek pirates not long ago, and the inhabitants reduced to great misery. Their church books were destroyed on this occasion, and they were left without the Sacred Scriptures until now, when, having heard of my arrival at Thessalonica with New Testaments, they resolved to send me the above deputation to intercede in their behalf, and obtain from me the books necessary for their church and village. Several other villages have been destroyed by the Greek marauders; and at this present moment they have landed at Cassandra, and are committing their accustomed depredations. Mr. Charnaud distributed some New Testaments at the village of Urungik, where his country house is situated; and the next Sunday he found, under a tree, a young man reading the New Testament to his father, mother, brothers, and sisters, and to several other women of the village, who were attentively listening to him, sighing at intervals. He remained half an hour with them, and then went away, not to disturb them from such a profitable amusement. The like was never witnessed before in that place. A poor gardener, who gained his daily bread by selling the produce of his little garden, went to Mr. Charnaud, at this same village, with some cherries, telling him that he had no money, and had brought him fruit for a New Testament: Mr. C. immediately gave him a copy. Christothelo Themetraki, a boy about 17 years old, came to me for a New Testament: his case was really interesting and commiserating. Ever since he saw the New Testament he was entreating his mother, a poor widow, to give him money to purchase one; and his tears at last prevailed on her to part with a piece of gold, of 3 piastres, telling him not to give it all, if possible, because they would be deprived of bread that day. The boy brought the piece of gold, and innocently told this story, begging me not to take all the money, that they might have to buy food that day. I gladly gave him a New Testament; and on inquiry, finding that what he told was nothing but the truth, I did not take his money. I learnt farther, that his mother, a poor widow, sent him daily to school, and could only afford to give two paras a day for his nourishment, about the fourth of a farthing. A person came to buy a New Testament, and on being asked what he wanted to do with it, since he could not read, he answered, "It is a blessing to have such a book in one's house: besides, I have friends that come to see me, and they will read to me out of it:" he was a poor man. I should never finish, were I to relate every little circumstance that daily occurs, and which proves how well the Sacred Scriptures have been received in this town.

EDUCATION OF THE INDIGENT.

It appears by the tenth annual report of the controllers of the public schools recently published, that the system of instruction for the poor children of the city and county of Philadelphia, is in a very prosperous condition. About four thousand pupils are now enjoying the benefits of education in twenty-two schools within the district, and the annual expenses of each child does not exceed four dollars. Since the year 1818, twenty seven thousand two hundred and fourteen children have been taught in the public schools.

The report closes with the following consecutive paragraphs:

"The controllers rejoice to observe that the subject of guarding the morals, and affording instruction to the minds of children employed in manufactories, is now before the general assembly of the state. They have for several years in succession, endeavoured to show the necessity for especial, and efficient legislation in this respect; and though they may have incurred the displeasure of contracted and interested minds, by proclaiming the dangers to which the rising generation are exposed in those establishments, they have never doubted that the wisdom, and benevolence, and power of the legislature would be exerted, for the protection and welfare of that large and dependent portion of the youth of our commonwealth.

"The controllers would again impress upon the minds of the parents of children who are entitled to the privilege of public education, the great duty which they owe to their offspring in causing them to partake of the liberal and efficient means afforded for the instruction of all our indigent youth. To the faithful discharge of this primary obligation, they are most seriously urged, with an assurance that it is the anxious care of those entrusted with the government of this institution, that the pupils shall not only be instructed by competent preceptors in useful literary knowledge, but that they also be taught respect for moral order, and truth, and without any sectarian bias, reverence for the fundamental and enduring principles of Christianity.

"The judicious training of the large number of young persons of both sexes, whom the law intends shall be educated in the First School district of Pennsylvania, is a purpose of high importance. To the individuals themselves, the value of such training cannot easily be estimated, and it would be still more difficult to calculate the happy influence which must be exerted upon the general condition of society by cultivating correct principles in the minds of this numerous description of persons. Virtuous education constitutes the moral strength and beauty of every state, and forms the only sure basis upon which good government can rest. In a government therefore, happily constituted like our own, which exists in the will, and must partake of the character of its citizens, it is of infinite moment to its success and durability—that individual independence should be preserved—that intelligence should be universally diffused—and that the best qualities of the understanding, and the noblest feelings of the heart, should be assiduously cultivated among all classes of the people."

ROBERTS VAUX, *President.*

ATTESTED,
T. M. PARTIT, *Secretary.*
Chamber of the Controllers, 2 mo. (Feb.) 28, 1828.

LINES

On seeing a clear spring near a friend's in Hampshire, which supplied all the neighbourhood with water.

Gentle reader, see in me
An emblem of true charity;
That while my bounty I bestow,
I'm neither heard, nor seen to flow;
And I have fresh supplies from heaven
For every cup of water given.

FOR THE FRIEND.

ANCIENT BOOKS.

With the facilities enjoyed in modern times, for the manufacture of books, we can scarcely appreciate the difficulties with which ancient authors must have contended, in their attempts to give the conceptions of genius and the precepts of science a more permanent form than oral annunciation.

It is a subject of curious inquiry to trace the progress of books, from their first rude forms to their present elegant construction; and this examination becomes more important than a mere matter of curiosity, when we attempt to ascertain the genuineness and authenticity of ancient books from their form, materials, and general aspect.

The invention of books, and of hieroglyphic or alphabetical characters, appears to have been of equal antiquity. Their form and materials varied with the skill and local circumstances of different nations; but judging from the etymology of the word book in many languages, it would appear that vegetable substances were first used in their construction. The Latin word *liber*, the Greek *biblos*, and the Saxon *boc*, from which is derived our English *book*, show that the bark of trees was perhaps the earliest substance used in writing, and their leaves, and even thin boards, were sometimes employed for the same purpose.

The leaves of the mallow and palm, sometimes single, and sometimes wrought into larger surfaces, being easily and cheaply procured, were extensively used for the ordinary purposes of business, letter writing, and probably the instruction of children; but as it required less perishable materials for writings designed to be of a more permanent character, these substances were little employed in the construction of books.

As the leaves of trees were the cheapest, and most ordinary materials for the daily uses of life, so the *liber*, or inner bark, was probably the most economical for book making, and even now bark books are to be found amongst rude and uncivilized nations. A curious library of long, narrow books, composed of the bark of trees, made very thick, and smeared over with varnish, the ink white, on a black ground, was found a few years ago among the Calmuc Tartars, and copies of the Gospels, in the Malay tongue, written on slips of bark, are sometimes brought to England from the east.

A very ancient and durable material for books was calf or goat skins tanned soft, and dyed red or yellow; the skins were generally connected together, sometimes a hundred feet in length, sufficient to contain a whole book, which then formed one roll, or *volume*.

These leather books were most used by the Jews, and other Asiatics; copies of the law are found in the synagogues of this kind, and the most ancient manuscripts extant are some copies of the Pentateuch written on rolls of leather. Successive improvements led to the invention of parchment, still considered as the most enduring material for public records. This substance takes its name from the city of Pergamus, where the manufacture first originated, and where it was carried on to a great extent. It is mentioned by Herodotus as a material used in writing long before his time, and the greater part of the manuscripts of higher antiquity than the sixth century, are written upon it.

Parchment became so dear and difficult to be procured during the seventh, and two or three succeeding centuries, that it was customary to erase ancient manuscripts, to make room for other compositions. In this manner many of the finest works of antiquity were entirely lost; such writings as those of Cicero, Livy, and Tacitus, being obliterated, to furnish room for a barbarous monkish jargon of the lives of pretended saints, and the record of counterfeit miracles. In some libraries in Europe, there are a few manuscripts, supposed to have come from Peru, written on a kind of parchment manufactured from the human skin.

Leaves or tablets of lead or ivory are frequently mentioned by ancient authors, as in common use for writing; but amongst the Romans no material seems to have been more frequently employed on ordinary

occasions, and for first draughts or copies, than tablets covered with a thin coat of coloured wax. This soft material was written upon by an iron needle, called a style, with a broad flat end, by which erasures could easily be made.

But the article, besides parchment, most in use for such writings as may properly be termed *books*, previous to the sixth century, was the papyrus or Egyptian paper, from which our modern fabric takes its name. There are now extant manuscripts of as early a date as the fourth century, written on papyrus.

So great was the consumption of this article, that it formed a principle branch of the commerce of the Mediterranean.

The papyrus, or Egyptian reed, from which the paper was made, grew in vast quantities in the stagnant pools, formed by the inundations of the Nile. The plant consists of a single stem, sometimes rising to the height of ten cubits. Every portion of this vegetable was put to some use by the Egyptians. The harder and lower part was formed into various household utensils, the upper into ribs of boats; the pith, which contained a sweet juice, was a common article of food, while the fibres of the stem were manufactured into cloth for ships' sails, ropes, &c. but more especially into paper. The fibrous coats being peeled off, they were laid across one another upon a block, and were moistened with the glutinous juice of the plants, so as to cement the fibres together; when greater solidity was required, a sizing of glue was afterwards smeared over the whole. The paper was then pressed, dried in the sun, beaten with a broad mallet, and polished with a shell; after which it was considered fit for use. The Roman artists made progressive improvements in this manufacture, until the papyrus obtained a high degree of perfection, being formed into sheets of considerable thickness, perfect whiteness, and of entire continuity and smoothness of surface. It was at best, however, so friable, that a page of parchment was often inserted between every five or six pages of the papyrus; great numbers of books thus interleaved, have resisted the accidents and decays of twelve centuries.

After the possession of Egypt by the Saracens had interrupted the commerce of the Mediterranean, the papyrus fell into disuse in Europe.

The beautiful charta bombycina, or cotton paper, sometimes imperfectly called silk paper, such as is still brought to us from China, appears to have been manufactured in the east as early, and perhaps earlier, than the ninth century; in the tenth it came into general use throughout Europe. The substitution of old cotton and linen rags for the raw material, according to our present mode of manufacturing paper, took place about the 13th or 14th century. By this means the quality of this valuable article was improved, and a great reduction in price effected.

With the invention of printing, and the power of increasing our supply of paper, at a very cheap rate, to an unlimited extent, we possess means for instructing, enlightening, and civilizing the human race, which could never have been dreamed of even in the wildest reveries of the ancient philosophers. In a future number we shall give some further particulars with regard to the construction of ancient books. Z.

Never meddle with other folks' business, and less with the public, (unless called to the one by the parties concerned, (in which move cautiously and uprightly,) and required to the other by the Lord, in a testimony for his name and truth; remembering that old, but most true and excellent proverb, *Bene qui latuit, bene vivit*, "He lives happily that lives hiddenly or privately," for he lives quietly. It is a treasure to them that have it; study it, get it, keep it; too many miss it, that might have it. The world knows not the value of it. It doubles man's life, by giving him twice the time to himself, that a large acquaintance, or much business will give him.—*Penn's Advice*.

Avoid discontented persons, unless to inform or reprove them. Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Ibid*.

FOR THE FRIEND.

STANZAS.

Go, take the morning's wings, and speed thy flight
Beyond the reach of thought; lo! He is there—
Go, wrap thyself in darkness; tenfold night
Will prove no covering—He is every where—
In everlasting blessedness remaining,
Diffus'd through all things, and all things sustaining.

He, who in yonder azure deep of air,
Bade worlds on worlds in dazzling splendour roll,
The abode of myriads, questionless—who share
The love unbounded of the *all moving* soul,
Whose bounty stills the infant raven's calls,
By whom unheeded not a sparrow falls.

His eye is on thee! His, by whom was given
The glorious mission of redeeming love,
By Jordan's waters, where, from opening Heaven,
On glowing pinion, came the mystic dove;
His eye is on thee! which alike pervades
Virtue's pure path and guilt's polluted shades.

And *they*, the dwellers in those blessed places,
The heavenly mansions, whether near or far
From us their station in the expanse of space is,
With cloudless vision view us as we are;
Man's darkest deed and thought illum'd lies
In broad exposure to angelic eyes.

And had not power divine for ever barr'd
To sorrow's entrance their abode sublime,
How oft must earth celestial peace have marr'd,
And angel bosoms ach'd for human crime;
How often grovelling man's insane career,
From eyes seraphic drawn the burning tear.

But though divinely shielded from the intrusion,
Of sin's unfailing fruit and follower wo,
When the transgressor wakes from guilt's delusion,
Augmented bliss superior spirits know,
By *Truth's* own lips has been the assurance given,
O'er such repentant there is joy in Heaven.

When the poor wanderer in a land unblest'd,
Cheerless and waste—the land of sin and shame,
Repentant turn'd, with many a fear depress'd,
To that dear holy home from whence he came,
Did frowns repelling bid the wretch depart?
Did cold endurance chill his breaking heart?

Ah, no! while yet far off, he feebly strove,
With tottering steps, to take his homeward way,
The anxious glances of paternal love,
With smiles of welcome, baid'd the weak essay;
With mercy met him, and his soul's alarms
Were all forgotten in a Father's arms.

Then raise thy head in hope, thou broken hearted,
Tossed with tempests, and dismay'd with fears,
Angels, and spirits of the just departed,
With love and pity, witness all thy tears;
Thy sighs ascend before the *eternal throne*,
And all the conflicts of thy soul are known.
Burlington.

WHAT DO THE FUTURES SPEAK OF?

In answer to a question in the Greek Grammar.

They speak of never-withering shades,
And bowers of opening joy;
They promise mines of fairy gold,
And bliss without alloy.

They whisper strange enchanting things
Within Hope's greedy ears;
And sure this tuneful voice exceeds
The music of the spheres.

They speak of pleasure to the gay,
And wisdom to the wise;
And sooth the poet's beating heart
With fame that never dies.

In every language, every tongue,
The same kind things they say;
In gentle slumbers speak by night,
In waking dreams by day.

Cassandra's fate reversed is theirs;
She, true, no faith could gain,—
They every passing hour deceive,
Yet are believed again. *BARBAULD*.

FOR THE FRIEND.

One of the peculiar distinguishing characteristics of the religious Society of Friends, arises from the principles they hold on the subject of gospel ministry. They profess, in the language of Robert Barclay, that "it is left to the free gift of God, to choose any whom he seeth meet thereunto, whether rich or poor, servant or master, young or old, yea, male or female. And such as have this call, verify the gospel by preaching, not in speech only, but also in power, and in the Holy Ghost, and in much fulness." 1 Thess. i. 5. "Moreover, they who have this authority, may, and ought to preach the gospel, though without human commission or literature." In consequence whereof, a large number of their ministers, both men and women, have been poor and illiterate; indeed, the number has been very few that can, with propriety, be called learned. It is probable, that Robert Barclay and William Penn were two of the most noted for their talents and literature that have ever been ministers in the society. Their testimony, therefore, on this subject, is entitled to much weight, having been themselves allied to families of worldly greatness, and received a collegiate education, they wrote from powerful experience. Their works abound with passages expressive of their sentiments on this subject, not necessary to be fully quoted. Robert Barclay, in his Apology, after stating the principles in Proposition x. of the ministry, to be, "As by the light, or gift of God, all true knowledge in things spiritual is received and revealed, so by the same, as it is manifested and received in the heart, by the strength and power thereof, every true minister of the gospel is ordained, prepared, and supplied in the work of the ministry; and by the leading, moving, and drawing hereof, ought every evangelist and Christian pastor, to be led and ordered in his labour and work of the gospel both as to the place where, as to the persons to whom, as to the time wherein he is to minister," gives his evidence to their truth in section 23 of the same proposition thus: "And if in any age since the apostles' days, God hath purposed to show his power by weak instruments, for the battering down of that carnal and heathenish wisdom, and restoring again the ancient simplicity of truth, this is it. For in our day, God hath raised up witnesses for himself, as he did fishermen of old; many, yea, most of whom are labouring and mechanic men, who altogether without that learning, have, by the power and Spirit of God, struck at the very root and ground of Babylon; and in the strength and might of this power, have gathered thousands, by reaching their consciences, into the same power and life, who, as to the outward part, have been far more knowing than they, yet, not able to resist the virtue that proceeded from them. Of which I myself am a true witness; and declare from certain experience, because, my heart hath been often greatly broken and tendered by that virtuous life that proceeded from the powerful ministry of those illiterate men, so that by their very countenance, as well as words, I have felt the evil in me often chained down, and the good reached to, and raised. What shall I say, then, to you, who are lovers of learning and admirers

of knowledge! Was not I also a lover and admirer of it, who also sought after it, according to my age and capacity? But it pleased God, in his unutterable love, early to withstand my vain endeavours, while I was yet but eighteen years of age; and make me seriously to consider, (which I wish also may befall others,) that without holiness and regeneration no man can see God; and that the fear of the Lord is the beginning of wisdom, and to depart from iniquity a good understanding; and how much knowledge puffeth up, and leadeth away from that inward quietness, stillness, and humility of mind, where the Lord appears, and his heavenly wisdom is revealed. If ye consider these things, then will ye say with me, that all this learning, wisdom, and knowledge, gathered in this fallen nature, is but as dross and dung, in comparison of the cross of Christ; especially being destitute of that power, life and virtue, which I perceived these excellent (though despised, because illiterate) witnesses of God to be filled with: and therefore seeing that in and among them, I, with many others, have found the heavenly food that gives contentment, let my soul seek after this learning, and wait for it for ever."

And William Penn, in his preface to the journal of George Fox, observes: "And, indeed, it showed, beyond all contradiction, that God sent him, that no arts or parts had any share in the matter or manner of his ministry, and that so many great, excellent, and necessary truths as he came forth to preach to mankind, had, therefore, nothing of man's wit or wisdom to recommend them. So that as to man, he was an original, being no man's copy. And his ministry and writings show they are from one that was not taught of man, nor had learned what he said by study. Nor were they notional or speculative, but sensible and practical truths, tending to conversion and regeneration, and the setting up of the kingdom of God in the hearts of men, and the way of it was his work. So that I have many times been overcome in myself, and been made to say, with my Lord and Master, upon the like occasion, 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent of this world, and revealed them to babes;' for many times hath my soul bowed in an humble thankfulness to the Lord, that he did not choose any of the wise and learned of this world to be the first messenger in our age of his blessed truth to men; but that he took one that was not of high degree, or elegant speech, or learned after the way of this world, that his message and work he sent him to do, might come with less suspicion or jealousy of human wisdom and interest, and with more force and clearness upon the consciences of those that sincerely sought the way of truth in the love of it. I say, beholding with the eye of my mind, which the God of heaven had opened in me, the marks of God's finger and hand visibly in this testimony from the clearness of the principle, the power and efficacy of it in the exemplary sobriety, plainness, zeal, steadiness, humility, gravity, punctuality, charity, and circumspect care in the government of church affairs, which shine in his and their life and testimony, that God employed in this work,

it greatly confirmed me that it was of God, and engaged my soul in a deep love, fear, reverence, and thankfulness for his love and mercy therein to mankind; in which mind I remain, and shall I hope to the end of my days."

(To be continued.)

FOR THE FRIEND.

THE ELDERS OF PHILADELPHIA AND ELIAS HICKS.

(Continued from page 157.)

Elias Hicks, as I have stated, arrived in Philadelphia on the 7th of the 12th month, 1822. It was part of his prospect to pay a religious visit to the families composing Green street monthly meeting. On the evening of his arrival, three members of that meeting, neither elders nor overseers, called on him at his lodgings, and agreed to convene a number of Friends at Green street, to make arrangements for him to proceed immediately with his visit. Leonard Snowden and Joseph Scattergood, two of the elders; were informed, at the close of the morning meeting, that such a conference was to be held in the evening. After objecting to the irregularity of the proceeding, they concluded to attend the meeting, where they found the overseers, eight other Friends, and Elias and his companion. Elias opened his prospect, and proposed that his certificates should be read. This was objected to, as irregular. It has been the uniform practice in this city to submit all such concerns to the judgment of the monthly meeting, and it was therefore contended that it would be proper, in the present instance, to pursue that course. Elias replied, that if there was any such custom here, it was contrary to gospel order, and ought to be disregarded. The objection of the elders was overruled, the certificates were read, and arrangements made for commencing the visit immediately.

He proceeded in it the next morning, and had nearly completed it at the time of the monthly meeting, which occurred on the 19th of that month. At this meeting his certificates were read, and endorsed with expressions of unity. The two elders alluded to, having no unity with his doctrines or conduct, declined receiving a visit from him. By the train of circumstances I have recited, these Friends were placed in a situation with respect to their fellow members of Green street meeting, that was both unpleasant and embarrassing. In the conscientious discharge of their duty, as elders, they had been compelled to protest against doctrines hostile, as they deemed, and as has since been fully proved, to the Christian religion itself. The greater number of their fellow members, on the other hand, was captivated by the eloquence, and seduced by the reasonings of Elias Hicks, and paid him a deference amounting almost to veneration. Between such conflicting opinions there could be no union. The overseers of that meeting acting, it is believed, under the influence of the feelings thus excited, sought frequent occasions for bringing these friends under censure. Two of their number, (one of whom was an elder,) called upon Leonard Snowden and Joseph Scattergood a few weeks after Elias had left the city, and represented to them, that by sign-

ing the letter of the elders to that Friend, they had acted contrary to the sense of the monthly meeting, and that they ought to make an acknowledgment to the meeting. They replied, that they believed they had discharged their duty, and could make no acknowledgment of having committed a fault. In about a month, the same Friends called on Leonard Snowden, and renewed the request, insisting upon it, that many members of the meeting would never be satisfied until he did, and intimating that if he persisted in his refusal, the meeting would displace him from his station as elder.

It may be proper here to remark that the rule of discipline respecting the mode of displacing ministers and elders from their station is clear and explicit. Their office does not exempt them from the ordinary proceedings in case they have violated the discipline, and subjected themselves to disownment. But it is obvious that circumstances may often occur disqualifying them for their station, yet not involving their privileges as members. In such cases, the rule of common law and right reason is adopted, and they are to be tried by their peers. They are considered as being under the care of their particular select meeting, which, with the assistance of a committee from the select quarterly meeting, decides upon the case; and if their judgment be unfavourable, the subject is *then, and not till then*, transmitted by the select meeting to the monthly meeting for its care. Leonard Snowden urged upon the elder and overseer the propriety of observing this course, and was answered, that "that would not do, for it was pretty well understood how it would be determined, if that course were adopted."

At the preparative meeting of ministers and elders, held in the 4th month, 1823, when the third query respecting unity was under consideration, Leonard Snowden informed the meeting that they could not in their present situation, answer that query affirmatively; and it was proposed that a committee be appointed to investigate the cause of the uneasiness. The appointment was warmly resisted, on the ground that the case alluded to was under care of the overseers. As the meeting could come to no decision, it was agreed to apply to the select quarterly meeting for assistance. A committee was appointed by this meeting in the 7th mo. 1823, which attended the select preparative meeting in the 10th and 4th months following, without obtaining from the Friends who were dissatisfied with the two elders a specification of the cause of their uneasiness.

On the 24th of the 5th month, 1824, the two overseers (one of them an elder) again called on Leonard Snowden, and read some written charges against him, which chiefly had reference to the proceedings here related. Those charges he refuted, and maintained the correctness of his conduct, contending that the overseers were acting contrary to discipline.

At the preparative meeting held in the 6th month, the principal overseer in this affair requested, on behalf of his fellow officers, the appointment of a committee to assist them in a case of difficulty. A large committee was appointed, to whom the case of these Friends was opened, and by a majority of whom it was agreed to take the charges immediately for-

ward, but in such a shape as not to affect their rights of membership. On the 28th of that month, Joseph Scattergood was mercifully released, by death, from this scene of persecution.

At the preparative meeting in the 7th month, one of the committee of conference with the overseers reported, that they had attended to their appointment. At the select preparative meeting, which was held on the afternoon of the same day, the committee of the select quarterly meeting attended, and the charge against Leonard Snowden was, for the first time, distinctly stated there, viz. signing the letter to Elias Hicks.

On the next day, the elder and overseer, on whom the burden of this persecution seemed to rest, met Leonard in the street, and told him, that the overseers had agreed to take his case to the monthly meeting the next 5th day, unless he resigned his station of elder, or made an acknowledgment to the meeting. Leonard Snowden could do neither under present circumstances, and the overseer accordingly stated to the monthly meeting, held on the 22d, that the case of difficulty, in which they had requested assistance, had been agreed to be laid before that meeting, but on account of some irregularity it was postponed, in order to lay it first before the preparative meeting.

(To be continued.)

FOR THE FRIEND.
OHIO AND INDIANA EPISTLE.
(Continued from page 168.)

The writers of this epistle state, that "that part of the Society who stand opposed" to them, "in many places, though few in number, have assumed the power to disown" the separatists. The sentence fully admits that those who do not unite in the separation are Friends, otherwise they could not be a "part of the Society;" but though this admission is correct, the subsequent part is not quite as much so; for Friends have assumed no power. It is a fact, that in many parts of our yearly meeting, they have been engaged in the faithful maintenance of our christian discipline; and in the regular exercise of the powers vested in them by the constitution of the Society, monthly meetings have dealt with, and issued testimonies against those who have been engaged in promoting the work of division and discord. It matters not how few those are who thus adhere to and maintain the long established discipline of the church, their disownments are none the less valid for the paucity of their numbers, since the rules of discipline are the acknowledged law of the Society; and laws must be supported, so long as they are in force, over those who violate them, or else all good government, whether in civil or religious society, would be at an end. Ten of the persons who signed the epistle under review, have been thus regularly disowned, and have no longer any claim to the privileges of membership in the religious Society of Friends. However unpleasant it may be to them to be thus disunited from the body, they certainly have no just cause for complaint. For in this very epistle they acknowledge having been concerned in various transactions, which

are direct violations both of the spirit and letter of our excellent code of discipline; viz. withdrawing from the Society, and from the meetings where they belonged, and attempting in a disorderly manner to attach themselves, without the requisite certificates, to meetings where they neither resided nor belonged, and where, of consequence, they could have no rights; in setting up a meeting, which they call a yearly meeting, without the unity or consent of the Society, and in opposition to it; in issuing epistles to its members without its concurrence, and holding separate caucus meetings in many places, "unauthorized by the society, and unknown to its discipline," with a view to spread disaffection and disunity, and to draw away its members from religious communion. All these are serious offences against "the excellent order which the Society, has been favoured, in a good degree, to maintain;" and direct acts of rebellion against the discipline and constitution, which has hitherto been the outward bond of our union, and has proved, under the divine blessing, as a wall of preservation and defence round about us.

In all the epistles which they have issued, the followers of Elias Hicks admit the excellence of the discipline established among Friends, and have not hesitated to declare that it was instituted in divine wisdom: their departures from it are, therefore, the more inexcusable, and must be attributed to the influence of "the spirit of discord and confession," "which has introduced and is disposed to continue such disorders amongst us."

In their epistle of the 6th month last, speaking of those who "forsake the fundamental principle of our union," and thus "break the bond of gospel fellowship, and, as far as their influence extends, frustrate the design of religious society;" they declare, that "if such, after the use of proper means, cannot be reclaimed, the peace, harmony, and welfare of the body require that they should be separated from our communion." It is obvious, therefore, that the religious Society of Friends, in disowning these seceders, who have so repeatedly and openly violated "our excellent discipline," has acted in strict conformity with the instructions which the separatists themselves have given, in their official printed address to their own meetings. However they may affect to consider the disownments made by Friends of no importance, they must be aware of the fact, that they are as valid and effectual as any which the Society has ever made, and are performed in the regular process prescribed by the discipline. Every individual thus "separated from our communion" has the right of an appeal to the superior meetings, if he believes himself aggrieved, or disowned without discipline. But although the framers of the epistle to Ohio and Indiana pretend to consider the disownments as "not being sanctioned by discipline," yet not one of those who have been so disowned has availed himself of this regular and constitutional mode of redress; an evidence that they are conscious of having transgressed the order of the Society, and that they are rightly dismembered from it.

The contradiction which exists between the

different epistles issued by the followers of Elias Hicks, must have struck every attentive and dispassionate reader; but the one to Ohio and Indiana furnishes us with an instance as palpable as any we have before noticed.

The epistle from their "general meeting" in the 6th mo. commences with stating that "the wing of ancient goodness being sensibly extended over the several sittings of this meeting, we have been enabled *weightily to consider* the subjects that came before us. After *solemn deliberation*, and a free interchange of sentiment, it was, with much unanimity, agreed to recommend the following views and propositions for your serious consideration." Among "the propositions" thus solemnly introduced and enjoined upon the attention of their friends, is the one we have just quoted, in which they declare that "the peace, and harmony, and welfare of the body *require* that such should be separated from the communion" as do not unite with their views. The paragraph which contains this important "proposition" is inserted on the fourth page of the epistle to Ohio and Indiana; but the quotation stops short when it comes to this sentence, and *entirely omits it*, for reasons which will presently appear. It seems that at the time of the sixth month meeting, "the weighty consideration" and solemn deliberations" of the followers of Elias Hicks, resulted in a determination to disown the Society of Friends; and this conclusion was officially conveyed to their "quarterly and monthly meetings" in the epistle then issued. But with all their professions of "*ardent desires* that their movements may be under the guidance of Him who only can lead in safety," their course seems to be extremely variable and uncertain; changing with every change of circumstance, and regulated by no better rule than that of gratifying the feelings of the multitude, so as to allure greater numbers to their standard. Since the meeting in the 6th month many of the separatists have been regularly *disowned by Friends*, as we have already noticed; and as was to be expected, a great outcry has been raised against the unkindness and cruelty of these disownments.

The epistle to Ohio and Indiana falls in with the popular clamour, and for the very purpose of making an impression on the minds of persons at a distance, that the seceders are exercising great moderation and charity in not disowning Friends, "recommends a view" *directly contrary* to that of the sixth month. "A care prevails with Friends (separatists,) say they, not to retaliate disownment for disownment; but leaving them (Friends) to Him who judgeth righteously, we are endeavouring to support our Christian discipline among ourselves," &c. &c. Thus we see, that in the short space of *eight months* their *official documents*, loaded with the most serious and awful pretences to divine direction, solemn deliberation, weighty consideration, &c. &c. recommend two *different and contradictory practices* in relation to the very same subject; a circumstance of itself sufficient to satisfy any unprejudiced mind, that the high professions which they make are hollow and deceitful.

If "a care prevails with them not to dis-

own Friends, but leave them to Him who judgeth righteously," what becomes of "the peace, and harmony, and welfare of the body," which they positively declared but a little while ago, *require* that "such should be separated from their communion?" If their assertions are true, they are "condemned out of their own mouths," for purposely neglecting those measures which "the peace, and harmony, and welfare of the body" imperiously demand. On the other hand, if they are not true, the followers of Elias Hicks stand convicted of publishing to the world, in the name of their new society, flat contradictions and falsehoods, and "recommending them to the serious consideration" of the brethren.

The separatists are continually boasting of their numbers, and calling themselves "the great body of Friends," "the greater part of the Society," "nineteen twentieths of our numbers," &c. &c. as if they considered the strength and reputation of a religious body to rest solely on the principle of numbers. But it will ever be found to be the fact that "*the multitude run to do evil*;" that "the great body" of people are those who "neither fear God, nor regard man, any further than the arm of civil power compels them; that numbers, instead of indicating the justice or righteousness of a cause, are oftener a proof that there is something in the object of pursuit peculiarly agreeable to the corrupt inclinations and licentious appetites of a fallen and degenerate race. But boasters generally overrate themselves, and we are well assured, that the pompous display of numbers made by the new sect far outstrips the truth. If, however, they are "the great body," "nineteen twentieths of the Society," how happens it that they are brought to the acknowledgment that "there appeared *no way* to regain the harmony and tranquillity of the body, but by *withdrawing themselves*?" "Nineteen twentieths" withdraw from one twentieth! "the great body" from "the few!" and this too, when they tell us that they have a discipline which "is a wall of defence on the right hand and on the left, and protecting all, even the weakest of the flock." If "the great body" are so wonderfully "crowned with the divine blessing," and so peculiarly the objects of "divine favour and regard," and the Society of Friends have really committed the grievous disorders of which the separatists so bitterly accuse them, why did not the "nineteen twentieths" "faithfully administer, in the spirit of forbearance and love," that "excellent discipline" and "blessed order of the gospel," which they tell us "will ever be found sufficient for the government of the church?"

The truth is, and with all their professions to the contrary they are fully aware of it, the followers of Elias Hicks are *not the Society of Friends*, either as regards doctrines or discipline, but have openly separated from it—they know that they have departed widely from the ancient and acknowledged principles of the body; and so far from maintaining its discipline, they have repeatedly violated it, and broken up, so far as they could, the very constitution of the Society. Hence, any attempt on their part to deal with

and disown Friends, must be perfectly nugatory; or, as one of their leaders remarked, "mere child's play; disowning people who never belonged to them." "Such disownments" would indeed "be of no effect," and to this cause, rather than to any moderation or forbearance of theirs, is to be attributed the circumstance of their *not disowning us*.

[To be continued.]

What befell for want of a Latch.

M. Say, a celebrated French writer on political economy, has the following story: "Being in the country, I had an example of one of those small losses which a family is exposed to through negligence. From the want of a latch of small value, the wicket of a barn yard (looking to the fields) was often left open; every one who went through drew the door to, but having no means to fasten it, it remained flapping; the poultry escaped, and were lost. One day, a fine pig got out and ran into the wood, and immediately all the world was after it; the gardener—the cook—the dairy maid—all ran to recover the swine. The gardener got sight of him first, and jumped over a ditch to stop him; he sprained his ankle, and was confined a fortnight to the house. The cook, on her return, found all the linen she had left to dry by the fire, burned; and the dairy maid, having run off before she tied up the cows, one of them broke the leg of a colt in the stable. The gardener's lost time was worth twenty crowns, valuing his pain at nothing; the linen burned and the cloth spoiled were worth as much more. Here is a loss of forty crowns, and much pain, trouble, vexation, and inconvenience, for want of a latch, which would not cost three pence, and this loss, through careless neglect, falls on a family little able to support it."

The Annual Meeting of the contributors to the Asylum for the relief of persons deprived of the use of their reason, will be held at 3 o'clock, P. M. on fourth day next, the 19th inst. at Friends' Meeting House, on Mulberry street, Philadelphia.

MARRIED,

At Friends' North Meeting House, on third day, 4th inst. THOMAS SCATTERGOOD to REBECCA HILMAN, all of the Northern Liberties.

At Friends' Meeting House, Mulberry street, on fifth day, 13th inst. EDWARD YARNALL to CAROLINE R. COPE, daughter of Thomas P. Cope, all of this city.

Love silence, even in the mind; for thoughts are to that, as words to the body, troublesome. Much speaking, as much thinking, spends—and in many thoughts, as well as words, there is sin. True silence is the rest of the mind, and is to the spirit, what sleep is to the body, nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes, and prevents sin.—Penn's Advice to his Children.

Nothing forms so truly great and dignified a character as "the meekness and gentleness of Christ."—Jane Taylor.

THE FRIEND.

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VOL. I.

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BY JOHN RICHARDSON,

Corner of Carpenter and Seventh Street,
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Price Two Dollars per annum, payable in advance.

FOR THE FRIEND. ANCIENT BOOKS. (Concluded.)

The instruments used in writing were as various as the form and materials of ancient books. When brazen, leaden, or waxed tablets were employed, a needle, called a style, was used, the upper end of which being smooth and flat, served to make any erasures which occasion required.

Styles were, at first, most frequently formed of iron or brass, but angry disputants having sometimes fatally used these pointed weapons, they were prohibited, and the metallic styles were superseded by those of ivory, bone, or wood.

For the purpose of writing with ink a *calamus* was employed, formed most commonly of an Egyptian reed, from which the instrument took its name. Persons of distinction often wrote with a *calamus* of silver. Though the use of quills seems to have been early known, yet the reed for a long time was preferred. In the figures which adorn many ancient manuscripts, a writing desk is represented, with a scalpel for trimming the pen, compasses for measuring the distances of the lines, and scissors for cutting the paper.

The ink of the ancient manuscripts seems to have resembled a pigment more than the thin liquid used in modern writing; and though less fluent and less adapted to rapid and continuous movements of the pen, was much more durable than the modern article. The soot of lamps, and the coal of ivory and fine woods powdered, mixed with gums, and diluted with acids, were the principal ingredients in the compound. In ornamenting works of celebrity, the ancients spared no labour or expense. Many of the manuscripts now extant, contain numerous pictorial ornaments, consisting of flowers, cyphers, and even historical compositions. For these ornamental purposes, and sometimes for the whole text of a book, red, purple, blue, and gold and silver inks were employed; and such was the high perfection which the ancients attained in the preparation of these substances, that books are now to be found in many of the European libraries with colouring and gilding almost as perfect and fresh, after the lapse of centuries, as they were at the time of their first execution.

The most ancient Greek manuscripts extant show, that writing, in early times, must have been a very slow and tedious process. The letters being all capitals, of a square and stiff character, were probably formed as distinctly and separately as they would have been if engraved on wood or stone. After several minor improvements, the capital, or uncial character, gave place to a more easy and expeditious form of letter.

The upright and square forms were changed to curves and slopes, which retained a considerable resemblance to the original letter, though capable of being used with much greater freedom and facility.

Those who copied books for gain, taking advantage of the discovery of this running character, were not content with joining the letters of each word, but combined them together into a species of short hand. The books of the tenth century abound with contractions, abbreviations, and symbols.

With all the facilities, however, which could be given to manuscripts, it is easy to believe that books must have been scarce and dear; accordingly we find that the possession of literary treasure was, for centuries, principally confined to persons of considerable opulence, or to religious and literary institutions.

So great was the value of books, that the present of a single volume to a monastery, entitled the donor to a daily mass for his soul, and oftentimes to complete priestly absolution for his sins, the book being offered with great solemnity upon the altar of the chapel. The bishop of Winchester, in 1299, borrowing a very valuable copy of the Bible, gave a bond for the return of it, drawn up with much form and solemnity;—a practice which we should not much dislike to see revived in modern times, as many a goodly private library, which now suffers from inveterate book borrowers, might, under the wholesome regulation imposed upon the bishop, escape these depredations.

Many of the ancient books appear to have been formed of square leaves, stitched together somewhat after the present fashion, and covered with linen, silk, or leather. When formed of dyed skins, or of parchment, they were frequently rolled up in scrolls. One side of the skins only being written upon, they were joined together sometimes to the length of several yards, and rolled upon a cylinder. To each end of this cylinder was affixed a ball made of wood or horn, and often ornamented with silver, gold, or precious stones; on the outside was generally written the title. In the oriental countries it was, and we believe is still customary, to roll up their books in the manner just described, and envelop them in an elegant and costly covering, with a syllabus of the contents of the work inscribed upon it. The Greek father, Chrysostom, has made a very beautiful illustration of the text—"In the volume of the book it is written of me," by supposing that the word translated volume, in reality signified the wrapper or envelope, upon which the general title of the sacred volume was written; and that the words, "the Messiah cometh," were inscribed upon the book of the law and prophets, as being the sum and substance of the whole.

This opinion, we have no doubt, is well founded, as a more appropriate title could not possibly have been inscribed upon the prophetic writings; the very design of which was to point to the introduction of a higher and more enduring dispensation, by the coming and sufferings of Jesus Christ, our blessed Lord and Saviour.

The history of ancient books, and their transmission to modern times, is one of great interest when connected with Biblical study and criticism, and much very interesting matter in reference to this part of the subject might be given, which our present narrow limits forbid.

To those who feel any inclination to pursue the subject further, we would recommend that excellent work entitled "Horne's Introduction to the study of the Scriptures," as well for its references to other authentic sources of information, as for the instructive matter which is contained in its own pages.

Z.

The humble, in the parable of the day of judgment, forgot their good works, "Lord, when did we so and so?" He that does good, for good's sake, seeks neither praise nor reward, though sure of both at last.

Perin.

FOR THE FRIEND.

Having amused myself with making a few extracts from the eighth and ninth numbers of the Gardener's Magazine, a work replete with curious and valuable information, I have thought they would form an agreeable variety for the literary department of "The Friend." A taste for gardening is spreading in this country, and there are few more innocent and healthful indulgences. The temper of mind which the regulated cultivation of natural history, and more especially of botany, tends to form, is one of cheerfulness, contentment, and piety. Yet, it is melancholy to reflect, how often men have turned a deaf ear to the instruction of the book of nature. Among no class of learned men has infidelity found more numerous advocates, than among the mere naturalists. Devoting their lives to the details of their science—to exploring the inexhaustible forms of the material world, they have too often let the moral lesson which they might have been taught escape. The mere study of classification is barren of all moral truth; and amidst the most glorious displays of Almighty beneficence, it is possible for purblind science to perceive nothing more noble than the properties of matter, and the relations of form and colour. I am not about to write a sermon, or a treatise on education; but the train of thought to which the above reflections lead, may show the theoretical errors of those systems of education which have latterly become fashionable, and which confine the training of the youth to the cultivation of the senses, which attempt by the study of mere physics to give to the expanding intellect, that strength and stature, that grace and manliness, which are imparted by the diligent and joint application to ethical and metaphysical, to classical and mathematical studies. Yet I would not be understood as wishing to depreciate the value of natural history as a superadded science. To one whose principles are built upon the fixed basis of moral truth, the study of natural science will prove a source of inexhaustible delight, leading his mind continually to new views of the goodness and wisdom of the Creator, and teaching him continually lessons of love and kindness to all around and beneath him. The genuine effect of true learning upon the heart is the farthest possible from that of the spirit of infidelity, to which so many of the exclusive votaries of natural history have enslaved themselves. I had no intention, in penning a preface to the extracts which follow, of entering into a discussion of these high matters, but my pen has followed the train of my thoughts, and I am not unwilling to express my sentiments respecting a branch of study, the value of which, great as it unquestionably is, has been much overrated.

HORTICULTURAL VARIETIES.

On prolonging the season of hardy fruits. By J. FORBES.

By covering currant and gooseberry bushes with bunting or matting, he preserves the fruit in good preservation till after Christmas. A covering of bunting he supposes to be the most efficacious, and says that he has successfully retarded by its use, peaches, plums, apricots, and cherries, without injuring their flavour, to a late period of the season, covering the tree just when it begins to ripen. Another correspondent states, that having tied a paper bag round a fine bunch of grapes which were ripe by the end of the 8th month, and leaving it on the vine, he cut the bunch on the first of the 3d month following, in a perfectly good and highly flavoured state.

The art of ornamenting, showing, preserving, and packing cucumbers, grapes, plums, and other fruits, whose principal beauty consists in their delicate bloom. By Robert Gauvin.

"We have all read with delight 'the butterfly's ball' and 'cock robin's wedding,' but who ever heard before of the cucumber's toilet? The former pleased us in the nursery, to make the latter is the grave business of hard toiling men. Madame Cucumber is first to be made straight by being put in corsets—she is then to be delicately painted, not with rouge, but magnesia, and as a smooth skin, in her code of fashion, is the greatest of blemishes, she is covered with artificial prickles, and her head surmounted with a faded flower. This, though it seems like jesting, is no joke, though it is an art of which we poor cis-atlantic rustics are as yet ignorant. 'Among florists and growers of prize fruits, manual decoration is of equal importance in many cases with successful growth; the petals of the carnation require to be dressed on a card; the cucumber straitened, and the plum powdered with artificial bloom.' To secure a delicate bloom to the cucumber, it must be protected by two pieces of glass, one beneath and one above, from the damp of the soil and the drip of the lights. To procure great length, small girth, and the straightness of a gun barrel, which are the points of beauty in a cucumber, it is placed between two pieces of wood, which are drawn together at night, and serve as reflectors of solar heat in the day. By this means the fruit can be lengthened from eight or ten to ten or twelve inches. Before cutting the fruit, it must be kept between these strips for at least twenty-four hours to render it perfectly straight. If the bloom is injured by the process, it is put in a blooming box, an ingenious contrivance, which the fashionables might imitate to advantage, and is there delicately dusted with magnesia. The next process is to supply the prickles, which are apt to be too loosely scattered on fine fruit to please the eye of connoisseurs. For this purpose a kind of Talio-cotian process is performed, the prickles being taken from other fruit, and neatly fastened by means of gum water; so distributing them over the surface as to imitate nature. To render the cucumber perfectly beautiful the decayed blossom must appear still adhering to the summit; if this be wanting, a wise gardener will supply its place by one taken from another fruit. When all this delicate manipulation is performed, and three cucumbers (a *leash*, as the knowing ones term it) of equal length, size, arrangement of prickle, and bloom, as perfect a match, in short, as possible, are obtained, the happy proprietor may hold up his head at a flower and fruit show; and after the F. R. S.'s and the right honourables, who preside at these festivals, have deliberated the matter with becoming gravity, he may receive the service of plate, or the silver tankard, which is to reward his patriotic exertions. All trades have their fashions. The London fruiterers restore the bloom of their yellow grapes by fumigating them with sulphur, and dust their plums with "powder blue" to renovate their beauty. The green grocers of Petersburg practise arts which remind us of Chinese ingenuity and patience. Among other schemes for supplying the markets, they buy up the ends of asparagus that has been used at the tables of the great, carve a new summit, colour it, add a bloom, make up the ends so prepared in bundles, with a few fresh

stalks outside, and sell the whole as genuine asparagus.

Telfaria Pedata.—An extraordinary climbing plant, from the eastern coast of Africa. The fruit is three feet long, and eight or ten inches in diameter, full of seeds as large as chestnuts, which are as excellent and agreeable as almonds, and when pressed yield an abundance of oil, equal to that of the finest olives. Perennial; on the margins of forests, enveloping the trees with its branches. Plants have flowered in the stove at Bury Hill. Mr. Telfair has sent seeds to the Isle of Bourbon, New Holland, Otaheite, and New Zealand, and will thus have the honour of giving a most useful vegetable to mankind at large, as well as a name to a new and very beautiful plant.

Moss Roses.—A few leagues from Evora, (Portugal,) in a north-west direction, is a small village called Alcovas de Roses, from the quantities of beautiful moss roses growing wild about it hedges in every direction. They are as numerous as the blackberries in our own hedge-rows.

Covent Garden Market.—The first peas from the open ground were produced on the 17th of May, and sold for three guineas (fourteen dollars) a quart. The same day the best new potatoes sold for 2s. (45 cents) and 2s. 6d. (55 cents) per pound. Strawberries, from the 17th to the 30th of May, varied from 1s. 6d. (33 cents) to 2s. 6d. (55 cents) per ounce. The first strawberries from the open garden came to market on the 31st of May.

"The ingenious valet of the cucumbers above named, has invented another scheme equally amusing and curious; and resembling somewhat the device of the learned doctor Martinus Scriblerus for relieving "consumptive or asthmatic persons, by bringing fresh air out of the country to town by pipes of the nature of the recipients of air pumps." This is no less than creating an artificial climate around each particular bunch of fruit, by directing upon it a stream of heated air. A large hollow iron globe is heated by means of large lenses or mirrors by the solar rays. Tubes proceed from the globe to those parts of the plants which require warmth, and the globe being open at each end, a current of heated air continually passes through the tubes, and is said to answer the desired purpose."

No fruit improves more by cultivation than the gooseberry. At the shows in England they are often seen to weigh more than a Troy ounce.

Chelsea Botanic Garden, July 9th.—There are now in flower here three hundred sorts of wheat, viz. fifteen species, with their varieties; forty sorts of oats, and eighteen of barley."

"The tulip bed of ——— Strong at Shepherd's bush, is said to contain more choice and valuable sorts than any in the neighbourhood of London. The spare roots were sold this season for about £500. One poor looking man gave £18 (80 dollars.) for one bulb!"

Conveyance of Sound.—The wide spread sail of a ship, rendered concave by a gentle breeze, is also a good collector of sound. It happened once on board a ship sailing along the coast of Brazil, 100 miles from land, that the persons walking on deck, when passing a particular spot, always heard most distinctly the sound of bells, varying as in human rejoicings. All on board listened and were convinced, but the phenomenon was mysterious and inexplicable. Months afterwards, by comparing notes, it was ascertained, that at the time of observation, the bells of St. Salvador, on the Brazilian coast, had been ringing on the occasion of a festival; the sound, therefore, favoured by a gentle wind, had travelled over 100 miles of smooth water, and had been brought to a focus by the sail in the particular situation on the deck where it was listened to. It appears from this, that a machine might be constructed, having the same relation to sound that a telescope has to light.

FOR THE FRIEND.

SCRAPS,

From my Port Folio.

Thomson's hymn at the conclusion of his poem of the Seasons, is a popular production much read by the young, and familiar to most readers. It was formerly a favourite with me, but of late has not pleased me so well; much of it I think might have been advantageously omitted, and for ought that appears, it might have been written before the Christian dispensation had been heard of; and although this is a subject of too sacred and awful a nature perhaps to be more dwelt upon in a poetical way, yet in a work professing to celebrate the goodness of the Divine Being, to omit all allusion to the most signal instance thereof, seems rather amiss. The following lines were occasioned by a late perusal of it.

But can I muse in silence? can a Being,
Though fallen, and unworthy, and encompass'd
With evil, self-induced, but yet the object,
Almighty Father! of thy care and love,
Endow'd by thee with a reflecting mind,
And power to utter what that mind conceives—
Can he muse on thy goodness, and be mute?

Though glorious thy creation—this fair world,
And countless worlds around, array'd in beauty,
Harmoniously their several tracks pursuing
Through regions of unmeasur'd space, evincing
Infinite wisdom and Almighty power;
So great and glorious all! that well might David,
When pondering their immensity, and feeling
The utter nothingness of man, exclaim,
Lord! what is he, that thou art mindful of him;
The son of man, that thou should'st visit him?
And though thy throne, high o'er the Heaven of
Heavens,

In glory inconceivable, be placed,
Yet art thou mindful of the poor in spirit—
The contrite one, that trembleth at thy word.

And these stupenduous monuments of power,
Walking in brightness, shall decay and vanish;
For matter, howsoever sublime in form,
Must yield obedience to the laws of nature,
By thee ordain'd, and be dissolved and perish.

Not so the spirit thou hast breath'd in man!
The undying principle of life—the power
Through endless ages to enjoy, or suffer,
The immortality which thou hast given,
Is of more value than a thousand worlds;
Yea, infinitely precious in thy sight!

So infinitely precious, as to lead thee,
Even Thee, the Eternal One! from realms of light.

To assume the nature of thy poor lost creatures;
Descend to walk on earth—a man of sorrows—
And die, to rescue from eternal ruin
The guilty, hopeless being thou hast made.

Yes, I *must* muse in silence; vain are words:
There is no power in language to express
The deep emotion of the adoring spirit,
When contemplating such unbounded love!

Ice.—The remarkable winter which we have had has produced a curious state of things. We are told, says the Boston Palladium, that the supplies of ice for Martinique, St. Thomas, and Havana have been shipped; and also for all the southern part of the United States, New Orleans, Charleston, Savannah, and as far south as North Carolina. But north of Wilmington, including all the towns and cities as far as Providence, the supplies have almost totally failed. The supplies for Charleston and New Orleans are said to be redundant, which have already gone.

FOR THE FRIEND.
THE WALDENSES.

(Continued from page 154.)

"— The pleasures of their simple day
Beyond their native valley seldom stray;
Nought round its darling precincts can they find,
But brings some past enjoyment to the mind;
While hope, that ceaseless leans on pleasure's urn,
Kissed her wild wreath, and whispers their return."

Wordsworth.

We will not stop to detail the adventures of the Vandois during their exile, nor will our limits permit us to follow them in their unsuccessful attempts to recover their possessions. The only results of these ill-timed efforts were the loss of the protection granted to them by the canton of Berne, and their consequent removal into the territories of the protestant princes of Germany—and here, could they have been contented to renounce their country, they might have enjoyed their religious rights without molestation. But the ties which bound them to their valleys were too strong to be easily broken, and an opportunity at length offered for their return, which was eagerly embraced by the fugitives. In the summer of 1689, they secretly assembled, to the number of 800 men, on the shores of the lake of Geneva, which they crossed under the command of one of their pastors, to commence a journey of 200 miles over a mountainous country occupied by an immensely superior force, for the purpose of "expelling the usurpers of their hearths, and recovering the possession to themselves." The sufferings of this little band of unprovided exiles in crossing the rudest mountains of Savoy, whose defiles were filled with their enemies, were such as none but a race of mountaineers could have endured. Ignorant of the passes of the Alps, they were compelled to trust to the unwilling guidance of the peasants by whom they were perpetually led astray among rocks and precipices, whose sides were concealed by dense fogs. They had thus passed over a large portion of those wild regions which separated them from their country with little opposition and in singular security, when, on the eighth day of their journey, they were encountered by an army of 2500 regular troops, whom they attacked without hesitation, routed with great loss, and unwearied by a forced march and a desperate battle, immediately commenced, by moonlight, one of the steepest and most painful ascents which they had yet attempted. Here their perseverance was to be rewarded, for, when day dawned, they beheld, in the distance, the summits of their native hills, and, with one accord, they knelt down, and poured out their feelings in prayer and thanksgiving to the God of their fathers. They descended into the valleys, climbed the intervening heights, dispersed another detachment of their enemies, and one more occupied their paternal seats. The triumph of the Vandois was, however, far from being accomplished: surrounded by the combined forces of France and Savoy, they could only hope to maintain a partisan warfare until the approach of winter should drive their enemies from the field. "They were felt every where, yet to be found no where: they were constantly divided, and ever uniting; they bivouacked among the snows and rocks for fear of their enemies,

and their enemies deserted the villages for fear of them." At length they entrenched themselves on a lofty mountain which "rises between two torrents, whose dark and rocky channels unite in a narrow angle at the foot of it," and to which there was but one approach, and that very abrupt. Early in the spring this position was attacked, at first unsuccessfully, by the French general, but repeated assaults compelled the defendants to yield one position after another, until at length the place was no longer tenable, and the last moments of the ill-fated Vandois seemed to have arrived. Preparations were made for an overwhelming attack; "mules were brought up laden with gibbets and halters, and the whole country invited to witness the execution of the last of the Vandois. At day break the French sounded the charge—not a shot was returned; the only remaining post was carried, but not a Vandois was to be found." This little band was first discovered retreating over a neighbouring mountain, having effected their escape by sliding down a precipice hitherto deemed impracticable. Sudden reverses at length compelled the duke of Savoy to make peace with his unoffending subjects, and even to become himself an exile and a fugitive among those whom he had so lately driven from their native land. The Vandois were, for a time, confirmed in the possession of their property; but scarcely had their sovereign recovered, by their aid, the throne of his ancestors, when a considerable number were again compelled to seek a refuge among their protestant brethren, under circumstances of the greatest cruelty and treachery. No other event of interest seems to have occurred until the reign of Napoleon, by whom the Vandois were raised to a perfect equality of civil rights with the catholics. But under the new regime they became subjects of the king of Sardinia, and are, to this day, exposed to restrictions scarcely less burdensome than those to which their fathers were subjected during the middle ages. Of these, one of the most injurious is the regulation which confines them to certain narrow limits containing but little arable land, scarcely accessible but at the most imminent risk, and from which their increasing population can, with the utmost difficulty, gain a most scanty subsistence. "It is no uncommon circumstance," says Ackland, "among the most romantic rocks to meet with a little crop of barley that seems as if transported there by enchantment. A spot level enough to retain the soil, and a lofty crag to protect it from the wind, supply sufficient stimulus for their exertion: and many acres of hay are cut, which cannot be carried down to the hamlet until snow enough has fallen to level the intervening obstacles." The Vandois are excluded from all offices; are allowed to practise in no liberal profession; are prohibited from rebuilding their churches, and even compelled to erect screens before them, to remove from the eyes of the catholics a sight so offensive. Under these difficulties, it is delightful to find that they retain their ancient simplicity of character; their purity of morals, and the soundness of their faith.

Scrupulous honesty, sobriety and temperance, industry, without the inordinate love of gain, unbounded hospitality, charity, which seeks its object even among its enemies, universal kindness and fellow feeling; such are the fruits of that faith, which has found in the valleys of Piedmont, humble, but dauntless assertors. P. Q.

To the Editor of the Friend.

The revolutions of empire, and the changes which time has effected in the condition of nations, are calculated to awaken "melancholy reflections on the mutability of human grandeur." In the wise ordering of Providence, the seeds of dissolution are implanted with the germ of existence; they grow with our growth, and strengthen with our strength. As it is with man individually, so it is with nations collectively; history is but the records of changes in governments; the exertions of some to rise into dominion, the struggles of others to preserve their existence, and the downfall of each in succession, to gratify the ambition of a rising and more powerful rival, which may rule for its allotted period, then moulder away, or be crushed into pieces, leaving its ruins as the only memento of its former existence. All exhibit the instability of human institutions, and prove the hope of rearing, from mutable materials, and by human wisdom or ingenuity, a political fabric, which shall be proof against the encroachments and vicissitudes of time, to be as delusive as the dreams of the alchemist, who vainly sought to eliminate from inanimate matter an elixir, which should confer upon its possessor an immortality of youth, beauty, and health.

It is not necessary, however, to look to other countries to discover the relics of governments, which have submitted to the laws of dissolution; nor are the pages of history the only depositories, where we may seek for evidence of the existence of nations which "were, but are not." The attention of the traveller, as he passes through the now thickly settled states of the west, is often arrested by the remains of rude encampments, or the receptacles for the dead, which are scattered even beyond the Mississippi, and are the only remaining, and now nearly obliterated records of a nation, or nations, which, in ages long since past and forgotten, held their sway over this extended continent. These spots were, in all probability, the scenes of the last struggle between the former inhabitants and their ruthless invaders; they fled to the fortifications, which they had erected for their defence, and here either submitted to the yoke of servitude, or, what is more probable, were immolated as victims, to gratify the vengeance of their barbarous conquerors. Of the origin of these nations, it is now vain even to conjecture; their very name is blotted out for ever; and of all they may once have been, there can only be sufficient gleaned to justify a supposition, that they had advanced in civilization far beyond those who immediately succeeded them. Compared with them, the dynasties of Europe are but the creation of yesterday; and contrasted with the total destruction and oblivion in which they are involved, the empire of Rome is not yet "gone, nor the re-

publics of Greece left" a desolation and a waste. Rome is indeed stripped of her territories and terrors, but fragments of that once mighty empire are yet found scattered upon the shores, where she first encountered the raging flood of barbarism, which ultimately overwhelmed her; and many relics of her former grandeur still clothe her "seven eternal hills" with dignity and beauty. The glory of Greece has long since departed, and her sons submitted to the yoke of a nation, now in its turn, "struggling for its very existence;" but sufficient remains to illustrate what she once was, and amply to reward the amateur and the scholar for visiting her shores; philosophy still delights to wander there, as to the scenes of her childhood; and around her mouldering temples and desolated cities, as at the tomb of her beauty, art yet lingers to weep; but as respects the original government of America, the very tradition of their existence is lost in the multitude of years which have rolled over the graves of those who died in their defence, and their sepulchres stand insulated and alone, of all that their genius may have planned, or their ingenuity executed.

And the uncivilized extirpators of that long forgotten race, where are they? Our forefathers, who sought, in the wilds of America, an asylum from persecution, or a retreat from the turmoil of their native land, were received with open arms by a people numerous as the leaves of the forest, rude and unpolished as the children of nature, but sagacious in council, and brave in the field. Where are they now? Have their wisdom and their valour repelled the encroachments of their enemies, or has gratitude withheld our hands from aggression? Alas! no—they too are gone; their council fires have been quenched in the blood of their tribes, and the hatchet lies buried where the arm that wielded it is mouldering in the dust.

A few wretched and degenerate descendants now wander, as outcasts and aliens, in a land where their fathers were once lords of the soil. Grief has quenched that fiery eye, and want subdued that noble front and bearing, which once characterized the sons of the forest. In a mind not dead to the sympathies of nature, it must excite a train of melancholy and painful reflections, to gaze upon a few aged and venerable chiefs who yet linger around the spots hallowed by the bones of their ancestors; and it requires no effort of the imagination to read, in their manly but mournful countenances, that the thoughts of other and happier days are preying upon their spirits. These forests and those fields have been the theatre of all their pleasures, and all their hopes; here they passed the joyous hours of youth, and here anticipated an old age, cherished by their friends, and honoured by their nation. Here they first met, as strangers, and sheltered, as friends, those very men who have rewarded their kindness by despoiling them of their home and their country. The anticipations of youth have proved delusive; the expectations of manhood have never been realized; and old age has come upon them, when not one prop is left to prevent the weight of sorrow and of years from overwhelming them with infirmity and despair.

Let us, as a nation, learn wisdom from the calamities of others; lest our injustice to the many who have gone, and our ingratitude to the few who are left, may call down upon our posterity a just retribution for the injuries we have inflicted upon the defenceless and uncivilized Indian, and hasten the arrival of that period, when, to use the words of a native author, "the wide spread ruins of our cloud-capped towers, of our solemn temples, and of our magnificent cities," shall, like the works of which we have treated, become, in their turn, the mere subject of curious research or of idle conjecture. C.

11th month, 7th, 1827.

FOR THE FRIEND.

Infidels more credulous than Believers in the Scriptures.

Nothing is more frequent, than the charge of superstition and credulity, which is brought by modern unbelievers against Christians, for giving assent to moral evidence of such force as to amount to a moral demonstration. Yet the fact is, that the charge of credulity attaches with unanswerable force to those very rejectors of divine revelation. For they admit that a few illiterate Jews, devoted to external circumstances, and to a national religion, conquered their prejudices, and published an universal religion, which was free from the numerous rites and ceremonies of their nation; that they taught religious and moral doctrines surpassing the wisdom of the brightest heathens—subdued the power and policy of the Jews and Gentiles—speedily propagated their tenets among many nations—and conquered the pride of learning, without divine assistance. The opposers of revelation admit, that many persons united in propagating a forgery, which produced them no advantage; and that not one of them was induced, either by promises or by threats, to betray a plot, or to disown a testimony, which exposed them to inconveniences. A man may endure *inconveniences* for his country, to obtain wealth or power for himself, or in defence of a false religion which he believes to be true; but unbelievers cannot point out a single individual who exposed himself to insult, imprisonment, tortures, or death, which produced none of those *conveniences*. According to the creed which they profess, impostors were attached to virtue, and voluntarily endured every evil, in order to propagate opinions that were beneficial to society, but detrimental to themselves; that bad men reformed the religion and manners of all nations, or that good men attempted it by fraud and imposture. They admit that a few ignorant fishermen were able to make proselytes, in opposition to power and prejudice, to eloquence and learning; that crafty men chose for their hero a crucified malefactor, and suffered every evil in order to establish the religion of an impostor, who deluded them by false promises, if he did not rise from the dead. It is *much easier to believe* the facts recorded in the New Testament, than to suppose them false, and believe the absurd consequences that must follow from such a supposition. It is more credible that God should work a miracle for the establishment of a useful system of religion, than that the first

Christians should act against every principle that is natural to men. It is as contrary to nature that men should prefer shame, affliction, and death, to esteem, comfort, and life, in support of a falsehood, as that the dead should be raised, or ponderous bodies hang unsupported in the air. All the mysteries of the gospel shall be clearly and satisfactorily explained, when the unbeliever can show how these, or any other things, could have been accomplished without supernatural assistance. How little credit, then, is due to those *pretenders to wisdom*, who are obliged to admit things more incredible than those which they reject or disbelieve! Though they affect to resemble the ancient sages in wisdom and goodness, yet are they inferior to them in both these respects. The wisest heathen sages acknowledge their own ignorance, and the imperfection of their faculties; their *pretended successors are self-sufficient and disclaim all assistance*. The former laboured to discover arguments for the comfortable hope of a future state; the latter to *erase all apprehensions of it*. The former paid great deference to things accounted sacred, while the latter *turn every serious thing into jest and ridicule*, and openly advocate immorality of every kind. The heathen philosophers spared even false religion for its political benefits; while the modern unbelievers attack the gospel, which is not only capable of doing much good, but has also produced the greatest blessings, moral, social, and political, in every nation that has embraced it. They who will not, by the arguments and proofs already exhibited, be convinced of the truth and certainty of the Christian religion, and be persuaded to make it the rule and guide of all their actions, would not be convinced (so far as to influence their practice and reform their lives) by any other evidence whatever; not even though one should rise from the dead on purpose to endeavour to convince them. HORNE.

Rabbits in England.—The proprietors of some of the sandy soils of England, stock them with rabbits; and these rabbit pastures are called warrens. The extent of warrens varies from 100 to 3000 acres. They are enclosed with walls of stone or turf. The varieties employed as stock are the common gray, and silver gray breeds. In severe weather in winter they are fed with hay, turnips, and oats, &c. There are twenty warrens in the East Riding of Yorkshire, which contain together 10,000 acres. One warren at Brandon, in Suffolk, returns 40,000 rabbits in a year; 20 rabbits per acre is the usual produce; the carcass defrays the rent and taxes, and the skin is profit. One gentleman in Berkshire raises rabbits of a pure white, the skins of which sell high. Many of the silver gray skins are dressed as furs, and exported to China, to be worn by the mandarins.

Indians.—The whole number of the four largest tribes within the United States is stated at 54,000. The Creeks 20,000; the Cherokees 9,000; Choctaws 21,000; and the Chickasaws 3,625. It appears from more recent information, that the number is probably much greater, and is rapidly increasing.—*N.Y. Cour.*

GOSPEL MINISTRY.

Continued from page 174.

The two following selections are strikingly illustrative of the truth of the principles expressed in the foregoing part of this article. The first is extracted from "An account of the Life and Travels of John Churchman, a minister of the gospel in the Society of Friends, late of Nottingham, Chester county, Pennsylvania," who performed a religious visit to Friends in England, Ireland, and Holland, from the year 1750 to 1754, and exhibits the efficacy of submission in a humble individual to the call of divine wisdom, and the effects of opposition in another to the requiring of duty.

The second is taken from a "Collection of Memorials concerning divers deceased Ministers and others of the People called Quakers, in Pennsylvania, New Jersey, and parts adjacent, from nearly the first settlement thereof to the year 1787." This work contains 162 memorials, nearly all of which are testimonies to the sufficiency of the divine light to constitute "a holy, spiritual, pure, and living ministry, where the ministers are both called, qualified, and ordered, actuated, and influenced, in all the steps of their ministry, by the Spirit of God."

"Having often remembered a remarkable account given me when in England, by our ancient, worthy friend, John Richardson, which, as it made some impression on my mind, I committed to writing, and now reviving, think it is worthy to be preserved, being nearly as follows, though I was not particular in regard to the time of the occurrence, viz.

"Peter Gardner, a Friend, who lived in Essex, had a concern to visit Friends in Scotland; but, being low in circumstances, and having a wife and several children, was under discouragement about it. The Lord in mercy condescended to remove his doubts, by letting him know he would be with him, and though he had no horse to ride, and was but a weakly man, yet he would give him strength to perform the journey, and sustain him so that he should not want for what was sufficient. And having faith, he laid his concern before the monthly meeting he belonged to, with innocent weight; and Friends concurring with him therein, he took his journey along the east side of the nation, through Norfolk, Lincolnshire, and Yorkshire, and coming to a week day meeting at Bridlington, where John Richardson then dwelt, he lodged at his house. In the evening, the doors being shut, Peter asked him if any Friend lived that way, (pointing with his finger.) John told him he pointed towards the sea, which was not far from thence; he said, he believed he must go and see somebody that lived that way in the morning; John asked him if he should go with him. He said, he believed it would not be best, and so went to bed.

"In the morning, when John's wife had prepared breakfast, he thought he would go and see if the Friend was well, but found the bed empty, and that he was gone, at which John Richardson wondered; but soon after Peter came in, to whom John said, 'Thou hast taken a morning walk, come to breakfast. And that before they had done eating, a friend from the quay, or harbour, (the way Peter Gardner pointed to over night,) came in, and said, 'I wonder at thee, John, to send this man with such a message to my house,' and related as follows, viz. That he came to him, as he was standing at the fish-market place, looking on the sea, to observe the wind. That he asked him if he would walk into his house. To which Peter answered, that he came for that purpose, (this was in the twilight of the morning,) that when he went into the house, he inquired whether his wife was well, to which the man answered, that she was sick in bed, and invited him to go in and see her; he said, he came so to do. Then being conducted into the chamber, where the sick woman was, he sat down by her; and after a short time told her, the will and

resignation of her mind was accepted instead of the deed, and that she was excused from the journey which had been before her, and should die in peace with God and man. Then turning to the man (her husband) he said, 'Thy wife had a concern to visit the churches in another country beyond the sea, but thou wouldst not give her leave; so she shall be taken from thee; and behold, the Lord's hand is against thee, and thou shalt be blasted in whatsoever thou doest: and reduced to want thy bread. So the man seemed angry with John Richardson, who said to him, 'Be still, and weigh the matter; for I knew not of the Friend's going to thy house, but thought he was in bed, and did not inform him about thee nor thy wife,' at which he went away. So Peter pursued his journey towards Scotland, John Richardson and another Friend going with him to Scarborough on horseback, (for he would not let them go on foot with him,) he kept before them full as fast as they chose to ride; and when they had gone about half way, he gained ground of them, and John said he was filled with admiration, for he seemed to go with more slight and ease, he thought, than ever he had seen any man before; and riding fast to overtake him, he thought he beheld a small white cloud, as it were, compassing his head; when he overtook him, John said to him, 'Thou doest travel very fast; Peter replied, my master told me, before I left home, that he would give me hind's feet, and he hath performed his promise to me.

"When they came in sight of Scarborough, Peter said, take me to a Friend's house, if there is any there; John replied, I will take thee to the place where I lodge, and if thou art not easy there, I will go until we find a place, if it may be; so John Richardson took him to his lodgings, and just as they entered the door, they heard some one go up stairs, and anon the woman Friend of the house coming down with a neighbour of hers, invited them to sit down; and in a short time Peter said, Here is light and darkness, good and bad in this house. The woman, after she had got them some refreshment, came and asked John, 'Who hast thou brought here?' 'A man of God,' he replied. Having a meeting at Scarborough the next day, John Richardson staid with him, and said he had good service; he also went with him to several Friends' houses there, and he frequently spake his sense of the state of the families; but as they were near entering one house, Peter stopped and said, My Master is not there, I will not go in; so they turned away.

"Next morning, at parting, John Richardson asked him, how he was prepared for money, telling him the journey was long; to whom Peter answered, I have enough; my Master told me I should not want; and now a bit of bread, and some water from a brook, refreshes me as much as a set meal at a table; but John insisted to see how much money he had, which was but two half crowns; and upon which John took a handful of small pieces out of his pocket, and forced Peter to take them, telling him it was as free to him as his own, for so the Lord had put it into his heart; thus they parted, John and the other Friend returning home.

"In about two weeks afterwards, the man's wife (before mentioned) died, as Peter had foretold; at that time, the same man had three ships at sea, his son was master of one, a second son was on board another, and in their voyages they were all wrecked or foundered, and their cargoes chiefly lost; his two sons and several of the other hands being drowned; the man soon after broke, and could not pay his debts, but came to want bread before he died, though he had been in good circumstances, if not very rich.

"John Richardson further said, that after some time he heard Peter Gardner was dead, in Cumberland, on his return from Scotland, and being attached to him in near affection, he went to inquire how he ended.

"John Bowstead, a noted Friend near Carlisle, gave him an account, that Peter had been through Scotland, and came to Carlisle, and the small pox being there, he took the infection very suddenly, and lay ill with it. So J. Bowstead went just as the pox was coming out on him, and took him to his house; they never came out kindly, but swelled him very much, so that he was blind, and died about the se-

venth day, was quite sensible to the last, and knew the states of those who came to see him. He had enough to pay his funeral charges."

(To be continued.)

OHIO AND INDIANA EPISTLE.

Continued from page 176.

The parade which is made in the epistle to Ohio and Indiana, as in all their others, of their "high and holy profession," "rendering good for evil," "committing their cause to him who judgeth righteously," "strictly regarding justice and equity in all their conduct," &c. &c. together with the professions of experiencing so much love and condescension, and comfort and favour, are a mere cloak, designed to conceal their outrageous conduct toward Friends; in which, so far from committing their cause to him who judgeth righteously, they have taken it into their own hands; and most manfully contended, vi et armis, for possession of property to which they had no just claim, and to the exclusion of the rightful owners. These scenes of outrage and oppression rise up in loud condemnation against all those smooth pretences, and will stand as a lasting monument of the inconsistency between the conduct and professions of the seceders. "By their fruits ye shall know them."

The same rending and dividing spirit which has desolated some of the fairest portions of the Society in this land, made its appearance at a very early period after Friends were first gathered to be a people, and assumed the same specious and goodly professions as it now does. John Steele, an eminent and powerful minister of the gospel, bore a noble testimony against its hypocrisy and deceit; in which he says, "The doctrine of that spirit is so smooth, that many cannot see a hole in it, but its nature is to divide Friends asunder, like stray sheep." Language more accurately descriptive of the doctrine and conduct of the separatists at the present day, could scarcely have been used. Under the garb of great plainness, an exterior appearance of sanctity and humility, glossed over with high professions of gospel love and concern for the cause of truth, many are going from meeting to meeting and from house to house, "leading captive the silly," and by good words and fair speeches are deceiving the simple. We have seen and known the hypocrisy and sophistry of some of these, who have privily insinuated themselves into families, under pretence of religious concern, won the esteem and affections of unsuspecting persons by flattery and attention, and then have used every artifice and persuasion to draw them away from Friends; to poison their minds with prejudices and discontent, until they have completely destroyed their peace and happiness, broken up the harmony and comfort of domestic life, and spread a cloud of gloom and sadness over scenes where, but a little while ago, contentment, affection, and peaceful enjoyment reigned. We are far from exaggerating; we speak the words of truth and soberness, and there are many whose bitter and sorrowful experience will fully confirm the accuracy of the picture we have drawn.

When we see men who have thus been

spreading their disorganizing and desolating principles in the neighbourhoods where they live, and breathing forth a pestiferous influence upon the social circles in which they have been wont to mingle, until they have poisoned all within their reach; when we see such men roaming abroad in search of new prey, and endeavouring to extend their ravages into distant regions, assuming at the same time the meek and sacred character of ministers and messengers of the gospel of peace, and taking into their mouths the most awful and responsible professions which language can express, we freely acknowledge, that we shrink back with horror and dread, as from the most inveterate and dangerous enemies to the happiness, the welfare, and the harmony, both of civil and religious society. "The words of their mouths are smoother than butter, but war is in their hearts: their words are softer than oil, yet are they drawn swords." Their mein is goodly indeed, and their professions plausible, yet these are but the gilding which render the bait more alluring to the prey. Well may we exclaim with the patriarch, "Oh, my soul, come not thou into their secret, and unto their assembly, mine honour, be not thou united."

We are thankful in being able to say, that notwithstanding the contemptuous manner in which the separatists speak of Friends, they are not "the feeble few" which their epistles would represent them. Many, it is true, have seceded, but the Society is still a numerous body; and its meetings are maintained with dignity and weight, especially in those places where the followers of Elias Hicks have entirely withdrawn. The separation, painful as many of the circumstances attendant upon it have been, we fully believe to be a means, under the divine blessing, of "preserving our religious Society from anarchy and confusion," and relieving it from a heavy load of superficial profession, and tarnished or blighted character, which had long been accumulating upon it, and which there appeared to be little hope of shaking off. But the secession of the followers of Elias Hicks has happily provided a way; and they have taken with them the disorder, the anarchy, and the confusion, which, during several years past, they had introduced, and seemed disposed to continue, in our religious meetings, to the disgrace of the Christian name.

In the enjoyment of that serene and peaceful quiet, which now reigns in our religious assemblies, and the retrospect of *what* these opportunities *so lately were*, our minds are humbled in reverent gratitude for the favour; and however small the number who convene may be, it matters not; inasmuch as we are at times permitted to witness the heart-tendering presence of Him who promised to be with the "two or three" that were gathered in his name, and quietly to "sit under our vine and under our fig tree, where none shall make us afraid."

The enemy and the destroyer is abroad in search of his prey; not in the terrifying character of a roaring lion, but under the specious and alluring transformation of "an angel of light," and "no marvel if his ministers also be transformed as the ministers of right-

eousness." Never, we believe, was it more necessary for the members of our religious Society to dwell upon the watch, to "be sober and vigilant," and to "mark them that cause divisions and offences, contrary to the doctrine which they have learned, and to avoid them; for they that are such serve not our Lord Jesus Christ, but their own selves, and by good words and fair speeches deceive the hearts of the simple." LUTHER.

FOR THE FRIEND.

THE ELDERS OF PHILADELPHIA AND ELIAS HICKS.

(Continued from page 175.)

At the next preparative meeting of Green street, the elder and overseers, so often mentioned in this narrative, informed the meeting that "Leonard Snowden had been visited for joining with others out of gospel order, and at other times accusing an approved minister of holding and disseminating principles and doctrines very different from those held by our religious Society, without substantial foundation, contrary to our united judgment previously expressed, thereby defaming his character, and manifesting disunity with the meeting." This charge was, at the suggestion of the Friend who introduced it, condensed and altered as follows: "The overseers have visited Leonard Snowden on his manifesting such a degree of disunity with the monthly meeting, that it is our sense he has lost his service as an elder."

This charge was (not without opposition) agreed to be carried to the monthly meeting. At the next monthly meeting, held on the 19th of the 8th mo. 1824, the charge was introduced, and copied on minute with this addition, "he is therefore released." It was done, notwithstanding the meeting was distinctly informed that the case was under care of the select meeting; it was done, without appointing a committee to visit him, an indispensable part of every proceeding of meetings against individuals; without appointing a committee to inform him of their decision; without furnishing him with a copy of the minute made in his case. In the mean time, the committee appointed by the select quarterly meeting had reported attention to their appointment, and that they were not ready to make a full report respecting the difficulty which had occurred. At the meeting in the tenth month following, the committee reported, that having come at last to a knowledge of the cause of disunity in Green street select preparative meeting, they were prepared to extend suitable care and advice in the case, when the monthly meeting in a summary manner interfered, and displaced Leonard Snowden from the station of an elder. Upon this representation, the select quarterly meeting agreed to lay its aggrieved situation before the quarterly meeting for discipline, which was accordingly done.

The conduct of Green street monthly meeting was wrong in all its parts. By the course which it pursued, it encroached upon the duties delegated by the discipline to the select meeting. That meeting could not witness such an encroachment without remonstrating against it to the quarterly meeting to which Green street was subordinate. Its remonstrance has been falsely called an interference

with the business of a meeting for discipline; whereas it was the resistance of an interference with its own privileges. It is of little moment, in ecclesiastical as in civil affairs, where the hedge erected for common defence is broken down. It is not a protection, if every part be not kept inviolate; and unless the infallibility of the members of Green street be maintained, the conviction, whether right or wrong, of the select quarterly meeting, that its privileges had been invaded, rendered an appeal necessary. The honest belief of its members that they were aggrieved, is their sufficient justification for the course they pursued.

I have said that the conduct of Green street meeting, in this affair, was wrong in all its parts. Had it been exercising no usurped power, the *manner* of its proceeding, which I have recited, was in violation of all acknowledged rules of discipline. No matter how perfect the right, nor how just the occasion for making that minute, Leonard Snowden was aggrieved by the manner in which it was done, and had an undoubted right to appeal from the decision. The *refusal* of the monthly meeting to inform him of its conclusion respecting him, clearly acquitted him of any necessity of informing it, that he meant to appeal. The situation in which he was thus placed was altogether unprecedented. He was put under the ban of the monthly meeting; his name was recorded on its minutes, as an offender, for a vague and unspecified cause; the clerk refused his nomination upon committees, and the whole conduct of the leading members, both in and out of meeting, was hostile and persecuting. He accordingly drew up a statement of the proceedings of the monthly meeting in his case, which was laid before the quarterly meeting, held 11th mo. 1st, 1824. The select quarterly meeting communicated to the same meeting a relation of the manner in which Green street meeting had taken upon itself to exercise certain duties delegated by the discipline to the meeting of ministers and elders. It is evident, from what I have said, that the two cases stood upon different grounds; that if the quarterly meeting should decide that the select meeting had misunderstood the discipline, and that Green street meeting had the right to displace Leonard Snowden, it might still have decided that the manner of doing it was unconstitutional. The propriety, therefore, of separately considering the two papers was obvious. But at the very threshold of the business, difficulties arose, (insurmountable in the then state of society,) which prevented the quarterly meeting from acting upon the subject. An opposition commenced, on the part of the members of Green street, and those individuals who have since seceded, of the most violent, determined, embittered, and angry character. It was in vain to urge, that all which was asked was an investigation into the truth of the allegations thus made; that if the course pursued by Green street meeting were as correct as its members asserted, they had nothing to fear; that to reject the representation of the select meeting, and the appeal of Leonard Snowden, without a hearing, was to take part against them. It was declared, on the other hand, that

the remonstrance of the select meeting was a tyrannical and unconstitutional interference with the monthly meeting; Leonard Snowden was described as an ambitious man, mortified at the loss of his station; the most partial and unfair representations of the proceedings at Green street were persisted in; desperate efforts were used to inflame the passions of their partizans; the rack, the gibbet, the fagot, dungeons and chains, the pope and the inquisition, were summoned to give energy to their declamation; every effort, in short, of a violent and bitter spirit was used to force the meeting to reject with contempt the communication of the elders and the appeal of Leonard Snowden. After long stemming this torrent of violence, the meeting directed the two papers to be inserted on minute. For seven successive quarters, this scene of violence and outrage was renewed in the attempt to erase those documents from the minutes, and at one time to displace the clerk, whose firmness had hitherto foiled them.

The discussion, or, rather, the contest, whether these communications should be referred to a committee for examination, or be erased from the minutes, became, in fact, a trial of the strength of the seceders in Philadelphia quarterly meeting. The principal upon which the question as to the conduct of Leonard Snowden turned, was that upon which the separation had been founded; the incompatibility of the doctrines of Elias Hicks with those of the Society of Friends. The followers of this deluded man would never have consented to try such a question but by their own judges. Accordingly, as their hopes of succeeding in the quarterly meeting faded, they rested their expectations upon their strength in the yearly meeting. At the quarterly meeting in the fifth month, 1826, as there appeared to be no probability of coming to a decision, it was agreed to ask the advice of the yearly meeting, in a case of difficulty, and a committee was appointed to represent the case to a committee of that body. All things were now verging to a crisis. Friends had taken their stand, in many places, against the unsound doctrines that were spreading. Several questions of great interest were to be agitated in the yearly meeting. It was apparent to all, that the fate of the new opinions turned upon the events of that meeting. Their advocates were, therefore, determined to hazard a bold and desperate game. The clerk of the yearly meeting had served acceptably in that station for several years; he was impartial, yet firm and inflexible in what he conceived to be right. But he was not the man of their party, and with him at the desk, they could scarcely hope to succeed in their designs. The measures which they pursued to procure a majority of representatives, by doubling those from quarterly meetings where they held the reins, have been elsewhere related. They failed in this final struggle, and withdrew from the Society.

It may be satisfactory to my readers to learn, that Philadelphia quarterly meeting appointed a committee in the fifth month last, to examine the appeal of Leonard Snowden, who reported that they could find no grounds for the proceedings against him.

The charge brought against him by the overseers was, "that he had manifested such a degree of disunity with the monthly meeting, that it is our sense, he has lost his service as an elder." In using the term unity to express religious fellowship, unity with the great body of the religious Society of Friends, in past as well as present time, is the full and comprehensive meaning of the phrase. It means an adherence, in belief and practice, to that inward spiritual faith, to that acknowledged doctrine and discipline, which form the substance of a Quaker's religion. A charge of disunity, like that preferred against Leonard Snowden, depends, for its validity, upon the absence of this conformity. Where such a want of conformity exists, whether in meetings or individuals, the disunity is with them. A single individual adhering to the primitive faith, and thereby placing himself in opposition to an unsound meeting, does not in the slightest degree subject himself to the charge of disunity, as that term is used in the discipline.

I have thus endeavoured to present the readers of the Friend with a detailed narrative of these important events, which form an era, as I have already observed, in the history of our religious Society; an era, from which impartial observers will, it may be hoped, be able to date the regeneration of the Society, and a more enlarged and exemplary career of usefulness. Whoever, in after time, shall explore the past condition of this people, will find in these transactions the confirmation of a truth, which reason and experience alike disclose—that the greatest troubles to which religious communities are liable, are brought upon them by their popular preachers; and that whatever society wishes to protect itself from the encroachments of priestly ambition, or the assaults of fanatical madness, must provide as a barrier, a body of men of mature and ripened intellect; neither exposed, in the exercise of their functions, to the intoxicating influence of popular applause, nor to the deceitful workings of a heated mind.

Posterity will do justice to the motives and the conduct of the men who thus braved the storm of popular prejudice, and threw themselves, as it were, into the very front of the battle. To no part of the history will it turn with more admiration, than to the meek firmness of that feeble old man, of whom it may be said, in the language of the great poet,

"Unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number, nor example, with him wrought,
To swerve from truth, or change his constant mind,
Though single."

JENNINGS.

The Asiatic Journal announces that Dr. Richmond, an army surgeon, in India, has, within eight months, restored to sight nearly eight hundred blind persons. He calculates that there are in the British East India possessions, upwards of half a million of people with cataracts, &c. who may be restored to sight by an operation as simple as that of blood-letting.

SELECTED FOR THE FRIEND.

"What think ye of Christ?" Matt. xxii. 42.

What think ye of Christ? is the text
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of him.
As Jesus appears in your view,
As he is beloved or not,
So God is disposed to you,
And mercy or wrath is your lot.

Some take him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost;—
So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God.

Some call him a Saviour in word,
But mix their own works with his plan,
And hope he his help will afford,
When they have done all that they can:
If doings prove rather too light,
(A little they own they may fail,)
They purpose to make up full weight
By casting his name in the scale.

Some style him the pearl of great price,
And say he's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys;
Like Judas, the Saviour they kiss,
And while they salute him, betray;
Ah! what will profession like this
Avail in his terrible day?

If ask'd what of Jesus I think?
Though still my best thoughts are but poor,
I say, he's my meat and my drink,
My life, and my strength, and my store,
My shepherd, my husband, my friend,
My Saviour from sin and from thrall,
My hope from beginning to end,
My portion, my Lord, and my all.

NEWTON.

Dog-Mill.—A very ingenious mechanic, M. Mathias, of this city, has in operation in King street, a mill for sawing timber for sashes and window blinds, driven not by steam power, nor water, nor cattle power, but by *dog-power*. Four dogs belong to the establishment. They are worked two at a time for about fifteen minutes, when the *team* is taken off, and a relay of the two other dogs put to labour. They travel on the circumference of the inside of a wheel, of about 12 or 15 feet in diameter, which gives motion to the machinery which drives a circular saw with great velocity. It requires some days, and some art to break a dog in. It is really amusing to observe the sagacity of these animals. The cost of keeping four dogs is estimated at only 6d. per day.—*Troy Sentinel*.

It should never be forgotten, that though life has its venial trifles, yet they cease to be innocent when they encroach upon its important concerns; the mind that is often employed about little things, will be rendered unfit for any serious exertion; and though temporary relaxations may recruit its strength, habitual vacancy will destroy it.—*Mackenzie*.

Speak not of religion, neither use the name of God in a familiar manner.—*Penn's Advice to his Children*.

Our feelings were so forcibly arrested by a perusal of the annexed account, that we have not hesitated in believing it would be interesting to our readers generally. What struck us as most singular, is, that a character of so much true nobility, such genuine and elevated morality, as is assigned in the narrative to the unfortunate prince Abdahl Rahhahman, should not sooner and more efficiently have engaged the sympathy of a professedly Christian community. How strange that their sense of justice, generosity, and magnanimity, could for so long a period lie dormant, when a knowledge of the facts here detailed, must have been familiar to the neighbourhood. Of the Dr. C. mentioned we know nothing but what is derived from the letter. He may have been a worthy and benevolent man, but surely it must have been a sickly sensibility, that with a recollection of the kindness and hospitality he had received at the hands of the generous Moor, he could be content to remit, for a moment, until completely successful, his exertions to rescue from slavery, and restore to his kindred and his country, his friend and benefactor. The resignation of the prince to his state of degradation, seems an enigma, upon any other principle, than that, though nominally a heathen, he had, nevertheless, in himself realized the universality of that grace, which was set to be a light to the Gentiles, and God's salvation to the ends of the earth.

From the African Repository.

THE UNFORTUNATE MOOR.

A gentleman in Natchez has communicated the following account of an individual who is now offered as an emigrant to the colony of Liberia. The Society has every disposition to aid the unfortunate man, and it is hoped that he may take a passage in the next expedition.

Natchez, (Miss.) Dec. 13, 1827.

DEAR SIR,

I address you in behalf of an unfortunate man, a native of Africa, who has been held in slavery, in this state, for thirty-nine years. A letter has been addressed to the department of state concerning this person, under the hope that the general government might consider him a fit subject for their interposition. As yet, however, I believe nothing has been done. Believing he might be of incalculable importance to the colony at Liberia, I have no hesitation in offering you the suggestions of my own mind.

The person to whom I allude, we familiarly call Prince. His real name is Abduhl Rahhahman. He was born in 1762, at Tombuctoo, where his uncle, Abu-Abraham, was at that time king. The father of Prince was sent out as governor to Footah Jallo, which was at that time a colony of, or in some manner tributary to Tombuctoo. This country afterwards became independent of the mother country, and Alman Abraham was made king, Prince, after completing his education, entered the army. He very soon rose to distinction, and at the age of twenty-six, was appointed to the command of an army of about two thousand men, to be employed against the Hebohs, a tribe of negroes at the north of Footah Jallo. He marched into their country, and succeeded in putting them to flight, and laid waste their towns. Believing his object accomplished, he commenced his retreat. The Hebohs, however, rallied, and by a circuitous route and rapid marches, ambushed themselves in a narrow defile of the mountain through which Prince was to pass. He fell into the snare, and, with almost his entire army, was made prisoner, and sold to the Mandingoes, and by them put on board a slave ship then upon the coast.

Prince has been the property of Col. James F. of this place, during his whole captivity. During that time, Col. F. states he has never known him intoxicated, (he makes no use of ardent spirits,)—never detected him in dishonesty or falsehood; nor has he known him guilty of a mean action; and though born and raised in affluence, he has submitted to his fate without a murmur, and has been an industrious and faithful servant.

The story of this man's life is eventful and interesting. Did my conviction of the truth depend exclusively on my confidence in the fidelity of his own narrative, I could scarcely entertain a shadow of doubt. Fortunately, however, the most incredulous may be satisfied.

Dr. C. a highly distinguished physician of this place, now deceased, knew Prince intimately at Teemboo, in Footah Jallo. He was taken by Prince to his own house, where, during a long and painful illness of the disease peculiar to that climate, he was treated with kindness and humanity. They were recognised by each other in this country, and Prince now relates their first meeting here as deeply affecting. Exertions were made on the part of Dr. C. to emancipate him, and enable him to return to his native country. From causes altogether inexplicable to me, it was never effected.

That Prince is a Moor, there can be but little doubt. He is six feet in height; and though sixty-five years of age, he has the vigour of the meridian of life. When he arrived in this country, his hair hung in flowing ringlets far below his shoulders. Much against his will, his master compelled him to submit to the shears; and this ornament, which the Moor would part with in his own country only with his life, since that time he has entirely neglected. It has become coarse, and in some degree curly. His skin, also, by long service in the sun, and the privations of bondage, has been materially changed; and his whole appearance indicates the Foolah rather than the Moor. But Prince states explicitly, and with an air of pride, that not a drop of negro blood runs in his veins. He places the negro in a scale of being infinitely below the Moor. His prejudices, however, have been so far overcome as to allow him to marry; and he now has a numerous offspring.

At my own request, Prince often visits me. He is extremely modest, polite, and intelligent. I have frequently examined him in the geography of his own and contiguous countries—their political condition, forms of government, manners and customs, religion, &c. &c. His knowledge is accurate to the minutest degree, so far as I have compared it with the best authorities. He possesses a large stock of valuable information of the countries south of the Great Desert. North of that he has never travelled.

Prince was educated, and perhaps is still, nominally at least, a Mahomedan. I have conversed with him much upon this subject, and find him friendly disposed toward the Christian religion. He is extremely anxious for an Arabic Testament. He has heard it read in English, and admires its precepts. His principal objections are, that *Christians do not follow them*. His reasoning on this subject is pertinent, and, to our shame, is almost unanswerable. I can only remind him of the fallibility of man, and, from his own position, endeavour to show him the necessity of the great atonement, and the mercy of God, through Christ, to erring man.

The father of Prince died soon after the capture of his son. His brother Alman Abduhl Gahdric succeeded to the throne, and, I believe, is the present reigning monarch. Prince states that he himself is entitled to the throne from this circumstance. His brother is of the half blood; his mother being an African. This circumstance, it appears, provided there is no disparity in moral qualities, creates a preference. But he has no wish to enter again the bustle of public life. Many years of servitude have entirely subdued his ambition for power. He will be happy—he speaks to me upon this subject with a countenance beaming with joy—if he can return to his native country, live the friend of the white man, and die in the land of his fathers.

I would here mention that Col. F. is ready to give him up without an equivalent. I have also explain-

ed to Prince the object of the establishment at Liberia. He speaks with gratitude of the benevolent design; and taking into view the short distance between that place and his own country, he feels assured he can be of very great service to that colony.

I now commend him to the favourable consideration of your society. I cannot persuade myself but that you will seize with avidity an instrument that appears so completely adapted to your wants. Is it impossible—is it *improbable* that Abduhl Rahhahman may become the chief pioneer of civilization to unenlightened Africa—that, armed with the Bible, he may be the foremost of that band of pilgrims who shall roll back the mighty waves of darkness and superstition, and plant the cross of the Redeemer upon the furthestmost mountains of Kong! Wishing, Rev. Sir, the humane society, of which you are the able organ, all the success that so noble a cause merits, and commending it to the guidance of Him who doeth all things well, I remain, with the highest respect, &c.

From the Philadelphia Monthly Magazine.

THE FAREWELL OF WINTER.

Farewell—for I see that the blue-eyed spring,

Bedecked with flowers of every hue,
And waiting to earth on a zephyr's wing,
Is coming—and I must bid adieu.
She is coming to change my reign of gloom,
And to scatter abroad light, sunshine, and bloom;
The earth has been withered beneath my sway—
She is coming to take its fetters away.

The limbs of the trees dry and naked are seen;
The rivers are bound in an icy chain;
The trees shall be clothed in a robe of green,
And the waters shall flow in their gladness again.
My voice has been heard in the whistling blast,
Which toss'd the proud oak to the earth as it pass'd;
That boisterous wind has ceased to blow,
The breezes of spring shall gladden ye now.

At the sound of my loud and fearful cry,
The birds of the forest had drooped the wing;
They are fluttering now in gladness by,
And welcome with music the coming of spring.
The timid flowers were chilled by my breath,
And their delicate leaves had withered in death;
But the bright eye of spring has cheered them again,
And like beautiful gems they enamel the plain.

And man, too, rejoices to hear my farewell,
And leaves the gay fire which has cheered him so long,
And hark, on the breezes how merrily swell
The ploughman's blithe shout, and the labourer's song.
He forgets all the joys to which winter gave birth,
The fire-side circle, and bright blazing hearth,
And he thinks but of green sloping meadows and bowers,
Of calm sunny days, and of fresh blooming flowers.
S. G. P.

Excuse faults in others, own them in yourself, and forgive them against yourself, as you would have your heavenly Father and Judge forgive you. Read Prov. xvii. 9. and Matt. vi. 14, 15. Christ returns and dwells upon that passage of his prayer above all the rest, *forgiveness*, the hardest lesson to man, that of all other creatures most needs it.—*Penn's Advice to his Children.*

"The process of abstracting electricity from the clouds, by planting poles covered with twisted straw, and thereby guarding cultivated fields against the destructive effects of hail storms, has been fully and successfully exemplified in extensive districts of France, Germany, and Italy."

THE FRIEND.

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FOR THE FRIEND.

THE INDIAN CHIEF.

The following authentic story, the incidents of which are taken from Southey's "Chronological History of the West Indies," affords a pleasing illustration of the influence of a religious education, though of a very imperfect character, in controlling the evil propensities and fierce passions of our nature, even under circumstances calculated to rouse them into vehement action. It is interesting, also, as presenting a gleam of prosperity in the fortunes of that unhappy race, which formerly inhabited the islands discovered by Columbus, but has long since disappeared before the barbarous cruelty and grinding avarice of the Spanish settlers.

It was in the island of Hispaniola, in the early part of the sixteenth century, while the work of extermination was going on, that a young Indian chief of the name of Enrique, who had always been friendly, or at least submissive to the Spaniards, was driven, by injurious treatment, into revolt. His ancestors had reigned in a mountainous district of the island: but they were unable to maintain their independence; and their little domain had shared the common fate. His father and grandfather had been cruelly butchered; and those of his people who had escaped the sword, had been taken from their native hills to labour in the fields, or search for gold in the mines. It was the good fortune of Enrique himself, while yet a boy, to fall into the hands of those who felt deeply for the sufferings of his countrymen, and took every opportunity to moderate the evils which it was not in their power to prevent. He was educated by the Franciscans in the Catholic faith, and under the particular care of Remigio, a priest from Picardy, appears to have been imbued not only with attachment to the ceremonies and dogmas of the church, but with really pious sentiments. Though naturally high spirited, and indignant at the wrongs of his persecuted race, he grew up to manhood without any serious collision with the Spaniards, married, and settled among them, and had no personal cause of offence been offered, would probably have remained a peaceable if not contended subject. But the charms of his wife, Donna Mencia, attracted the dishonourable notice of a petty despot, named Valeucuela, who attempted her seduction, and at the same time treated

Enrique with indignities intolerable to a man of spirit. The Indian applied for redress to the royal lieutenant; but his complaints were treated with contempt. An appeal to still higher authority met with no better success. The only result of his efforts to obtain the protection of the laws, was increased ill usage from the tyrant in whose power he was placed. His life was in danger; and his only safety was in flight. Collecting, therefore, a number of his countrymen, and procuring a supply of arms, he sought refuge in his native mountains. Valeucuela, with twelve Spaniards, pursued and came up with the fugitives: but his party was defeated, and they who survived the contest were glad to avail themselves of the mercy of the chief, which permitted their escape. "Go," said Enrique, "and never return to us; for we are resolved to labour for you no longer." An expedition of eighty men was now sent against him by the government of the island. Enrique, who was aware of their approach, attacked them by surprise, slew several and wounded most of the rest; but he thirsted not for their blood; and having secured his own safety and that of his followers, forbade the flight of his enemies to be molested. The fame of this action produced a great accession to his party, and he was soon at the head of 300 Indians. His increased strength was not attended with presumption. Acting always on the defensive, he was able to defeat every attempt to surprise or vanquish him, and never pushed a victory further than was necessary for present safety. On one occasion, a considerable body of Spanish troops having been repulsed with great slaughter, more than seventy of the fugitives sought shelter in a cavern. In the absence of Enrique, the Indians, who had traced them to their covert, collected before its entrance a pile of dry wood, which they designed to set on fire, and thus either suffocate them, should they maintain their position, or cause them to perish in the flames, should they attempt to escape. They were about to accomplish their object, when the chief arrived, and commanded them to desist. He caused the obstruction to be removed, and having deprived the Spaniards of their arms, dismissed them in safety.

After several vain attempts to suppress the insurrection by force, the government resolved to try the effect of conciliatory measures. The Franciscan who had educated Enrique was sent to him, in the hope that by his persuasion, supported by proper assurances of good treatment, the chief might be induced to relinquish his present independent but precarious mode of life, and again acknowledge the authority of the Spaniards. Remigio, upon his arrival, was treated rather roughly, being surrounded and stripped by

the Indians, who could not believe that one of his race would come among them with any other than hostile views, and were disposed to consider him rather as a spy than a friend. Enrique, however, learning that the stranger was a Franciscan, hastened to see him; received his embrace with kindness and respect; and expressed deep regret for the indignities he had received. To his entreaties that the insurgents might lay aside their arms, and be reconciled to the government, he replied, that there was nothing he more desired than peace; but that his father, his grandfather, and all the nobles of his country, had been murdered; and to escape a similar fate, he had himself fled to the mountains; that though disposed to do no injury to others, he would defend himself against every attack, and was determined never to return to slavery; finally, that he did not wish ever again to see a Spaniard, and only requested to be left without molestation to the enjoyment of his liberty. Having thus spoken, he kissed the father's hand, and disappeared. Remigio returned safely to St. Domingo.

(To be continued.)

FOR THE FRIEND.

GLEANNINGS.

Hurricanes appear to have an electric origin. At the moment when the electric spark unites a quantity of oxygen gas with a quantity of hydrogen, to procure a rain storm, in all probability a considerable mass of hydrogen is consumed, and thus occasions a sudden fall of rain or hail, by which means a very large vacuum is formed, and the ambient air rushes into it with astonishing rapidity, and sometimes in the most opposite directions. The Antilles, the Isle of France, and the Isle of Reunion, the kingdoms of Siam and China, are the countries in which hurricanes most frequently exercise their ravages. The hurricanes of Europe are not, in any way, to be compared with those of countries farther south; generally speaking, the former are nothing more than whirlwinds, occasioned by the meeting of two opposite currents. But in a real hurricane, all the elements seem to have combined and armed themselves for the destruction of nature. The lightnings cross each other; the thunder roars without interval; rain falls down in torrents. The velocity of the wind far exceeds that of a cannon ball, or of the powder which impels it; growing corn, vines, sugar canes, forests, and houses, every thing is swept away; one might imagine the ground it had passed over was cleared and levelled. It begins in various ways; sometimes we have one little black cloud appearing on the summit of a mountain; at the instant when it seems to settle on the peak, it rushes down the declivity—unrolls itself, dilates, and covers the whole horizon. At other times, the tempest advances in the shape of a fire-coloured cloud, showing itself suddenly in a calm and serene sky.

Malle Brun.

Lighting the Streets.—What a striking contrast between the appearance of the brilliant illuminated streets at this time, compared with the days of Henry V. It is recorded, that in 1417, Sir Henry Barton, mayor of London, ordained "lanterns with lights to

bee hanged out on winter evenings, between Hallowtide and Candlemasse." Paris was first lighted by an order issued in 1524; and in the beginning of the 16th century, the streets being infested with robbers, the inhabitants were ordered to keep lights burning in the windows of all such houses as fronted the streets. In 1668, when some regulations were made for improving the streets of London, the inhabitants were reminded to hang out their lanterns at the usual time; and in 1690, an order was issued to hang out a light or lamp, every night as soon as it was dark, from Michaelmas to Christmas. By an act of the common council, in 1716, all houses fronting any street, land, or passage, were required to hang out every night, one or more lights, to burn from six to eleven o'clock, under the penalty of one shilling. In 1736, the lord mayor and common council applied to parliament for an act to enable them to erect lamps; and in 1744, they obtained further powers for lighting the city. Birmingham was first lighted by lamps in 1733, so then in this improvement it preceded the metropolis.—*Beckman's History of Inventions.*

The Great and Little Kammeni, or Burnt Islands, are situated in the Grecian Archipelago, and derive their name from their calcined appearance. The first was called by the ancients Kiera; and the other, which suddenly rose above the sea in the year 1473, was distinguished by the name of the Mieri Kammeni. On the 23d of May, 1707, a new islet appeared about a league from Santorin, between these islands. On the 18th, there had been felt at Santorin, two slight shocks of an earthquake. Some Greeks belonging to Santorin having seen the first points of the growing island, imagined they might be the remains of some shipwreck. When they discovered that they were black calcined rocks, they returned quite alarmed, and published every where what they had seen. Though the fright was general at Santorin, some of the inhabitants resolved to visit the spot. Having landed, curiosity drew them from rock to rock; they found every where a sort of white stone which might be cut like bread, and fresh oysters adhering to the rocks; a circumstance very uncommon at Santorin. While amusing themselves with eating oysters, they suddenly felt the rock move and tremble under their feet: terror soon induced them to abandon their repast, and row away as hard as they could pull. The shock was the motion of the island rising out of the sea—it gained nearly twenty feet in height, and twice as much in breadth. One day a rock of remarkable size and figure issued from the sea forty or fifty paces from the middle island, and disappeared again at the expiration of four days. These commotions shook the Little Kammeni, opened a long fissure in its summit, and the sea several times changed its colour; first a dazzling green, then of reddish hue, and last a pale yellow, and constantly emitting a great stench. On the 16th of July, smoke was first seen issuing from another chain of black rocks, which suddenly rose at the distance of sixty yards from a part of the sea where no bottom had been found, forming a distinct island. These were called White and Black Islands. Additions were daily made to them by rocks rising out of the sea, till they were much enlarged, and in about a month became united into one. The smoke greatly increased, and when it was calm, ascended so high, that it was seen from other distant islands, having a fiery appearance at night for about twenty feet above the rocks. So great a degree of putrefaction spread through all Santorin, that the inhabitants were obliged to burn perfumes, and to kindle fires in the streets. The infection lasted a day and a half. A very fresh south-west wind dispelled it; but in driving away one evil, it introduced another. It carried this burning smoke over a great part of the best vineyards of Santorin, the grapes of which were almost ripe, and which, in one night, were all scorched. It was likewise remarked, that wherever this smoke was carried, it blackened silver and copper, and occasioned the inhabitants violent headach, accompanied with great nausea. At that time, the White Island sunk all at once upwards of ten feet.

On the 31st of July, the sea cast forth smoke, and boiled up in two places, from thirty to sixty yards

from Black Island; its surface appeared like oil over a fire, and many dead fish were found. The following night a hollow noise was heard like the report of several cannons fired at a distance, and almost immediately two long sheets of fire issued from the crater, which ascended very high, and were directly extinguished. On the 1st of August the noise was repeated, followed by a bluish-black smoke, which rose to a prodigious elevation in the form of a column. On the morning of the 22d the island had risen much higher than the preceding days; a chain of rocks of nearly fifty feet had increased its breadth, and the sea was covered with a reddish foam which emitted an intolerable stench. On the 5th of September, the fire opened a passage at the extremity of Black Island; thence there arose from the great crater as it were three of the largest sky-rockets of the most brilliant and beautiful fire. On the succeeding night, after peals of subterraneous thunder, large fiery bodies were thrown out, sparking with a million of lights; they ascended to a great height, and falling in showers of stars upon the island, it appeared quite illuminated. On the 18th, the island was considerably enlarged by an earthquake; the number of fires was increased, and the claps of thunder were so violent, that the houses of Scaro, the capital of Santorin, were shaken. Through thick volumes of smoke, which appeared like a mountain, loud noises of an infinite number of huge burning stones were heard, whizzing through the air like cannon balls, which fell on the island, and into the sea, with a terrible crash, that made the people shudder. On the 21st, the Little Kammeni being quite illuminated, after one of those furious shocks, three flashes of lightning were emitted, which seemed to fill the horizon. At that instant, the new island was so shaken, that one half of the great crater fell in, and prodigious masses of stone were driven to the distance of more than two miles. On the 15th of July, 1708, some of the inhabitants of Santorin, wishing to have a nearer view of the new island, provided themselves with a boat well caulked, and proceeded to that side of it where the sea did not boil up, but where it smoked very much. Scarcely had they reached the smoke, when they felt a suffocating heat, and putting their hands into the water found it scalding hot, though five hundred yards from shore. Being unable to land at that place, they proceeded to the most distant point from the crater, and went ashore on the Great Kammeni, when they had an opportunity of examining the length of the island, which appeared to be one mile at its greatest breadth, about five miles in circumference, and about two hundred feet at its greatest height above the sea. They then proceeded to White Island, and at one hundred yards from it cast the lead, but found no bottom with a line of ninety-five fathoms. While they were deliberating whether they should advance further, the great crater began to play with its usual terrific violence; the wind carried clouds of ashes and smoke over the boat, and they concluded it safest to retreat; on arriving at Santorin, they found the great heat of the water had melted nearly all the pitch off the seams of the boat, which began to open on all sides. Great quantities of pumice stone were thrown out of these volcanoes, which, floating on the sea, several harbours in the Archipelago were nearly choked up with them during the violent eruptions we have been describing, so that vessels could not get out till a passage was cleared by means of poles.—*Encyclop.*

[To be continued.]

Amongst the bandages of an Egyptian mummy in the Philosophical Hall at Leeds, a small piece of red leather has been found, stamped with hieroglyphic characters, which determine the date of this interesting monument of antiquity. They are the royal legend of Yemeses V. the Amenophis, Memphos of the Greek writers, the father of the great Sesostris, and the last monarch of Manetho's 18th dynasty of the kings of Egypt. He ascended the throne of the Pharaohs in the year 1483, A. C. The individual, therefore, whose remains are still in so perfect a state of preservation, was the contemporary of Moses, and officiated as incense bearer and scribe to the shrine of the god Mandon, at Thebes, in Upper Egypt, more than 3300 years ago.—*London Paper.*

THE ENGLISH CLASSIC, No. 7.

THE RAMBLER.

NUMB. 85. TUESDAY, August 28, 1753.

The youth who hopes th' Olympic prize to gain,
All arts must try, and every toil sustain.

FRANCIS.

BY JOHNSON.

It is observed by Bacon, that "reading makes a full man, conversation a ready man, and writing an exact man."

As Bacon attained to degrees of knowledge scarcely ever reached by any other man, the directions which he gives for study have certainly a just claim to our regard; for who can teach an art with so great authority, as he that has practised it with undisputed success?

Under the protection of so great a name, I shall, therefore, venture to inculcate to my ingenious contemporaries, the necessity of reading, the fitness of consulting other understandings than their own, and of considering the sentiments and opinions of those who, however neglected in the present age, had in their own times, and many of them a long time afterwards, such reputation for knowledge and acuteness as will scarcely ever be attained by those that despise them.

An opinion has of late been, I know not how, propagated among us, that libraries are filled only with useless lumber; that men of parts stand in no need of assistance; and that to spend life in poring upon books, is only to imbibe prejudices, to obstruct and embarrass the powers of nature, to cultivate memory at the expense of judgment, and to bury reason under a chaos of indigested learning.

Such is the talk of many who think themselves wise, and of some who are thought wise by others; of whom part probably believe their own tenets, and part may be justly suspected of endeavouring to shelter their ignorance in multitudes, and of wishing to destroy that reputation which they have no hopes to share. It will, I believe, be found invariably true, that learning was never decried by any learned man; and what credit can be given to those who venture to condemn that which they do not know?

If reason has the power ascribed to it by its advocates, if so much is to be discovered by attention and meditation, it is hard to believe, that so many millions, equally participating of the bounties of nature with ourselves, have been for ages upon ages meditating in vain: if the wits of the present time expect the regard of posterity, which will then inherit the reason which is now thought superior to instruction, surely they may allow themselves to be instructed by the reason of former generations. When, therefore, an author declares, that he has been able to learn nothing from the writings of his predecessors, and such a declaration has been lately made, nothing but a degree of arrogance, unpardonable in the greatest human understanding, can hinder him from perceiving that he is raising prejudices against his own performance; for with what hope of success can he attempt that in which greater abilities have hitherto miscarried? or with what peculiar force does he suppose himself invigorated, that difficulties hitherto invincible should give way before him?

Of those whom Providence has qualified to make any additions to human knowledge, the number is extremely small; and what can be added by each single mind, even of this superior class, is very little; the greatest part of mankind must owe all their knowledge, and all must owe far the larger part of it, to the information of others. To understand the works of celebrated authors, to comprehend their systems, and retain their reasonings, is a task more than equal to common intellects; and he is by no means to be accounted useless or idle, who has stored his mind with acquired knowledge, and can detail it occasionally to others who have less leisure or weaker abilities.

Persius has justly observed, that knowledge is nothing to him who is not known by others to possess it: to the scholar himself it is nothing with respect either to honour or advantage, for the world cannot reward those qualities which are concealed from it; with respect to others it is nothing, because it affords no help to ignorance or error.

It is with justice, therefore, that in an accomplished character, Horace unites just sentiments with the power of expressing them; and he that has once accumulated learning, is next to consider, how he shall most widely diffuse and most agreeably impart it.

A ready man is made by conversation. He that buries himself among his manuscripts, "besprent," as Pope expresses it, "with learned dust," and wears out his days and nights in perpetual research and solitary meditation, is too apt to lose in his elocution what he adds to his wisdom, and when he comes into the world, to appear overloaded with his own notions, like a man armed with weapons which he cannot wield. He has no facility of inculcating his speculations, of adapting himself to the various degrees of intellect which the accidents of conversation will present; but will talk to most unintelligibly, and to all unpleasantly.

I was once present at the lectures of a profound philosopher, a man really skilled in the science which he professed, who having occasion to explain the terms *opacum* and *pellucidum*, told us, after some hesitation, that *opacum* was, as one might say, *opaque*, and that *pellucidum* signified *pellucid*. Such was the dexterity with which this learned reader facilitated to his auditors the intricacies of science; and so true is it, that a man may know what he cannot teach.

Boerhaave complains, that the writers who have treated of chemistry before him, are useless to the greater part of students, because they presuppose their readers to have such degrees of skill as are not often to be found. Into the same error, are all men apt to fall, who have familiarized any subject to themselves in solitude: they discourse as if they thought every other man had been employed in the same inquiries; and expect that short hints and obscure allusions will produce in others the same train of ideas which they excite in themselves.

Nor is this the only inconvenience which the man of study suffers from a recluse life. When he meets with an opinion that pleases him, he catches it up with eagerness; looks only after such arguments as tend to his confirmation; or spares himself the trouble of discussion, and adopts it with very little proof; indulges it long without suspicion, and in time unites it to the general body of his knowledge, and treasures it up among incontestable truths: but when he comes into the world among men, who, arguing upon dissimilar principles, have been led to different conclusions, and being placed in various situations, view the same object on many sides; he finds his darling position attacked, and himself in no condition to defend it: having thought always in one train, he is in the state of a man, who, having fenced with the same master, is perplexed and amazed by a new posture of his antagonist; he is entangled in unexpected difficulties, he is harassed by sudden objections, he is unprovided with solutions or replies; his surprise impedes his natural powers of reasoning, his thoughts are scattered and confounded, and he gratifies the pride of airy petulance with an easy victory.

It is difficult to imagine with what obstinacy truths which one mind perceives almost by intuition, will be rejected by another; and how many artifices must be practised to procure admission for the most evident propositions into understandings frightened by their novelty, or hardened against them by accidental prejudice; it can scarcely be conceived, how frequently, in these extemporaneous controversies, the dull will be subtle, and the acute absurd; how often stupidity will elude the force of argument, by involving itself in its own gloom; and mistaken ingenuity will weave artful fallacies, which reason can scarcely find means to disentangle.

In these encounters the learning of the recluse usually fails him: nothing but long habit and frequent experiments can confer the power of changing a position into various forms, presenting it in different points of view, connecting it with known and granted truths, fortifying it with intelligible arguments, and illustrating it by apt similitudes; and he, therefore, that has collected his knowledge in solitude, must learn its application by mixing with mankind.

But while the various opportunities of conversation invite us to try every mode of argument, and

every art of recommending our sentiments, we are frequently betrayed to the use of such as are not in themselves strictly defensible: a man heated in talk, and eager of victory, takes advantage of the mistakes or ignorance of his adversary, lays hold of concessions to which he knows he has no right, and urges proofs likely to prevail in his opponent, though he knows himself they have no force: thus the severity of reason is relaxed, many topics are accumulated, but without just arrangement or distinction; we learn to satisfy ourselves with such ratiocination as silences others, and seldom recall to a close examination, that discourse which has gratified our vanity with victory and applause.

Some caution, therefore, must be used, lest copiousness and facility be made less valuable by inaccuracy and confusion. To fix the thoughts by writing, and subject them to frequent examinations and reviews, is the best method of enabling the mind to detect its own sophisms, and keep it on guard against the fallacies which it practises on others: in conversation we naturally diffuse our thoughts, and in writing we contract them; method is the excellence of writing, and unconstraint the grace of conversation.

To read, write, and converse in due proportions, is therefore the business of a man of letters. For all these there is not often equal opportunity; excellence, therefore, is not often attainable; and most men fail in one or other of the ends proposed, and are full without readiness, or ready without exactness. Some deficiency must be forgiven all, because all are men; and more must be allowed to pass uncensured in the greater part of the world, because none can confer upon himself abilities, and few have the choice of situations proper for the improvement of those which nature has bestowed: it is, however, reasonable, to have perfection in our eye; that we may always advance towards it, though we know it never can be reached.

From the last London Quarterly Review for January of the present year, we derive the copy of verses below, from the pen of Bishop Heber. The reviewers speak of it as "of exquisite merit," and say they, "we know few dead poets, and no living one, who might not be proud to own it."

AN EVENING WALK IN BENGAL.

"Our task is done! on Gunga's breast
The sun is sinking down to rest;
And, moored beneath the tamarind bough,
Our bark has found its harbour now.
With furled sail, and painted side,
Behold the tiny frigate ride.
Upon her deck, 'mid charcoal gleams,
The Moslems' savoury supper steams,
While all apart, beneath the wood,
The Hindoo cooks his simpler food.

"Come walk with me the jungle through;
If yonder hunter told us true,
Far off, in desert dank and rude,
The tiger holds his solitude;
Nor (taught by recent harm to shun
The thunders of the English gun,)
A dreadful guest but rarely seen,
Returns to scare the village green.
Come boldly on! no venom'd snake
Can shelter in so cool a brake.
Child of the sun! he loves to lie
'Mid Nature's embers, parched and dry,
Where o'er some tower, in ruin laid,
The peepul spreads its haunted shade;
Or round a tomb his scales to wreath,
Fit warder in the gate of death!
Come on! Yet pause! behold us now
Beneath the bamboo's arched bough,
Where, gemming oft that sacred gloom,
Glow the geranium's scarlet bloom,
And winds our path through many a bower
Of fragrant tree and giant flower;
The ceiba's crimson pomp display'd
O'er the broad plantain's humbler shade,
And dusk anana's prickly blade:

While o'er the brake, so wild and fair,
The betel waves his crest in air.
With pendent train and rushing wings,
Aloft the gorgeous peacock springs;
And he, the bird of hundred dyes,
Whose plumes the dames of Ava prize.
So rich a shade, so green a sod,
Our English fairies never trod;
Yet who in Indian bow'r has stood,
But thought on England's 'good green wood?'
And bless'd, beneath the palmy shade,
Her hazel and her hawthorn glade,
And breath'd a pray'r, (how oft in vain!)
To gaze upon her oaks again!

"A truce to thought! the jackall's cry
Resounds like sylvan revelry;
And through the trees, yon failing ray
Will scantily serve to guide our way.
Yet mark! as fade the upper skies,
Each thicket opens ten thousand eyes.
Before, beside us, and above,
The fire-fly lights his lamp of love,
Retreating, chasing, sinking, soaring,
The darkness of the copse exploring!
While to this cooler air confest,
The broad Dhatura bares her breast,
Of fragrant scent and virgin white,
A pearl around the locks of night!
Still as we pass, in softened hum,
Along the breezy alleys come
The village song, the horn, the drum.
Still as we pass, from bush and briar,
The shrill cigala strikes his lyre;
And, what is she whose liquid strain
Thrills through yon copse of sugar-cane?
I know that soul-entrancing swell!
It is—it must be—Philomel!

"Enough, enough, the rustling trees
Announce a shower upon the breeze,—
The flashes of the summer sky
Assume a deeper, ruddier dye;
Yon lamp that trembles on the stream,
From forth our cabin sheds its beam;
And we must early sleep, to find
Betimes the morning's healthy wind.
But oh! with thankful hearts confess
Ev'n here there may be happiness;
And He, the bounteous Sir, has given
His peace on earth—his hope of heaven!"

FOR THE FRIEND.

HISTORICAL SOCIETY OF PENNSYLVANIA.

There are few readers of history who have not regretted the want of accurate details respecting the private character, manners, and transactions of different nations, and different ages. Ancient history, it has been remarked, consists of a list of monarchs, and a record of their battles, with very little of that statistical, local, or practical information, which would make us acquainted with the true constitution and character of human society at those periods.

Though excuses are to be found for the defects of antecedent annals, surely none can be offered for any neglect which may now occur in transmitting to posterity minute and graphic delineations of the people and manners of the present age. With the art of printing, and the present general spread of knowledge and letters, we owe it to coming ages, to register and transmit all that may afford them interest, caution, or instruction.

As few records will be more highly prized by posterity than those which detail the discovery, settlement, and gradual improvement of the great American continent, I have been gratified to observe, that Historical Societies have been formed in many of the United States, for the purpose of collecting the details of the beginning and advance of our

great and growing nation; much of the traditional lore of our early times has been lost, and the delay of a few years more would have shrouded in mist and obscurity, the first years of our colonial existence.

The Historical Society of the state of Pennsylvania, which was formed in Philadelphia a few years since, has already published three half volumes of its transactions, containing many valuable papers relative to the history of the state. My present object is to give a brief view of the contents of the last half volume of the society's memoirs, and to invite the patronage of the members of the Society of Friends, both in Pennsylvania and elsewhere, to this and the succeeding publications of the same institution. The founding of Pennsylvania, the conduct and character of the first settlers, their sufferings, privations, intercourse with the aborigines, mode of civil and religious association, are all subjects of deep interest to their posterity, and especially to their successors in religious profession. A large portion of the three half volumes of transactions, to which I have alluded, are devoted to an exhibition of the character and actions of our ancient Friends, and cannot fail of being read with profit and instruction by every person who wishes a true knowledge of what "manner of men" our ancestors really were. But notwithstanding such claims upon our patronage, I believe that out of Philadelphia these memoirs have had little or no circulation.

The last number was published in the latter part of 1827; the first article is an anniversary address delivered before the society by Roberts Vaux; some extracts from which, explanatory of its character and object, I believe appeared in the earlier numbers of the Friend. This interesting discourse is, in fact, a condensed, though succinct account of the Indian History of Pennsylvania, from the days of William Penn to the year 1760. The justice, humanity, and Christian benevolence of early Friends towards the natives of the soil, are depicted in strong and lively colours, whilst the no less striking generosity, gratitude, and hospitality of the sons of the forest, are portrayed with the same graphic truth and effect.

The second article in the volume, with an introductory essay by Dr. B. H. Coates, is a document of a very rare and unique kind, being a copy from the autograph of an Indian who has written a minute and accurate account of a mission in which he was employed by the government of the United States, to negotiate peace with the western Indians previous to St. Clair's expedition in 1793. A narrative of Indian diplomacy, embracing various treaties, speeches, and ceremonies, from the pen of a native, possesses a deep and singular interest, and in the present case, will amply repay a careful perusal.

The third article is an account of a very curious religious society of Germans, which existed in the interior of Pennsylvania for many years; their customs and religious tenets were novel and extraordinary. But like all other institutions where fanaticism is mistaken for religion, it had but a brief day of existence, and has become totally extinct.

An account of the discovery of the Lehigh coal, and a minute history of the settlement of Byberry, from which last, extracts have appeared in the Friend, and a historical anecdote respecting the founder of Harrisburg, the seat of our state government, form the three succeeding articles.

The next matter in the volume possesses much interest, being a copy (with the ancient orthography preserved) of the instructions of William Penn to the commissioners for settling his colony, given in 1681. The wisdom, prudence, and religious feeling of our illustrious founder are strikingly portrayed in this short but important document.

The volume is closed by two letters of William Penn, one addressed to the king of England, dated at Philadelphia, 1683; and the other dated at the same place and same year, to the Earl of Sunderland, giving some account of his new town, the soil, climate, vegetable and animal productions of the colony.

I have thus given a very hasty and imperfect sketch of this interesting volume of memoirs, but if it may be the means of drawing the attention of the readers of the Friend to this and the other volumes of the Historical Society, I shall have accomplished my wish and design. Z.

FOR THE FRIEND. THE NATIVITY.

From yonder beauteous realms of light,
Concealed from mortal view
They came: ten thousand cherubs bright,
O'er Bethlehem's valley flew.

The night was dark, and silence dread
Had hush'd the world to rest;
In sleep each eyelid fast was laid,
With peaceful slumber prest.

All but the watching swains—to them
The turf a pillow lent;
They stretch'd them on the dew-damp earth,
Their flocks were safely pent.

When, lo! a clearer morn than ere
Had hush'd o'er Bethlehem's sky,
Stopt midnight in her black career,
Made sullen darkness fly.

Around and round, an airy throng
Of angels fair appear'd;
Balanc'd on golden clouds they hung—
The shepherds saw, and fear'd,

When soft, descending from on high,
In morning blushes clad,
The angel of the Lord drew nigh,
And comforting, thus said:

"No omen dire of Heaven's red wrath,
No armed bolts we bear;
We are not messengers of death,
Why then need shepherds fear?"

"But Mercy's tidings, errand blest,
From Mercy's clime we bring;
Rise, shepherds, to yon village haste,
Salute your infant king.

"In Bethlehem's town, a peaceful place,
On this auspicious morn,
Of David's night forgotten race,
The Saviour, Christ, is born.

"His robes a swaddling band you'll see,
A manger mean, his throne;
How low, O man! how low for thee,
Has God himself stoop'd down."

Thus Gabriel spake: the angelic crowd,
On golden harps high strung,
As ocean's solemn murmurs loud,
This new Hosanna sung.

"Glory to God most high be given,
Peace reign o'er sea and earth;
Good will to man, the heir of Heaven,
Terrestrial though his birth."

When I saw the death of your good father announced in the papers yesterday, I was penetrated with the liveliest sorrow. The remembrance of all the kind feelings and good actions which I had witnessed in him, came fresh upon me, and I placed myself for a moment in your situation, and felt what it would be to lose a father. Yet why should we mourn? He has descended to the grave in the midst of his strength and usefulness. We know that "it is well with him," and we may be equally confident, under the government of infinite wisdom and goodness, that it is well for us. Apart from every consideration of a higher nature, there are comforts attending the event, to which you ought not, and cannot be insensible. You are spared the pain of witnessing the decays of old age; of having your last associations connected with weakness and imbecility; of being obliged to direct, where you were accustomed to obey; and of having your respect and veneration of a parent weakened by pity, and even by the necessary exertions of filial piety. He has descended to the grave with a spotless name, and followed by the regrets of the many whom he was benefiting by his exertions and his example. We could not wish him to have lived till he had ceased to be useful, and was forgotten even by his former friends. He has lived to see you returned in safety, to see your course in life distinctly marked out, and to witness your entrance upon an honourable career of usefulness and improvement. And though all his wishes respecting you were not yet accomplished, yet when could he have left you with less anxiety or higher hopes?

But it is not for us to limit our views to our comforts or to our prosperity. It is our happiness to know that every thing has relation to something hereafter. Your father has been taken away, that you may feel more entirely your dependence upon God alone. He has discharged his duties to you, and to society, and has now left you to supply his place. My dear friend, if that place is well supplied, if those new duties are rightly performed, are you not taking a higher station, as a moral agent; are you not earning for yourself a brighter reward? Is it not the goodness of God, which is placing you in a situation of greater responsibility, and giving you an opportunity of greater moral improvement? Is it not the goodness of God which is adding one more attraction to the invisible world? and is giving you a new motive for devoting yourself to his service? Can you ever think of "the spirits of the just made perfect," or of "the church of the first born," without thinking of both your parents, and without feeling that you, too, must be there? And is it not the goodness of God which is giving you, in early manhood, such strong ties to Heaven? To have had parents whom we can look back upon with unmingled respect and veneration, is no common privilege, and one not lightly to be valued. I am sure you feel it as I do, and you will feel happy too, that they are now removed from sin, and danger, and temptation; that their trials are ended, and that they have "finished their course with joy." I pray to God to make you worthy of them.—Haven.

Extract of a Letter dated Charleston, March 14, 1828.

The public ice-house of this town is now well supplied, and two vessels have recently arrived from Boston loaded with ice. Such has been the state of the weather, that the market of Charleston had had a constant supply of green peas, asparagus, and tomatoes, and at this time there is a great abundance of new Irish potatoes.

O what a tangled web we weave,
When first we practise to deceive!

SCOTT.

GOSPEL MINISTRY.

(Concluded from page 181.)

A testimony from the monthly meeting of Philadelphia, concerning Thomas Brown.

"He was born in Barking, in the county of Essex, Great Britain, on the 1st of the ninth month, 1696; came, whilst young, with his parents, into this province, and lived some time in this city, from whence he removed with them to Plumstead, in Bucks county, where he first appeared in the ministry; some years after which he settled in this city.

"His gift in the ministry was living, deep, and very edifying; and in the exercise thereof, he was remarkable for an awful care not to appear without clear and renewed evidence of the motion of life for that service; and though not a man of literature, was often led into sublime matter, which was convincing and persuasive in setting forth the dignity and excellence of the Christian religion, yet was very attentive that those heights should not detain him beyond his proper gift, but to close in and with the life which made his ministry always acceptable to the living and judicious. Although he was not led to visit the churches in distant parts, yet was sometimes concerned to attend some of the neighbouring meetings, of two of which he has preserved some minutes, which being a lively description of his concern of mind for the promotion of the cause of truth, it is thought well to subjoin them here in his own words.

"1756, 8th mo. 9th. I went to Concord quarterly meeting, but found no cause to espouse the cause of God in a public manner that day. The next day went to the youths' meeting at Kennet, which was to great satisfaction; my soul was so bended towards the people, that I could scarcely leave them, being engaged in a stream of the ministry, to extol the divinity of that religion that is breathed from heaven, and which arrays the soul of its possessors with degrees of the divinity of Christ, and entitles them to an eternal inheritance; and also introduces a language intelligible only to the converted souls which have access to a celestial fountain, which is no less than a foretaste of eternal joy, to support them in their journey towards the regions above, where religion has room to breathe in its divine excellences in their soul; here it is instructed in the melody of that harmonious song of the redeemed, where the morning stars sing together, and the sons of God shout for joy.

"1756, the 29th of the 8th mo. I visited Gwynedd meeting, where, in waiting in nothingness before God, without seeking or striving to awake my beloved before the time, by degrees my soul became invested with that concern that the gospel introduces, with an opening in these words: I think it may conduce to my peace to stand up, and engage in a cause dignified with immortality and crowned with eternal life. The subject raised higher and brighter, until my soul was transported on the mount of God in degree, and beheld his glory; where I was favoured to treat on the exalted station of the redeemed church, which stands on the election of grace, where my soul rejoiced with transcendent joy, and adored God. Returned home in peace."

"His conduct and conversation was innocent and edifying, being much weaned from the world and the spirit of it. He was careful not to engage in worldly concerns so as to encumber his mind, and draw it off from that religious contemplation, in which was his chief delight; which happy state of mind he maintained to the last, as evidently appeared to those friends who were with him towards his conclusion; to some of whom he expressed himself in the following manner, viz.

"I am free and easy, and don't know but I may recover; but if I should, I expect to see many a gloomy day; but, nevertheless, I am willing to live longer, if I might be a means of exalting religion, that the gift bestowed on me might shine brighter than it hath ever yet done, or else I had abundance better go now; for I think I have shone but glimmeringly to what I might have done, had I been still more faithful; though I cannot charge myself with a presumptuous temper, nor wilful disobedience, but I can say, it has often happened with me, as with the poor man at the pool of Bethesda, whilst I was making ready, another has stepped in. I am sensible

that my gift has been different from some of my brethren. I have not been led so much into little things, but I am far from judging them."

"I have often to pass through the valley of the shadow of death, and have experienced the possibility of a soul's subsisting the full space of forty days without receiving any thing, only living by faith and not by sight, provided they keep upon the foundation of conviction and conviction, and not turn aside, to take a prospect of the world, and desire to draw their comfort from visibles; they will be supported by an invisible yet invincible power; for he will be sure to appear, and when he doth appear at times, doth rend the veil from the top to the bottom, with an invitation, as Samuel used to say, (meaning Samuel Fothergill,) 'Come up hither, and behold the bride, the Lamb's wife.' Then the soul will have to enjoy, and see things beyond expressing; my tongue can do little or nothing at setting it forth. The soul will be filled with holy admiration, and say, 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?'"

"Although the soul has at times to behold the glory, splendour, and magnitude of the true church, or spouse of Christ, yet those extraordinary sights are but seldom, not often; though I have had at times to espouse the cause of God, yet there are times that the soul is so veiled and surrounded with temptations, and fiery trials, and all out of sight, that I have wondered that I was made choice of; but I have experienced, that they that would reign with Christ must suffer with him. I never expect to get beyond it, while I am clothed with this clog of mortality."

"People may have a regular outside, and be diligent in attending meetings, and yet know little or nothing of it; for formality and externals are nothing; religion is an internal subject, subsisting between Christ and the soul; I do not confine it to our name, but amongst the different names there are, that my soul is nearly united to, who are in a good degree, I do believe, in possession of that religion which is revealed from heaven; and I am in the faith, that there will be them raised up, that will shine as bright stars, and religion will grow and prosper, and the holy flame rise to a greater height than it hath ever yet done. I can say with the holy apostle, 'I have nothing to boast of, save my infirmities;' yet thus much I venture to say, that if I die now, I die a lover of God and religion. And after expressing a compassionate sympathy with the poor afflicted churches up and down, concluded with saying, 'Be of good cheer, little flock, for greater is he that is in you, than he that is in the world.'

"In the sixty-first year of his age, he was seized with an apoplectic disorder, which, gradually increasing, deprived him of life on the 21st of the sixth month, 1757, and was interred in this city the next day."

ELISHA BATES AND THE BEREAN.

(Continued from page 158.)

In my last number, in addition to the continuation of the defence of the "Doctrines of Friends," against the original "Reviews" of the Berean, I noticed a reply in that paper to my first number. As this controversy with the Berean was not sought for by me, but urged upon me by a course of persevering misrepresentation, for more than twelve months together, so, in the present state of things, I feel no disposition to shrink from a fair and full examination of this opposition, which has been raised against the doctrines of Friends.

I have no doubt, that many have read the Berean with full confidence in the correctness of his statements, and thus have been led to adopt very erroneous ideas on subjects which have of late agitated the Society. It is time that these mistaken views, which have been presented by the Berean, should be corrected. These writers complain of my charging them with "unfairness," "misrepresentation," &c. I regret that occasion has been given for the charge; but as such has been the course abundantly pursued in their reviews, justice demands that it should be made manifest. In this exposure of unfair opponents, there can be nothing ~~personal~~ on my part; because the writers of these reviews, and even the editor of

the paper in which they are published, having, perhaps for sufficient causes, concealed their names from the public, the censure which justly attaches to the articles themselves, cannot be applied, by the public, to individuals, as their authors. It rests simply on the wrong that is done—the exposure is of misrepresentations and unsound principles, and not of persons—to the former, that is, unfair statements and unsound principles, no countenance can possibly be due—towards those who have presented them to the notice of the public, I feel a degree of tenderness and pity. And while, as individuals, they are shielded from public censure by the concealment with which they have guarded themselves, I sincerely desire that they may carefully examine the ground they have taken, and finally be brought to acknowledge the truth as it is in Jesus.

The Doctrines of Friends Defended.

In my last, I brought a number of quotations from the works of the most eminent writers of the Society, on the doctrine commonly called the Trinity, in order to show that the quotations I had made in the pamphlet of Extracts, were fully in accordance with a large body of evidence, which the standard works of the Society afford. The reader will have observed, that I did not ~~explain~~ or ~~construct~~ the quotations which I have presented to his notice. A small degree of impartial reflection must have convinced him that they do not coincide either with Trinitarians or Unitarians. They reject the terms of ~~distinct and separate persons~~. And yet the reader is requested to take notice, that William Penn says: "Concerning the Father, the Word, and the Spirit, because we have been very cautious of expressing our belief of this GREAT MYSTERY, especially in such school terms as are unscriptural, if not unsound, we have, by those who desire to lessen our Christian reputation, been represented as deniers of the Trinity at large; whereas, we ever held, and as constantly maintained," &c. as already quoted. And George Whitehead says, "We question not, but sincerely believe the relative properties of Father, Son, and Holy Ghost, according to Holy Scripture testimony." And R. Barclay says: "I freely acknowledge, according to the Scripture, THAT THE SPIRIT OF GOD PROCEEDS FROM THE FATHER AND THE SON, AND IS GOD." I have never, in any writing that I have published, used any language of my own, so pointedly and clearly opposed to the ideas propagated by the Berean, as these passages. And yet neither they nor I ever questioned, but firmly believed the divine Unity—that there is but one God. And here is the great mystery which W. Penn acknowledged after much observation and experience—which theologians have attempted in vain to explain, which infidels of all classes have considered as "foolishness," and which must for ever continue to "be hid from the wise and prudent," for the world by wisdom cannot know God.

The notice which the Berean took of the volume of Doctrines, began with strictures on an article first published in the National Gazette. One object of these strictures seemed to be, to hold out the idea that the work in question had not received that sanction in the Society which the discipline requires in such cases. In page 115, it was stated that the "meeting for sufferings had virtually violated the trust reposed in it," in sanctioning "the work of an individual as the creed of the Society." The whole, I consider an attempt to make a wrong impression on the minds of those who are not well acquainted with the regulations of the Society, in relation to the examination of books.

The writer certainly knew that the meeting for sufferings was fully invested, by discipline, with the power and discretion it exercised in the case. And he may now know, if he did not know it when he wrote the article in question, that work was examined at the time of the yearly meeting, 1824, when the meeting for sufferings was at its largest size; and the following year, after the doctrines had been in circulation several months, and thus the members of the Society had had an opportunity to be acquainted with its particular character, the proceedings of the meeting for sufferings, recording particularly the examination and approval of the work, were read in the yearly meeting at large—and the proceedings of

that meeting were approved, without one single objection being expressed in the yearly meeting.

After two articles of this character, which appear to be editorial, the writer assumed the signature of "An enemy to creeds." And in this character he commenced in a manner which militates directly against himself.

"That a difference of opinion," says he, "existed among our primitive Friends on certain points, which the author [of the Doctrines] deems material, there is too much evidence afforded by their writings to admit of a doubt. But this difference then did not break, nor even in the least slacken the cord of their religious union. For they were too well grounded in all the essentials of Christianity; there was too much practical righteousness and holiness amongst them, to admit of a contention respecting opinions, the nature of which could be tested by experience, or the immediate operation or unfoldings of divine truth on their own minds; and adopting this as their primary rule of faith and practice, they were preserved from those violent collisions which had, for more than a thousand years, divided the Christian church."

This passage contains a direct vindication of the writings it was intended to condemn; as it clearly admits that they contain the sentiments of some of our "primitive Friends," and on those points which I deem material. Or why did the writer make this declaration of a difference of opinion amongst them, unless that, while he was unable to deny, and therefore reluctantly conceded, that the quotations I had made from their writings were evidence of their holding the sentiments expressed, he wished to have it believed that his opinions also were supported by the writings of other individuals of the same rank in the Society? Then, if my writings are supported by the authority of primitive Friends, as "there is too much evidence in their writings to admit of a doubt" that this is the case, he has certainly placed himself on the ground of opposition to "primitive Friends," by the course he has taken. Indeed, his entering into direct and personal controversy with the Doctrines of Friends argues, according to his own premises, a defect of practical righteousness and holiness. Nor does the inconsistency of his procedure in this controversy rest merely on his own position, which, he might perhaps say, was "inadvertently" laid down, but the example of early Friends is decidedly against him. We find those eminent worthies frequently engaged in controversy with open adversaries and anonymous writers, but never, no, never with their fellow members, who wrote and published doctrinal treatises, according to the order of the Society.

Francis Bugg, George Keith, William Rodgers, and perhaps some others, who had been members of the Society, wrote, and sometimes openly, against the regularly sanctioned works of *TRUTH* day, but I believe the Berean will look in vain for examples to suit his own case, except among writers of this class.

Perhaps the case of William Rodgers may tend a little more fully to elucidate the subject. He was a merchant of Bristol, possessing an active but unruly disposition. When the Society were about adopting a system of church government, Rodgers was one who opposed that measure, on the plea, that as every one had received a measure of divine light, they should be left to the government of that alone, without being accountable to one another. And when Robert Barclay wrote his *Anarchy of the Ranters*, which was examined and approved by the second day's meeting in London, W. Rodgers wrote objections to that treatise, and circulated them in manuscript, in different parts of the nation. It was long, however, before he attained to the standing of the Berean. On an interview with R. Barclay, he gave a written acknowledgment of the impropriety of his conduct. The second day's meeting in London also issued a testimony against W. Rodgers, in which they say, that in circulating his manuscript "without so much as first giving either the said R. Barclay in particular, or the second day's meeting in the general, an account of his scruples or dissatisfactions," he has acted "contrary to all rules of brotherly love, Christian fellowship, gospel order, and exemplary practice of the church, to the defamation of the said R. Barclay, the great derogation of the Christian

authority of the said meeting, and the general disservice of truth, especially being sent unto persons who are at present disaffected to the unity of the body of Friends."

This judgment of the meeting was signed by Charles Marshall, John Osgood, W. Penn, Thomas Elwood John Burnyeat, Stephen Crisp, and twenty-seven others. (See Barclay's works, p. 249.)

Rodgers, however, did not continue on the ground of repentance and amendment, but returned to his old work of writing against R. Barclay, and the work he had published with the unity of Friends.

But it may not only be observed, that our early Friends were not engaged in controversy against any of the doctrinal treatises, which were written by members, and published agreeably to the order of the Society, but they were not divided among themselves on those points, to support which I have made extracts from their writings.

The Berean has repeatedly represented them as so divided. But if he wishes to be believed, let him state what was the difference, and who they were that differed. Till he does this, the assertion may be regarded as destitute of foundation, and unworthy of further notice. And even if he could do this, he would still prove himself in the wrong.

[To be continued.]

FOR THE FRIEND. FRAGMENTS.—No. 4.

Thomas Wilson attended a meeting in London, at which a great concourse of people assembled, and amongst them two persons of rank in the world, who sat very attentively while a Friend was speaking, and seemed to approve what was delivered. When Thomas stood up, who was bald, and of a mean appearance, they despised him, and one said to the other, "Come, my lord, let us go, for what can this old fool say?" "No," said the other, "let us stay, for this is Jeremiah the prophet, let us hear him." So as Thomas went on, the life and power of truth arose and spread over the meeting in great dominion, which tendered one of them in a very remarkable manner; the tears flowed plentifully, which he strove in vain to hide. After Thomas took his seat, he stood up, and desired he might be forgiven of him, and of the Almighty, for despising the greatest of his instruments under heaven, or in his creation.

John Churchman records the following conversation, as related to him by John Kelden, which passed between a knight of the shire and one of his tenants, a member of our religious Society.

Landlord. So, John, you are busy.

Tenant. Yes; my landlord loves to see his tenants busy.

Landlord. But, John, where were you, that you were not at your quarterly meeting at York, the other day? I saw most of your staunch Friends there, but you I missed.

Tenant. Why, thou knowest I have a curious landlord, who loves to see his tenants thrive, and pay their rent duly, and I had a good deal in hand that kept me at home.

Landlord. Kept you at home? You will neither thrive, nor pay the better, for neglecting your duty, John.

Tenant. Then I perceive my landlord was at quarterly meeting. How didst thou like it?

Landlord. Like it! I was at one meeting, and saw what made my heart ache.

Tenant. What was that?

Landlord. Why, the dress of your young folks; the men with their wigs, and the young women with their finery, in imitation of fashions. And I thought I would try another meeting. So next day I went again, and then I concluded there was little difference, but the bare name, between us whom you call the world's people and some of you; for you are imitating us in the love and fashions of the world as fast as you can. So that I said in my heart, these people do want a Fox, a Penn, and a Barclay among them; and so turned from his tenant.

Christopher Story. Notwithstanding the endeavours of our persecutors, yet truth prospered, and there were many added to the church, insomuch that our dwelling houses were too small to keep our meetings in; so we saw it needful to build a meeting

house, and purchased wood for that purpose; but the priest, with some others, petitioned the bench of justices in the time of sessions, not to permit us to build a meeting house; for they alleged, if we built a new chapel, they might pull down the old church; for by this time people's eyes were so much opened, that though the parish was five miles in length, yet sometimes not above five besides the priest and clerk were there. Three clerks were convinced, one after another, and came among Friends; and one of them, being so conscientious, told the priest, he could not say "Amen" to him, for he saw the priest himself was short; the priest replied, he might say "Amend," but all that would not do, so he left him.

William Reckitt. 1759. The quarterly meeting of ministers and elders began at Buckingham, on fourth day, 30th of the 5th month, which I attended, and also, on fifth day, a meeting for worship and discipline, and I thought different sentiments were getting in amongst them. If great care is not taken to keep to truth's teachings, and the unerring guidance of it, which will subdue and keep down all unruly spirits, there will be great trouble and uneasiness, if not separation in many places. For I saw an evil spirit of dissension was got into the church, and in the ways of its workings it appeared in diverse shapes, in order to draw after it the hearts of the simple, and such as, like itself, are unstable; for it is an unstable spirit, and by this it may be known, and such as are led into its ways and own its workings. For they will be restless, not easy under the cross; but will cast off the yoke of Christ, and go from his teachings, meekness, and humility, into a haughty, proud spirit, which is rough, full of hatred and envy, despiseth counsel and will not bear reproof. This spirit, I thought I perceived working in the mystery of iniquity; but its time is not yet fully come to bring forth its monstrous births. The Lord's mercy is very great to his people, for this seed of the serpent hath hitherto been crushed, and put by in its puttings forth, and the true seed, though through hard labour and travail, hath been brought forth into dominion, to the praise of Israel's God. "I was at their monthly meeting at Buckingham, on second day, in which, through the prevalence and owning of truth, which came over the minds of the people, things were carried on well, both in the time of divine worship, and in transacting of the affairs of the church; for the power of truth kept down all restless and unruly spirits, which at times are putting up their heads in opposition to the testimony thereof, and are for trampling all discipline under foot." The applicability of this prophetic record to the events now passing within the limits of this yearly meeting, must be obvious to every one. This "monstrous birth" has been produced, and its character very fully developed, within the quarter of which this Friend writes. The libertine, infidel principles which have been so plentifully disseminated both privately and publicly, have yielded their natural fruits. Resistance to the discipline, which originated in divine wisdom, and the rejection of the characteristic doctrines of the Christian religion, have terminated in "separation" from the Society of Friends, and open violation of decorum and the just rights of the members.

Robert Jacob, of Wymondham, being chosen constable, was summoned before the justices, and refusing to take an oath to qualify him for that office, was committed to prison. He was so old and infirm that he could not dress nor undress himself without help, and some Friends was obliged to lodge with him in prison, to help him in and out of bed. He was afterwards imprisoned for tithes, and died a prisoner, being 80 years of age.

George Fox, speaking of his travels in America, says, "We went to Narraganset, about twenty miles from Rhode Island, and the governor went with us. We had a meeting at a justice's, where Friends never had any before; the meeting was very large, for the country generally came in, and people from Connecticut, and other parts round about. There were four justices of peace. Most of these people had never heard Friends before; but they were mightily affected, and a great desire there is after the truth amongst them. So that meeting was of very good service, blessed be the Lord for ever!" "At another place, I heard some of the magistrates said among them-

selves, "If they had money enough, they would hire me to be their minister;" this was where they did not well understand us or our principles. But when I heard of it, I said, *It is time for me to be gone; for if their eye was so much to me, or any of us, they would not come to their own teacher.* For this they, namely, hiring ministers, had spoiled many, by hindering them from improving their own talents; whereas, our labour is to bring every one to their own teacher in themselves." 1 John ii. 27. George Fox was no "sect master." He had no desire to draw people to himself, that he might be exalted, and considered a great "popular preacher." He made himself of no reputation amongst men. He trampled the love of fame under foot, and disinterestedly sought the everlasting welfare of others, not their flatteries any more than their wealth. Popular preachers may declaim with noisy vehemence against hirelings, while they love to be well paid with the applause of men, and to gather multitudes to their own standard and cause, rather than to promote the name and kingdom of our Lord Jesus Christ. Not so with G. Fox. He laboured to bring all to Christ, who shed his blood and died for them, and to exalt him as their Saviour and Redeemer.

(To be continued.)

FOR THE FRIEND.

In our remarks prefixed to the dialogue between Dr. Samuel Johnson and Mary Knowles (inserted in a late number of the Friend,) we disclaimed every disposition adverse to the fair fame of that great man; his writings abound with evidences of a mind deeply imbued with genuine piety; and it is with unfeigned satisfaction that we introduce to our readers the following corroborative attestation, that he died a true believer—a humble suppliant at the cross.

From the Christian Observer for January, 1828.

THE LAST HOURS OF DR. JOHNSON.

To the Editor of the Christian Observer.

Having observed in your publication a paper on "True and False Repose in Death," taken from Mr. Wilks's Christian Essays, in which the author has commented upon the last days of that great ornament of our national literature, Dr. Johnson, I wish, before the tradition is lost, most fully to corroborate his statements, on the testimony of my late revered father, who knew Dr. Johnson intimately, and always spoke of him as having become truly, before his death, "a child of God, by faith in Christ Jesus." Indeed, for several years, my father had observed in him not only an increasing knowledge of the way of salvation, freely through the merits and atonement of the Redeemer, a subject on which he delighted to hear my honoured parent expatiate in his truly affectionate and pastoral manner, but also a growing humility and piety, which showed that he had himself personally "laid hold of this hope set before him in the gospel," and found pardon and peace to his soul.

I regret that I did not collect, at the time, any memoranda of my father's frequent interviews with this eminent man, as they would have served to show that "the great Dr. Johnson," as he was emphatically called, did not, in his closing years, live, and certainly did not die, a formalist or a pharisee, trusting either wholly or in part to his own merits; but that his "conversion" to God, to use his own expression, though "late"—yet not so late, I feel assured, as his last illness—was true, and that he died a penitent sinner at the foot of that cross from which no sincere penitent was ever rejected.

Dr. Johnson, during the latter part of his last illness, had sent his servant Franky, as he familiarly called him, every day to our house, to know when my father, who was absent from London, would come back, with a request that he would attend him, and I wrote frequently to urge him to hasten his return for that purpose. The moment he arrived, he went to the doctor's house, but found him speechless, though quite sensible. My father spoke to him; most affectionately directed him to the only Saviour, and to dependence on his merits and atonement

alone, and reminded him of the only source of true repose in life or death. The doctor showed, by pressing his hand, and other signs, that he well understood, and thankfully received the address. He expired the next morning, and my father always regretted not having been able to attend him according to his wish; but he did not, he could not doubt his having found mercy through faith in the infinite merits of his Saviour, in whose sacrifice he alone confided for pardon and acceptance with God.—Your affectionate friend and servant,

CHRISTIAN LEXATIUS LA TROBE.

AMERICAN COLONY AT LIBERIA.

Copy of a letter from Capt. Nicholson, of the United States Navy, to Hon. H. Clay.

WASHINGTON, March 17, 1828.

Sir,—Having visited the colony of Liberia on my return to the United States, from a cruise in the Mediterranean, I cheerfully comply with your request, by presenting to you such views of its present condition and probable growth, as occurred to me in the course of that visit.

The soil in the possession of the colonists is rich, and will produce a superabundance for the support of the colony, as well as for external commerce. Sugar, cotton, coffee, rice, and various trees and plants yielding valuable dyes, and medicinal gums, can be cultivated with success.

The population is now 1200, and is healthy and thriving. The children born in the country are fine looking, and I presume can be raised as easily as those of the natives. All the colonists, with whom I had any communication, (and with nearly the whole I did communicate in person, or by my officers,) expressed their decided wish to remain in their present situation, rather than to return again to the United States. I cannot give you better evidence of the prosperity of the colony than by mentioning that eight of my crew, (coloured mechanics,) after going on shore two several days, applied for, and received their discharge, in order to remain as permanent settlers.

These men had been absent from their country upwards of three years, and had, amongst them, nearly two thousand dollars, in clothes and money. Had they not been thoroughly convinced that their happiness and prosperity would be better promoted by remaining among their free brethren in Liberia, they would not have determined on so momentous a step as quitting the United States, perhaps for ever, where they all had left friends and relatives.

The appearance of all the colonists, those of Monrovia as well as those of Caldwell, indicated more than contentment. Their manners were those of freemen, who experienced the blessings of liberty, and appreciated the boon. Many of them had, by trade, accumulated a competency, if the possession of from three to five thousand dollars may be called so. As a proof of the growing importance of the commerce of the country, more than 100 hogheads of tobacco had been used during the last year, and the demand was increasing. Ivory and camwood are now the prominent articles received in exchange for foreign imports; other dye woods, and many medicinal gums and roots, will be hereafter brought in, as they are already known to exist in the interior.

I take this occasion to suggest the propriety of permitting any of the colonists to purchase an additional number of acres of land from the agent. By permitting this, the more enterprising will be enabled to turn their attention to the culture of the coffee tree, which grows spontaneously in the vicinity of Monrovia. In fact, the soil will produce every thing, which a tropical climate will allow to arrive at maturity.

From the good order and military discipline which appear to prevail among the colonists, I am induced to believe they could repel any attack which could be made upon them by any native force. They have arms, and having associated themselves in volunteer companies, have acquired the knowledge of using them with effect, against any probable force which might be brought to bear upon them, by undisciplined and scattered tribes in their vicinity. It is true, they have no harbours for large vessels, as all

their rivers are obstructed by bars. This is not of much consequence to their coasting trade, as they have many harbours and inlets, which are accessible to small vessels. Large vessels have also one advantage, that most of the heavy winds are off the coast, which gives them a lee and a smooth sea. Off Cape Mesurado there is a good anchorage, and on the pitch of the Cape they have planted a battery, which will protect any vessel that may need it, from piratical depredations.

I would respectfully suggest, for your consideration, the propriety of making the principal agent of the colony "Commercial Agent," as cases have occurred on the coast, when such an appointment might have proved the means of rescuing American property from the hands of foreigners, who have maintained possession of it in consequence of there being no legalized American agent on the coast.

The importance of this colony, as regards the native tribes of the coast, is, in my estimation, great. They already begin to perceive that it is civilization and the blessings of religion which give superiority to man over his fellow man. They had supposed it was the white skin; but now they see, in their neighbourhood, men of their own colour, enjoying all those advantages hitherto deemed peculiar to the former. This has elicited a spirit of inquiry, which must tend to their benefit. The philanthropist may anticipate the day, when our language and religion will spread over this now benighted land. The slave trade will cease as the colony progresses and extends its settlements. The very spot, where now exists a free people, was a depot for the reception of manacled slaves. This fact alone is entitled to consideration, and ought to arouse the zeal of the friends of humanity every where.

Our large cities complain of the number of free blacks, who have, by their petty crimes, filled their penitentiaries. Would not the colony be benefited by the labour of these men, and the community relieved by their transportation? I certainly think the colony sufficiently strong, both morally and physically, to prevent any injury for their admission. I do not pretend to point out the mode or character in which they ought to be received. This I leave to those who are more able to judge on the subject. I see that the colony is now in want of numbers to clear and cultivate a country, which will amply repay them for the labour.

I take leave to mention, that the climate is much like that of all similar latitudes; and, as the land is rich, and most of it still in woods, we must expect that bilious fevers will sometimes prevail; but I do not think it more unhealthy, to the coloured people, than our extreme southern coast; and as the soil of Liberia becomes cleared and cultivated, I have no doubt it will be found as healthy as any other southern latitude. It was, I believe, never intended that the white man should inhabit this region of the globe; at least we know that the diseases of this climate are more fatal to him, than to the man of colour. They luxuriate in the intense heat, while a white man sinks under its exhausting influence.

I confess, sir, that since I have visited this colony, I have felt a strong interest in its prosperity, and hope that it will thrive under the auspices of a society, among whom are some of our most distinguished citizens.

If what I have communicated shall prove instrumental, in the slightest degree, to sustain you in the cause of humanity, and of this degraded race, I shall rejoice that my duty called me to witness the growing prosperity of the colony of Liberia.

With sentiments of high respect, I have the honour to be your obedient servant,

JNO. B. NICHOLSON,

Late Commander of the U. S. Ship Ontario.

The Hon. HENRY CLAY,

Vice President of the Colonization Society.

When persons have been trained up in a constant and sincere regard to their religious and social duties, sensibility in time anticipates the suggestions of reason, and passion faintly resists the dictates of conscience: the general course of life is almost mechanically exact; our best volitions are formed without anxious deliberations; and our best deeds are performed without painful efforts.—Parr.

THE FRIEND.

THIRD MONTH, 29, 1828.

Cultivation of the Grape.—As the season for planting grape vines is at hand, we have selected the following descriptions of some *native varieties* of this agreeable fruit, which we venture to recommend to the particular attention of our country friends. Foreign grapes rarely succeed beyond the shelter of our cities, and, in general, require more attention than their uncertain produce is worth; the kinds here recommended demand but little beyond an annual pruning, and a trellis to climb upon.

The Isabella Grape.—This is a native of Dorchester, in South Carolina, from whence it was brought to Long Island a few years since. The fruit is a dark purple, of a good size, oval form, juicy, and very sweet; and is deemed, by some persons, superior to most foreign grapes. The vine grows most luxuriantly, and requires no covering or protection during the winter, and produces more abundant crops than any other yet cultivated in this country. A single vine has been known to yield eight bushels of fruit annually, for several successive seasons. It ripens in the ninth month.

The Orwigsburg Grape.—This is a white grape, sweet, with a thin skin, and of moderate size; it is hardy, yields abundantly, and is highly esteemed, even by connoisseurs. It ripens in the ninth month, and takes its name from Orwigsburg, in Pennsylvania, where it was first noticed.

The Elsinborough Grape.—A large juicy grape, of a blue colour. The vine is hardy, and a good bearer, and ripens its fruit in the ninth month. It was first noticed in the neighbourhood of Elsinborough, New Jersey, and thence derived its name.

The Alexander Grape.—This grape was first discovered in the neighbourhood of Philadelphia, and is unquestionably a native, although it has been sometimes called the *Constantia* and *Cape of Good Hope* grape. The fruit is round, black, very sweet, and contains rather a tough pulp, with a flavour somewhat musky, and slightly resembling the common fox grape; the bunches small and numerous. The vine is hardy, and requires no shelter.

The Scuppernon Grape.—This is a native of North Carolina, where it is extensively cultivated, and used for making wine, which is said to be of a good quality. It is also hardy and a good bearer, but the fruit is said not to be very pleasant to most palates.

For the information of those who may desire to be supplied with any of the above varieties of the grape, it may not be amiss to say, that they may be obtained, with many other kinds, of Caleb R. Smith, successor to Daniel Smith, at his extensive nursery, near Burlington, New Jersey; where also is for sale, an assortment of fruit trees, which, for care in the selection, is not, perhaps, surpassed in the United States.

From the present time to about the tenth of next month, is the season for grafting on the native or wild vine. J. Adlum, in his memoir

on the cultivation of the vine, &c. recommends the practice, and says it may be performed either by cleft or whip grafting, according to the thickness of the plant, by using cuttings well preserved in the ordinary way. A friend of ours, Samuel Webb, of this city, who has had experience in it, speaks in high terms of its utility, but insists upon the operation being performed at the root, or, rather, in immediate proximity to it; that it is less liable to miss by that means; besides, that it obviates the difficulty of shoots putting out below and overgrowing the graft. Most of the varieties, whether foreign or domestic, will succeed in this mode.

By the Algonquin, from Liverpool, we have received the last number of the London Quarterly Review, the Christian Observer for January, and the London Magazine for January and February. Their contents have enabled us to add something to the variety of our present number, and will furnish additional matter for future use.

In the article on our first page of to-day, "The Indian Chief," we were pleased to recognise the autograph of a favourite correspondent. The well told incidents in the life of the magnanimous, humane, yet spirited Enrique, are well calculated to engage the sympathies of our readers.

The alteration which we have ventured to make in one stanza of the piece headed "The Nativity," will, we hope, meet the approbation of the writer, with whom we would solicit a further intercourse.

We have been repeatedly urged, by a number of our subscribers, to republish the series of essays, which, in the course of the past summer and autumn, appeared in a weekly paper of this city, called "The Saturday Evening Post." Containing, as they do, a clear and able exposition of the real grounds of difference between the Society of Friends and the new sect, which has risen up out of those differences, and written under circumstances more favourable to a full elucidation of the points at issue, than can be expected to attend any future attempt, we have concluded to comply with the solicitation, and to commence with the first in order the ensuing week. They will be printed under the inspection of the author, with due regard to a correct revision, and accompanied with notes, where it may be needful to a better understanding of their scope and tendency.

FOR THE FRIEND.

We have seen several accounts in the newspapers relative to examinations of some of the children of the Pennsylvania Institution for the Deaf and Dumb, at Annapolis, Washington, and Baltimore, where they have been recently conducted by their teachers, for the purpose of extending that institution's sphere

of usefulness; we have selected parts of the examinations for the gratification of our readers.

As an instance of his acquaintance with Grecian history, Darlington gave, at the request of a gentleman, the following sketch of Leonidas. "He was the most celebrated king of Sparta, who distinguished himself, by opposing the innumerable armies of Xerxes, with a handful of intrepid soldiers, at the straits of Thermopylae. Leonidas and his 300 men fell 480 years before the Christian era."

In modern history, the same individual wrote of Franklin: "He is the most well-known philosopher to every American reader. The invention of the lightning rod is ascribed to him. He died in Philadelphia at the advanced age of 84 years, A. D. 1790." Gratitude was described by Conrad to be "A return of thanks for benefits received."

Sager was interrogated by natural signs, as follows: "How long do you expect to live?" Ans. "I do not know, but God does, he only knows the appointed time." "When you die, will you exist hereafter?" Ans. "Always, always." "Where?" "I do not know—God knows."

The following questions were propounded to each of the pupils:

What has interested you most since your arrival in Baltimore?

By Darlington—"A visit to the venerable Charles Carroll of Carrollton."

By Conrad—"Nothing has interested me most, all my life. I am only pleased with every object I see, when it has much curiosity."

By Sager—"I do not like to choose."

G. held the following dialogue with Sager:

"What business do you intend to follow?" Ans.

"I intend to follow to be a farmer, or a cabinet maker, when I leave school." "Are you not desirous to hear music?" Ans. "I wish to a great deal, but I am deaf and dumb."

"Is it proper to envy those who possess the faculty of hearing?" Ans. "No."

"Why are you made deaf and dumb?" Ans. "I do not know, God thinks himself about it, he alone knows."

But the following answers of one of the pupils are truly striking and beautiful.

Ques. What is hope? Ans. *The blossom of happiness.*

Ques. What is eternity? Ans. *The life time of God.*

Ques. What is gratitude? Ans. *The memory of the heart.*

From *Aris' Birmingham Gaz.* Monday, Jan. 28, 1828.

DIED, on Wednesday last, 16th inst., in the 80th year of his age, CHARLES LLOYD, Esq., banker, of this town, a member of the Society of Friends. His long and active life was marked by great intelligence in business, unaffected piety, and zealous exertions to promote the welfare of his fellow creatures. How often has his simple, yet impressive eloquence, been heard amongst us, pleading the cause of the oppressed African, advocating the diffusion of the Holy Scriptures, and promoting the education of the people. For the prosperity of the general hospital he always manifested deep interest, and aided it by his personal exertions; as treasurer, he kept the accounts with his own hand, during a period of fifty years. In public subscriptions he set a generous example, and in private charity he was most bountiful and kind. Cheerfulness and piety were mingled in his character, with a simplicity truly patriarchal. Strict and conscientious in his own conduct, he manifested a Christian and benevolent spirit in regard to others; and whilst he endeavoured to act up to the principles of the society in which he was educated, he felt unbounded love and charity, and prayed for the prosperity of all denominations of Christians. To a very numerous family he was a most affectionate father, counsellor, and friend, setting them an example of a religious life and conversation, and reaping, during seasons of great trial and affliction, the divine consolations of his Lord and Master. Hopeful unto the end, he showed his mournful friends with what peace a Christian can die.

THE FRIEND.

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FOR THE FRIEND.

THE INDIAN CHIEF.

(Continued from page 185.)

The mountainous tract in which Enrique and his followers found refuge, was seventy leagues long, and more than twenty broad. It was sterile and desolate; inaccessible to horses and cattle; abounding with craggy and precipitous rocks, deep glens, and enormous caverns; affording innumerable places of concealment and defence; and in every respect calculated for the security of its occupants against a very great superiority of force. The Indians subsisted partly on the produce of secluded patches of ground cultivated by their women and children; partly on the flesh of the wild boar and other game which they chased with hounds. When these resources failed them, as, from their unsettled life and constant state of warfare, often necessarily happened, the Spanish settlements on the skirts of the mountains were made to supply their wants. They eluded the parties sent against them, if too strong for opposition, by a constant change of residence, moving from one place to another with such secrecy and despatch, and so perfectly concealing the vestiges of their march, that during a pursuit of many months it was often impossible to discover the slightest trace of them. When they chose to show themselves, it was generally from the summit of the lofty rocks, the ascent of which required two or three days, and was accomplished by their pursuers, only that they might discover the fugitives upon some more distant and less attainable pinnacle. Enrique himself lived in the most inaccessible places; with the exception of those immediately around him, few of his own partizans knew where he was to be found; so that they could neither betray him through treachery, nor be compelled, if taken by the enemy, to point out the place of his abode.

Many Indians were excited by the success of Enrique to imitate his example; but being without his humanity or his talents, they were unwilling to restrain their followers within the same limits of self-defence, and were unable to provide so effectually for their protection. In consequence of their depredations, many villages in the neighbourhood of the mountains were deserted; and the murders and other crimes of which they were guilty, spread terror among the inhabitants even of the larger towns. It is true that their imprudence gene-

rally led to their discovery and destruction; but new leaders arose in their place to run the same course and share the same fate; and it was well understood that so long as Enrique should be able to maintain himself in defiance of the government, the evil would continue. As a proof, however, of his own disapproval of their conduct, it may be mentioned, that he exerted his influence, as far as it could avail, to bring them within proper order. A small band had rendered itself notorious by the number of its robberies and murders. Enrique sent a message to its leader, at the distance of one hundred leagues, requesting him to desist from his depredations, and prevailed upon him, greatly to the advantage of the Spanish population, to become one of his own captains.

After the failure of the embassy of Remigio, the efforts of the Spaniards were redoubled; but always with the same result. Small parties were insufficient to make any impression; and large bodies of troops, from the scarcity of provisions in the highlands, and the impossibility of conveying baggage through so rough a country, could not be supported long enough to penetrate to the haunts of the Indians. Two commanders, each with 300 men, were successively foiled; and a third, with a smaller number, was for two years in or near the mountainous region, entering it by various routes, and traversing it in almost every direction, without gaining any material advantage. The contest had lasted about nine years, when a captain, named San Miguel, who had come out a boy with Columbus, and was well acquainted with Indian warfare, was appointed to lead a small army against Enrique. After a fatiguing march of several days among the hills, he came at length in sight of the Indians. The two parties were posted on opposite sides of a deep ravine, through which a rapid and unfordable stream flowed five hundred fathoms beneath them; so that, though sufficiently near for a conference, they were as effectually separated for all the purposes for protection to the weaker body, as though a day's march intervened. An opportunity was now afforded of coming to a good understanding. San Miguel proposed that they should make an amicable adjustment of their differences. Enrique cheerfully expressed his assent, observing that he had long wished for peace, but that it rested with the Spaniards, and not with him. The following terms were then offered:—that he and his partizans should be permitted to live in any part of the island they might prefer, entirely independent of the Spanish authority, provided they should abstain from all hostilities, and give up a quantity of gold which had fallen into their hands. The terms were accepted, the gold returned, and peace concluded. Enrique,

however, was too well acquainted with the treachery of his enemies to trust himself in their power. He continued to reside among the mountains, and for a long time was not seen by the Spaniards.

The conditions of the peace were not well observed. It is probable that the wish to recover the gold had been the chief cause of the favourable terms offered by San Miguel; and this object being accomplished, little scruple was made in violating a treaty which had the sanction only of the general, and was too offensive to the Spanish pride to be deemed binding on the government. Hostilities were, therefore, resumed. Though Enrique himself remained quiet, parties of revolted Indians were constantly annoying the settlements; and repeated expeditions were ineffectually sent against them. The trouble of the country at length arrived at such a height as to call for the interference of the king of Spain: and as it was believed that if Enrique could be induced to exhibit confidence in the Spaniards, and to combine his own influence with theirs in suppressing the disorders, quietness might be restored, it was resolved to pledge the royal faith for his safety and honourable treatment.

(To be continued.)

Indian illustration of Christ's advent and propitiatory Sacrifice.

Among the converts to the Christian faith in one of our Indian tribes, was one whom they distinguished by the title of "the good Peter," and who, with a truly apostolic spirit, used to preach the gospel to his poor benighted brethren. He one day addressed them in language to this effect: "My brothers, the Great Spirit loves all his creatures: he loved them so much that he sent his own Son to bring them home to him: but his Son was so bright (brighter, my brothers, than yonder sun,) that we could not look at him; therefore he wrapt himself in a mantle of flesh (wrapping his blanket around him) that he might live with us, and that we might see him. The good Saviour has shown us the way to his Father, and lest we should lose the path, he has marked it with his blood."

I cannot shut my eyes to the frightful devastations of war, be it just or unjust, be it necessary or unnecessary. I cannot deafen my ears to the loud and piercing lamentations of my fellow creatures, be they sufferers in this or any other civilized countries. In truth, to those intelligent, dispassionate, and benevolent friends of mankind, who turn away from senseless clamour to solid fact; who ascend from prejudices to principles; who consecrate that which is sound in philosophy by that which is pure in religion; who measure the properties of things by their effects, and the merit of agents, not by their professions, however plausible, nor by their rank, however elevated, but by their actions alone: to all such persons, it may now and then be difficult to reconcile appearances with realities, commands of legitimate authority with the scruples of sober reason, the prudential regulations of human governments with the righteous and awful dispensations of Divine Providence.—Parr.

FOR THE FRIEND.

GEMS FROM THE ANTIQUE.

The art of engraving on stone was probably derived from India, was extensively practised in Egypt, and seems to have been cultivated among the Israelites. It is recorded, that of the stones on the high priest's breastplate, on which the names of the twelve tribes were cut, one was a diamond, the hardest of fossils. But it was among the Greeks that this elegant art was perfected; and their gems are distinguished equally by grace and correctness in the execution, and by vigour and taste in the design. Indeed the practice of engraving on stone naturally arose from that "longing after immortality," which is the characteristic of genius. With us, men endeavour to secure their thoughts from the effect of time by multiplying copies; among the ancients this result was sought by consigning them to the most indestructible materials. Thus the annalists of Egypt engraved their narratives on the rude rock, and the poets of Greece committed their beautiful fancies to the purest gems. Of these many are still preserved in the cabinets of Europe, and offer, to use the eloquent language of Croley, "an endless treasure of the brilliant thoughts and buried wisdom, the forgotten skill, and the vanished beauty of a time, when the mind and form of man reached their perfection." A little volume was some time since published in England, containing engravings of some of these gems, with poetical illustrations by the writer whom I have quoted, and who has since become better known here by his work on the Apocalypse. Of these illustrations, two or three have been selected, which seem to me eminently beautiful, and to be, at least, free from any sentiment which would be misplaced on the pages of "The Friend."

GENIUS BOUND.

A beautiful winged figure; the hands fettered, and the attitude expressive of constraint and dejection.

Glorious spirit! at whose birth
Joy might fill the conscious earth:
Yet her joy be dashed with fear,
As at untold dangers near:
A comet rising on her gloom,
Or to light her, or consume!

Beauty is upon thy brow!
Such sad beauty as the bow,
Child of shower and sunbeam, wears,
Waked, and vanishing, in tears:
Yet to its splendid moment given
Colours only lit by heaven.

Thou canst take the lightning's wings,
And see the deep forbidden things;
With thy starry sandal tread
On the ocean's treasure bed;
Or make the rolling clouds thy throne;
Height and depth to thee are one!

Prophet spirit! thou canst sweep
Where the unborn nations sleep;
Or, from the ancient ages' shroud
To judgment call their sceptered crowd;
Earth has to thee nor birth, nor tomb—
Nor past, nor present, nor to come.

Yet here thou sit'st, while earth and heaven
Are to thy radiant empire given.
Alas! I see the manacle!
And all thy soul has felt the steel;
Thy wing of fire, thy beauty, vain—
For Genius dies beneath the chain.

THE SHELTER FOR COLOURED ORPHANS.

The man whose virtues are more felt than seen,
Must drop indeed the hope of public praise,
But he may boast what few that win it can.

COWPER.

It is a remark which is too old to surprise by its novelty, but not so antiquated as to be unworthy of remembrance, that those who would effectually promote the reformation of society, must begin with the youth. If the morning of life is permitted to pass away unimproved, the habits of thought and action, formed during that interesting period, must present a very stubborn barrier to advancement in usefulness and virtue during the subsequent stages.

Tacitus, that eminent master of life and manners, attributes the virtues of the ancient Romans to the care that was bestowed upon the youth. To cultivate the infant mind, was then the glory of the female character. Women, of the most illustrious families, superintended the education of their offspring.* In all ages and countries, the character of the population must greatly depend upon maternal care. Never, says an able writer, was a great man known to be the son of a silly woman, and seldom, he might have added, of a careless one.

The philanthropic Benezet did not overlook the importance of education, in his efforts to meliorate the condition of the coloured race. The school to which he devoted so many years of his useful life, and to which he appropriated the principal part of his posthumous estate, is a lasting memorial of his solicitude for the welfare of this neglected class, and of his opinions respecting the means of promoting that welfare.

There is still a portion of the coloured race, who are peculiarly exposed to the evils of neglected education and familiarity with vicious example. Those who lose their parents during the dependent period of infancy, even if left in possession of wealth, and surrounded with family connections fully competent to provide for all their physical wants, are justly considered as objects of commiseration. With us the name of an orphan, like that of a stranger among the Greeks, is at once a passport to sympathy. But how seldom are our warmest sympathies awakened in behalf of those who appear destined to move in a sphere widely different from our own. The coloured child, whom nature or oppression has deprived of its natural protectors, is not unfrequently left to work its way through the world with little of that sympathetic care which we accord to those of our own complexion. But this destitute class has recently engaged the sympathy, and awakened the exertions of a part of our population. A number of unassuming females, chiefly, if not exclusively, members of the religious Society of Friends, have associated for the purpose of providing a "shelter for coloured orphans," from the merciless blast of moral and physical ills.

This interesting association, during the five years which have elapsed since its formation, has kept the noiseless tenor of its way, amidst difficulty and discouragements, that might have checked a hardier band. Intent on the accomplishment of their benevolent designs, and with slender funds, collected chiefly by their own exertions, these maternal philanthropists have brought into successful operation a system worthy of imitation, and deserving of extensive patronage. The enterprise merits a more specific description.

The plan appears to have originated about the year 1814, with a pious woman,† who is since removed beyond the reach of censure or applause. She at that time communicated her prospect to some others of her sex, and made some efforts towards the promotion of an establishment for the reception of the class of orphans above described: but not finding her philanthropic designs sufficiently encouraged, the prospect was suspended for a time.

The solicitude for the objects of her meditated bounty, does not appear to have been relinquished. About the year 1820, she was conversing with a fe-

male friend respecting the probable issue of a disease which appeared to have fixed upon her frame, and which soon afterwards consigned her to the house appointed for all living, when this subject was brought into view. The Friend expressing a belief, that in case her own life was spared, the work would be attempted, the former immediately made a small appropriation to be applied in aid of the institution, in case it should be formed within a limited time after her decease.

In the first month of 1822, a more effectual effort was made, to form an establishment for the purpose originally contemplated. About twenty* female friends, having convened to deliberate on the subject, agreed to attempt an establishment, on a scale adapted to the smallness of the number likely to be at first entrusted to their care. Measures were adopted in that and the succeeding month, for the regular organization of the company; for the collection of funds to meet the necessary disbursements; for obtaining suitable persons to take the immediate charge of the orphans; and for bringing within the reach of their bounty, such children as were the proper objects of it.

The design was to accept of coloured orphans between eighteen months and eight years of age; to provide for their education and support during their continuance in the Shelter; and at proper ages, to bind them out, with suitable masters and mistresses, where they might receive the needful preparation to provide for themselves. It was soon discovered that children, of the description to be provided for, were sometimes withheld from partaking of their bounty, by the fears and jealousies of connexions. Those who were very ill qualified to provide for the moral or physical wants of their orphan relatives, were not always willing to entrust their helpless charge to strangers, whose motives of action they were unable to appreciate. From this cause, combined perhaps with some others, the association were left to begin their operations with a solitary incumbent.

A coloured man and his wife, of respectable character, were engaged to take charge, under the direction of a committee of the association, of the orphans who might be admitted into the Shelter. The house in which they resided was fitted up for the purpose, and furnished with the needful accommodations. The first orphan was admitted into the Shelter on the 7th of 3d month, 1822. But this incipient institution was soon deprived of the services of the matron whom they had engaged. Humble as was her station in life, and short the period assigned to her services in this concern, her sudden decease made a very sensible impression on the minds of her employers. In their notice of the event, they have given a very short but expressive testimony to the worth of Rosanna Jackson.

In the fourth month a constitution was adopted, the preamble to which is given, as illustrative of the feelings by which the promoters of this institution were actuated.

"If any apology be necessary for introducing to the notice of the humane this obscure class of dependents upon public bounty, we trust that apology may be founded upon a sense of justice due to a people who have endured the oppressive burden of slavery for many generations, sustaining, in the estimate of public opinion, the odium of a characteristic deficiency of mental capacity, and practical default of moral principle: the unhappy result of the combined influence of long continued ignorance, poverty, neglect, and evil example.

"The ruling motive of the association is to provide a place of refuge for such of the offspring of this people, who, being orphans, have a double claim upon charitable munificence; a claim which must be allowed in itself to be equally valid from whatever cause they are deprived of parental protection; whether their natural guardians have been removed by the inevitable stroke of death, or in the more deplorable event which sometimes occurs, that the bonds of affection are violated, and parents severed from

* That number has been increased at several times since the first meeting, and the association consists at present of about thirty-five members.

* Dialogue concerning Oratory, sec. 28.

† The late Ann Yarnall.

their children by the relentless hand of avarice and cruelty."

In the tenth month, the association having a prospect of several additional incumbents, removed their furniture to a house in Noble street, which they rented for the purpose, at ninety dollars a year; and settled a family there, ready for the reception of such coloured orphans as might be entrusted to their direction and care. Written rules were provided for the government of the family, in which strict attention was enjoined to the physical comfort of the children; and care to establish regular moral habits.

The proceedings of this association, in the organization and subsequent management of this interesting institution, evince a degree of devotion to the cause in which they were engaged, and of judgment to conduct the concern with propriety, highly deserving of the confidence and support of the wealthy and humane.

In the eighth month, 1824, a new location of the Shelter was effected. The family was removed to No. 166, Cherry street, where it still continues.

From the account of receipts and expenditures, which are exhibited in the annual statement of the treasurer's account, it is easily inferred that the funds have been well economised; yet the unavoidable disbursements still press hard upon the means of supply. The attention of the public has been more than once called to the subject, by notices in the periodicals of the day. A few legacies have fallen to the association, but the funds are principally composed of donations and annual subscriptions.

In the spring of 1825, a donation of one hundred dollars was made to the association, by a society of coloured women, who had united for the purpose of affording assistance to the sick of their own colour; and at one time contemplated an extension of their plan, so as to include the objects embraced by our female friends. Their donation was vested in a city water loan, on which interest is receivable at six per cent. This is designed as the beginning of a fund for the purchase of a permanent location for the Shelter.

It is very desirable that an enterprise of so noble a character, so well calculated, not only to promote the improvement of an oppressed and degraded race, but to diminish the future expenses of government, should be placed beyond the reach of pecuniary embarrassment. The very class whom these benevolent females are endeavouring to mould into useful members of society, are the children, with whom, if they continue to be neglected, we may reasonably expect, at a future day, our jails and penitentiaries to be crowded. If society can be secured, by the education of our youth, from the depredations of lawless and untutored manhood, certainly policy, no less than humanity, dictates the course to be pursued. If any of those who are entrusted with an abundance of wealth should feel disposed, in making their final arrangements, to remember the Shelter, their posthumous liberality may probably be a blessing for ages to come, and can scarcely, within the reach of possibility, be productive of harm.

The foregoing interesting narrative of the origin and progress of the shelter for Coloured Orphans, is extracted from the African Observer, a valuable monthly journal, conducted by Euoch Lewis. We have before noticed this excellent work in the columns of "The Friend," and it was with sincere regret that we received a request to inform the subscribers to it, that it is suspended for the present. We consider its suspension a real loss to the public; but the general apathy which prevails in relation to the momentous subject of negro slavery, the unwillingness of those who are involved in the evil to see its mischiefs exposed, and the inevitable consequences of persisting in it clearly set forth, renders the number of those who cheerfully support such a work, too small to warrant its continuance. Those, therefore, who have hitherto received the num-

bers, will consider this a sufficient notice of their discontinuance; and such as are in arrears for it, will confer a favour on the editor by forwarding to him the amount of their subscriptions.

Extract from the Eleventh Annual Report on the State of the Asylum for the Relief of Persons deprived of the Use of their Reason. Published by direction of the Contributors, third month, 1828.

The managers having been left at liberty, by the late meeting of the contributors, to publish the annexed statements and questions, and the legal opinion obtained in answer thereto, have thought it would be useful and satisfactory to make them public, for the information of the friends of the Institution.

The circumstances which gave rise to the application to counsel are as follow: Testimonies of disownment having been issued by their respective monthly meetings in the cases of two of the managers, a minute was made at a meeting of the Board in the first month, stating it as the prevailing sense of the managers, that the seats of those managers were thereby vacated. One of them who was not then present, attended the next meeting, and questioned the right of the managers to make such a minute. Desirous of ascertaining whether they had acted with strict regularity, the managers agreed to apply to counsel learned in the law for advice and information. Other reasons influenced them to pursue this course. In the year 1817, a record book of the names of the contributors was prepared by a committee of the association, who laid it before the annual meeting in 1818, and recommended in their report, that it should be given in charge to the managers for their care and revision. The report was adopted,* and the managers have annually since that time appointed a committee to examine and correct the list of contributors. The changes heretofore occurring in this list, from year to year, were so slight, that no difficulties were experienced, in properly notifying the contributors of the annual meeting. Since the last annual meeting, however, very considerable changes had occurred. Testimonies of disownment had been issued by monthly meetings against upwards of forty of the contributors; and the validity of these testimonies was in many cases denied by the party against whom they had been issued. Many of the monthly meetings that were contributors to the Asylum had divided, and each division claimed the right to appoint an agent for the Asylum. Unwilling, under these circumstances, to take upon themselves the whole responsibility of deciding upon these points, it was agreed to state the facts to counsel for advice and information. The eminent individual to whom the committee applied, was designated in the Board as the one in whose opinion their entire confidence would be reposed.

It may be added, that in making out the statements and questions, not only every fact which the committee believed to be essential to a fair representation of the whole subject, but every fact and question which were suggested to the committee as essential in the estimation of others, were clearly stated.

Phila. 3d mo. 26, 1828.

Doubts having been expressed respecting the construction and bearing of certain articles in the Constitution of the Contributors to the Asylum, the following statements and questions are submitted to Horace Binney, for his opinion thereon.

* At an annual meeting of the Contributors to the Asylum, held 3d mo. 18th, 1818.

By the adoption of the report of a committee made at this time, it will become the duty of the managers, annually, to inspect, at the time of settling the accounts of the treasury, the book to be kept by him for recording contributions, donations, and bequests to the Institution.

Extracted from the minutes,
CLEMENT BIDDLE, Clerk.

1. Art. 2d provides that any monthly meeting belonging to the Yearly Meeting of Friends held in Philadelphia, contributing two hundred dollars, shall be considered a member of the Association, and have the right to appoint an agent to act on its behalf at the meetings of the Association. Art. 6th declares that every such meeting may recommend one poor patient, at one time, on the lowest terms of admission.

The monthly meeting of Little Britain, belonging to the western quarterly meeting, paid the requisite contribution. It was afterwards, by the regular process of the discipline, transferred to another quarterly meeting belonging to the yearly meeting of Friends held in Baltimore, as a branch thereof, which it continues to be. Does the monthly meeting thereby lose either or both of the above recited privileges, viz. 1st, that of appointing an agent, and 2dly, that of recommending on the lowest terms?

2. The yearly meeting of Friends held in Philadelphia stands adjourned, to meet at the time prescribed by the discipline, viz. the third second day in the fourth month next, at the meeting house in Mulberry street. A meeting, also called by its members the yearly meeting of Friends held in Philadelphia, was, at a meeting of its members held in the tenth month last, appointed to be held on the second second day of the fourth month, in this city. This Association is chiefly, if not entirely, composed of persons who were at the time of the yearly meeting of Friends held in Philadelphia, in the fourth month last, members thereof; and who then voluntarily separated from, and have since withdrawn their connection with that body, and held separate meetings. It is composed like that of subordinate meetings held quarterly, and these of still subordinate meetings held monthly.

Several of the monthly meetings, which are contributors to the Asylum, are situated as that of Abington is situated, viz. The larger part of the members calling themselves Abington monthly meeting, hold meetings monthly, and make report to and attend the quarterly meeting, that sends representatives to the yearly meeting that is to meet on the second second day of the fourth month: i. e. to the newly organized yearly meeting. The remaining portion of the members also hold meetings monthly, and make report to, and acknowledge the authority of, and attend the quarterly meeting which sends representatives to the yearly meeting held on the third second day of the fourth month: i. e. to the old established yearly meeting referred to in the constitution of the contributors. Both the meetings above mentioned, (viz. those held monthly,) have appointed agents to the Asylum, who will probably attend the meeting of the contributors with minutes of their appointment. Which of them is, under the constitution, to be considered as entitled to a seat therein?

3. The second article of the constitution declares, that every individual subscribing six dollars per annum, or twenty-five dollars at one time, and being and continuing a member of the religious Society of Friends, shall be considered a member of this Association. This article further states as follows: "A contributor who has been disunited from the religious Society of Friends and reinstated therein, may resume his rights of membership in this association." What is the proper evidence to the contributors of the fact, that an individual is disunited, and, therefore, no longer entitled to membership in this Association?

The following case has occurred: A. B. a contributor to the Asylum, was a member of Green street monthly meeting at the time that meeting was laid down by Philadelphia quarterly meeting, and its members attached to the monthly meeting of Friends of Philadelphia for the northern district. A testimony of disownment, disuniting him, has been issued against him by the northern district meeting. A. B. contends that Philadelphia quarterly meeting had no power to lay down Green street monthly meeting, and denies that he was within the jurisdiction of the northern district meeting.

It is proper further to state, that the large majority of the members of Green street monthly meeting agreed, at the monthly meeting in the fourth month last, to apply to the quarterly meeting of Abington,

to be received as a constituent branch thereof, and declared their connexion with the quarterly meeting of Philadelphia to be dissolved. At the quarterly meeting of Philadelphia, held in the fifth month last, (information of these proceedings being received through a committee previously appointed,) the monthly meeting was laid down; at Abington quarterly meeting, held a few days afterwards, the application was received, and the monthly meeting adopted as a branch of that quarterly meeting. The meeting being informed by a committee from Philadelphia quarter, that it considered the members of Green street meeting as being still under its jurisdiction. Those members of Green street monthly meeting who made this application, hold meetings monthly; make report to and attend the meeting held quarterly at Abington, which sends representatives to the yearly meeting that is to be held on the second second day of the fourth month; and the existence of a monthly meeting at Green street, as a monthly meeting of the religious Society of Friends, is asserted by the persons who thus meet and make report through the meeting held quarterly at Abington, to the yearly meeting last named. The members of Green street meeting, who disapproved of, and opposed the above mentioned application to Abington quarterly meeting, concurred in the decision of Philadelphia quarterly meeting laying down their monthly meeting, and acknowledge themselves to be within the jurisdiction of, and attend the monthly meeting of Friends of Philadelphia for the northern district. Are the contributors bound to inquire into the circumstances of this case beyond the fact of the testimony having been issued?

4. In case an individual, a contributor to the Asylum, and a member of Abington monthly meeting, is disunited by that portion of the members which adheres to the old established yearly meeting of Friends held in Philadelphia, does such a testimony of disownment deprive him of the privileges held under the constitution as a contributor?

5. Are the rights of a contributor affected by a paper purporting to be a testimony of disownment issued against him by an association, calling itself a monthly meeting of the religious Society of Friends, calling itself Abington monthly meeting for instance, which does not hold its meetings in subordination to, or religious fellowship with the old established yearly meeting of Friends of Philadelphia, which existed at the time of the formation of the constitution?

6. The third article declares, that the managers shall continue in office for one year, and until others are appointed; supposing A. B. and B. C. two of their number, to have been disunited from the religious Society of Friends by their respective monthly meetings; are their seats as managers thereby vacated? and if so, is it competent to the managers to make an entry upon their minutes, so declaring?

7. By the constitution of the contributors, &c. can any other person than a member of the yearly meeting of Friends held in Philadelphia, be a manager of the Asylum?

8. The original subscription paper fixes the annual payment which entitles to membership at ten dollars, and the life subscription at fifty dollars. Was it competent to the contributors, at any subsequent period, to lower these terms? In other words, are those persons who pay six dollars annually, and twenty-five dollars in one sum, *legal* contributors?

It is proper to state that the subscription paper which is herewith submitted, was handed round, and received the signatures of the original subscribers in 1813. The constitution was adopted in the same year, and engrossed on the minutes of the contributors; it has frequently been printed by their direction, and has been altered in some of its provisions according to the mode prescribed in the 8th article. But it has never had the signatures of the members affixed to it.

In case a monthly meeting belonging to a neighbouring yearly meeting, should address certificates to the meeting held monthly at Green street, as to a regular monthly meeting;—or in case a neighbouring yearly meeting should hold a correspondence with the meeting which is to be held on the second second day of the fourth month next; ought these

circumstances to have any influence in the consideration of the above questions?

REPLY.

I have deliberately considered the preceding statement and questions, and am of the following opinion:

1. That the monthly meeting of Little Britain, although transferred to a quarterly meeting belonging to a different yearly meeting from that of Philadelphia, has not lost the privileges of appointing an agent, and recommending a patient on the lowest terms. At the time of its contribution, it was a monthly meeting belonging to the yearly meeting of Friends held in Philadelphia, and there is no provision that its title shall depend upon its *so continuing*, which is the rule of qualification for individuals contributing as members of the religious society of Friends. I give this opinion, however, upon the presumption that the yearly meeting of Friends in Baltimore, is in unity with that yearly meeting of Friends in Philadelphia, which was alone in existence in this city, when the Asylum was founded. If such unity should cease to exist, I do not mean to say what would be the effect of that circumstance upon the rights of the monthly meeting of Little Britain.

2. The constitution of the contributors, to the Asylum, acknowledge but one yearly meeting of Friends held in Philadelphia; and it is supposed, that, according to the discipline of Friends, there can be but one true and regular yearly meeting of Friends held in Philadelphia. If there be two or more in point of fact, one or more must be irregular, and must be held in violation of the discipline maintained by the others. One only can therefore be the standard for determining the qualifications of members of the Asylum; and the question is, how this one is to be ascertained.

It must be recollected, that neither the contributors, nor the managers of the Asylum, are an ecclesiastical body, competent to decide upon religious qualification, except as it is a matter of fact decided by some other competent body. They may judge whether monthly meetings or individuals are in unity with a particular yearly meeting, or are members of the religious Society of Friends; but they can adjudge it only by an outward sign given by a body, whose competency they are bound to acknowledge.

The question is, what yearly meeting of Friends in Philadelphia the contributors and managers are bound to respect, and to take as the standard for deciding the fact of qualification; and I entertain no doubt whatever, that they are bound to respect, and to take as their standard for the purpose mentioned, that yearly meeting which alone existed at the institution of the Asylum, and which has continued, since that time, to hold its meetings as one and the same body, by regular appointment or by adjournment, and in the same place. A yearly meeting, composed of quarterly and monthly meetings, having no unity with the original yearly meeting, but having separated from, and withdrawn their connection with that body, cannot be recognized for any purpose, by the contributors or managers of the Asylum. The separation may have been right, or it may have been wrong. Until that matter shall be decided by some tribunal, to whom all parties must render obedience, the new yearly meeting, together with its quarterly and monthly meetings, unless the latter are recognized by the old yearly meeting, cannot be considered as having a legal or regular ecclesiastical existence. It is of no effect, that a neighbouring monthly meeting, duly constituted, may have addressed certificates to one of these monthly meetings, as to a regular monthly meeting; or that a neighbouring yearly meeting may have corresponded with what I have termed the new yearly meeting in Philadelphia. No neighbouring yearly meeting can either decide or affect the question, so far as regards the managers of the Asylum, or its contributors. They must regard the state of the fact as conclusive, until by law it is held otherwise; and the state of the fact is, that the original yearly meeting has continued in possession down to the present moment, exercising all the authority which the rules of discipline give to that body; and to this yearly meeting only, and to its officers only, can they resort, to learn what quarterly and monthly meetings are recognized by it; and to such

monthly meetings only, and to their officers only, can they resort, to learn whether members claiming to belong to certain monthly meetings, do really belong to a monthly meeting in unity with the yearly meeting of Friends held in Philadelphia.

It must be obvious that any other course than that which I have pointed out, would throw upon the contributors to the Asylum, and its managers, the duty of deciding a question, to which they are not legally competent; and that the course which is pointed out compels them to decide nothing but a fact, to which they are competent, namely, the continuance of the old yearly meeting in Philadelphia down to the present time, in the full assertion, and in the exercise also at least over a considerable body of Friends and of meetings, of all their authority under the acknowledged Rules of Discipline.

I am clearly of opinion, then, that if both the monthly meetings, so called, of Abington, or any two monthly meetings, in the like predicament, send agents to attend the meeting of the contributors, one only can be received, namely, the agent of the monthly meeting in unity with, and recognized by the old yearly meeting of Friends held in Philadelphia; and the evidence of such recognition is to be sought for in the certificate of the clerk of the proper superior meeting, namely, either of a yearly meeting, who will identify the recognized quarterly meeting by its clerk, or such other indication as may be preferred; and the clerk of such quarterly meeting will in like manner show and certify the monthly meetings recognized by it. An agent presenting a testimonial of his agency, signed by the clerk of a recognized meeting, will be entitled to perform the duties of agent for that meeting in the affairs of the Asylum; and no other agent can be.

3. The proper evidence to the contributors, of the fact that a member is *disunited*, and no longer entitled to membership in the Asylum association, may be either affirmative or negative. It may be affirmative, as when a certificate of the fact of *disownment*, or of exclusion of the individual in question, is produced from a monthly meeting recognized in the manner previously pointed out. It may be negative, as when a certificate is produced from a recognized quarterly meeting, setting forth that the monthly meeting of which the party alleges himself to be a member, has been laid down, or annulled. I do not think, that the managers or contributors are competent to decide, whether a monthly meeting has been regularly laid down or not. The quarterly is, in fact, the superior of the monthly meetings within its jurisdiction, as the yearly is of the quarterly; and unless a monthly meeting is recognized by the proper quarterly, it has no legal existence, so far as regards the Asylum. Which is the *proper* quarterly, is a fact to be ascertained by the rules I have already pointed out; and if Philadelphia quarterly meeting was, as I take to be the fact, the proper quarterly meeting of Green street monthly meeting, Green street monthly meeting must be taken by the contributors to have been duly annexed to the monthly meeting of the Northern district; and a certificate of disownment by that meeting, of one who was annexed to it in membership by that quarterly meeting, must be received as evidence that the person is not a continuing or present member of the Society of Friends. No recognition of Green street monthly meeting by Abington quarter, can be received or recognized by the contributors. By receiving it, they would decide the great matter in controversy, to which they are not competent. By rejecting it, they decide only the fact that, according to that state of things which formerly existed without any opposition, and which still continues, but with opposition, of the propriety of which they cannot, and no common superior has yet undertaken to decide, Green street monthly meeting has no existence.

4. If a contributor to the Asylum, and a member of Abington monthly meeting, is disunited by that portion of the members which adheres to the old established yearly meeting of Friends held in Philadelphia, "such a testimony of disownment" does, in my opinion, deprive him of the privileges held under the constitution.

5. The rights of a contributor are not, in my opinion, affected by a paper purporting to be "a testi-

mony of disownment," issued against him by an association which does not hold its meetings in subordination to, or in religious fellowship with the old established yearly meeting of Friends held in Philadelphia, which existed at the time of the formation of the constitution.

6. As the managers must be contributors, and must therefore have the qualification of being and continuing members of the religious Society of Friends, I am of opinion, that by the loss of the qualification their office is vacated; and that their having been disunited by their proper monthly meeting is evidence that they have lost the qualification.

7. Whether any person can be a contributor, but one who is a member of the yearly meeting of Friends held in Philadelphia, is a question of difficulty. Upon the face of the charter or constitution, my opinion is, that any person being a member of the religious Society of Friends any where, may be such a contributor; but he must be of the Society of Friends according to the acceptance of the old yearly meeting of Friends in Philadelphia, and not in name only. He must be in religious fellowship with that body. If, however, there has been a uniform practice of excluding from the right of contribution, all persons except the members of that yearly meeting, it would have great weight in showing that such was the proper construction of the constitution.

8. I perceive nothing to bring into doubt the right of a subscriber who has paid twenty-five dollars, or six dollars annually, to be a member of the association, if the change of amount was made at a stated annual meeting of the association. There is nothing in the original articles of subscription to prevent the subscribers, or a majority of them, from introducing into their constitution, such an article as the Eighth; and their signatures to the article, or to the alterations in the original plan, (which after all was but an outline, and by no means irrevocably adopted in the article of subscription,) were not necessary.

HORACE BINNEY.

Philadelphia, March 8th, 1828.

ELISHA BATES AND THE BEREAN.

Continued from page 190.

He goes on to characterise the Doctrines as a controversial work; which has already received quite as much notice as it deserves.

"But this work," continues the Berean, "is not only controversial, but ex parte also. In proof of this, I shall, in the sequel, furnish abundant evidence. At present, I shall content myself with drawing your attention to a single case. The author is making extracts from W. Penn's writings, in order to show what opinions he entertained respecting Christ's outward appearance; in p. 81, the following singularly mutilated extracts is presented to us." The passage is then given, filled up from Penn's works; the whole consisting of about 10 lines, which are in the Doctrines, and 68 that are not. And, after stating that the true meaning of the passages are dependent on, and determined by the parts I had omitted, he makes the following appeal to the meeting for sufferings: "Through what medium, may I not ask, has this work," (meaning the Doctrines,) "been examined and approved, whilst such extraordinary mutilations as above pointed out, have been permitted to pass uncorrected?"

This imposing charge, supported as it seems to be with positive evidence, turns out to be destitute of foundation: and only shows the desperate expedients to which the Berean resorts in support of his cause. Nor is it possible to suppose that this misrepresentation was not made "knowingly." For in the Doctrines I introduced the quotations which are thus represented, with a distinct, though brief account, that George Keith, having apostatized from his ancient profession, made an attack on W. Penn, and through him on the Society at large, charging them with deism, &c. That W. Penn being then in America, T. E. undertook his defence; but a similar work being prepared by another hand, T. E.'s was never finished, and we had only some extracts from it in his journal. From this reply of T. E. to G. K. I made certain extracts, consisting of Elwood's language, interspersed with such passages as he thought

proper to extract from W. Penn, to prove the falsity of Keith's charge of deism. I was not taking extracts from Penn's writings, but from T. E.'s journal. And so it was distinctly stated in the Doctrines. The only intimation given of the state of the case, by the Berean, is this: "If it be said in defence of E. Bates, that he has only quoted what has been previously mutilated by another hand, I answer, that in adopting the example, he has fairly made the act his own; were it not so every error might be palliated or excused." No one, I apprehend, who reads the Berean, and places any reliance in its statements, without examining the Doctrines himself, would form any idea of the real state of the case. In this procedure, the Berean has not only been guilty of an act of unfairness and misrepresentation, that bears strong evidence to the badness of his cause, but he has placed himself in direct opposition to our primitive Friends. The whole force of his censure falls on Thomas Elwood, and not on me, other than as sanctioning what he did, and his surviving friends approved.

Thomas Elwood was one of our primitive Friends, and as a writer, one of the first class. He was intimately acquainted with the distinguished members of that day—their writings, public ministry, and private conversation. He was William Penn's intimate friend, and in the advanced period of his life, in the absence of the latter, undertook his defence against an apostate. In that defence, he quoted such passages from William Penn, as he knew gave a fair representation of his friend's principles—which, at Elwood's death, being not only examined and approved, but thought to be too valuable to be lost, was published in his journal.

Thomas Elwood's defence is marked with the boldness of a man, conscious of the stability of the ground on which he stood. And in the true dignity of an advocate for truth, he makes the following remarkable declaration.

"These things, I say, George Keith certainly knows have been constantly held, believed, professed, and owned, by William Penn, and his brethren, the Quakers, in general, both privately and publicly, in word and writing. These things are so often testified of in our meetings, and have been so fully and plainly asserted and held forth in our writings, that we might call in almost as many witnesses thereof as have frequented our meetings, or attentively read our books," p. 408. And yet this is the writer, and this the article, on which the broad unqualified censure of the Berean falls! Geo. Keith himself, I apprehend, had not the boldness to represent Elwood's quotations from Penn as the Berean has done.

Now I would ask any reasonable man, what could be the object of the Berean, what his regard to truth and fair dealing, to make such a representation of this quotation as he did? The passage thus marked out by the Berean to begin with, occurs in the 21st page of the Doctrines, and under the article "Divinity of Jesus Christ." His mind seemed strongly directed to that subject, as constituting the beginning and ending of his hostility to the work. He had not yet commenced a review of the work, and he stepped over 80 pages to strike a blow at this subject!

After having published four articles against the Pamphlet, and three against the Doctrines, they come at last, p. 147, to the beginning of a review of the latter work, which they enter upon with an objection to the arrangement of the articles contained in it; that Immediate Revelation should have been the first article while it occupies but the 8th place. The object of this objection, I apprehend, was, to convey an idea, in no very ambiguous language, that I did not believe, or was disposed to discredit, Immediate Divine Revelation. This strongly implied charge is illiberal, to make the best of it. Are we to suppose that subjects are to be always arranged, in a discourse or treatise, in that order which corresponds exactly to their relative importance, as respects each other? Do we not often find discourses, &c. begin with the least, and gradually rise to that which is the most important? Have not the different dispensations followed this order? The outward and typical dispensation of the law preceded the dispensation of the gospel.

As respects the arrangement of the particular articles, as they may have been presented to us in the doctrinal treatises of the Society, I am not aware

that any two writers have placed the subjects exactly in the same order; and even the same writer, in different works, has changed the order of his subjects. R. Barclay, in his Catechism, places the article of the "Light wherewith Christ has enlightened every man," in the 5th place. In his Confession of Faith, he places "the Light," &c. in the 11th. In his Apol. "Immediate Revelation" has the 2d place, and "Universal and Saving Light" the 5th and 6th. W. Penn, in his "Testimony to the Truth," places the article of "the Light of Christ," in the 7th place, and "of God and Christ in man," in the 13th. In the confession of Faith called "Gospel Truths," drawn up by W. Penn, Thomas Story, A. Sharp, and George Rook, Christ, as the Light of the world, is in the 5th article. Henry Tuke places the Influences of the Holy Spirit in the 4th chapter, after he had treated of religion in general, the Scriptures, and the Christian Religion.

Firmly believing, as I do, in the Light of Christ, revealed in man, by which, as he is obedient, his understanding becomes opened, and his heart sanctified; and, clearly as I have expressed that belief in the Doctrines, I consider the insinuations and charges of the Berean on this ground, totally irreconcilable to the character of an impartial and honest reviewer. It is not only uncharitable, but it is absolutely just.

Passing over his definition of the word SPECULATION, which takes in every thing "beyond the limits of [our own] EXPERIENCE"—all testimony of "books or men" and even "mathematical truths," (on which it is not necessary now to bestow much time,) we come next to his notice of what I have said in the Doctrines of the garden of Eden. In the second page of that work, after speaking of creation, I said, "Thus constituted, our first parents were placed in a situation adapted to their comfort and convenience. 'The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.' Gen. ii. 8. And though there may be a mystical significance in these terms, representing that spiritual communion and fellowship which the saints obtain with God, by Jesus Christ, yet we do not thence call in question the historical fact; that they were provided with a residence, in all respects adapted to their condition. Nor do we doubt, that when they lost their happy condition by disobedience, they lost also the residence which was adapted only to that condition."

It is really surprising that any objection should have been raised against this passage, conformable as it is to Scripture, and containing nothing on which human reason need to stumble. And yet the Berean says, I have "gone further than either historical facts, immediate revelation, common sense, or human experience, will warrant." p. 148.

The writer, in his zeal to convert scriptural accounts into mere allegories, seems to have forgotten the subject on which he was writing. Is it contrary to every imaginable ground of decision, to suppose that "our first parents were placed in a situation adapted to their comfort and convenience?" And this is the prominent point so dogmatically condemned.

Is it possible to suppose that our prime ancestors, made as they were in the Divine Image, and receiving such eminent marks of divine favour, were not so provided? Or that, on their TRANSGRESSION, they continued to enjoy, without abatement, the peculiar blessings provided for them in their former condition?

The latter would break down all distinction between obedience and disobedience, so far as related to the interposition of the providence of the Almighty—the former would deny that providence altogether. I have fully admitted a mystical signification of the terms used in the 2d of Genesis. But I was not disposed to deny all literal meaning of the passage. For in allegorizing away the actual residence of our first parents, we must necessarily allegorize away their actual existence also; and thus leave the origin of the human race to be explained in some of the heathen fables, or by some happy future discovery.

To correct the absurdity which the Berean discovered in the passage above quoted from the Doctrines, he quoted Gen. i. 28, 29, and adds, "Here the whole earth is given to man as his 'residence,' and every herb and every tree bearing seed, on the face of all the earth, is also given, without exception or limitation, for food and meat." But what if the

"whole earth," with all its productions, was given to Adam, including his posterity in the grant, what sort of idea must we form of Adam's mode of existence, to suppose that his "residence" covered the whole of it? We hardly should conclude that he was such a being as the Berean, p. 164, describes him to have been—"created in a childlike state," and "very limited in knowledge."

But leaving this singular construction of the text, let us suppose that our first parents were not provided with a "residence adapted to their comfort and convenience,"—that the Almighty having created them, as the Berean says, "in a childlike state, very limited in knowledge," made no special provision for them, but cast them into a vast howling wilderness, do we suppose that they could have lived, much less have been in such a condition?

The dealings of the Almighty, through all ages, has been strongly marked with providential care over his dependent servants. And in the midst of the trials and vicissitudes with which we are surrounded, what is our dependence, even for temporal blessings, but in this providential care?

The writings of the Berean, in my apprehension, not only break in upon the great chain of evidence which the Scriptures afford of that Providence, from the very beginning of time, but they seem to be designed to set up our individual judgments and experience as the standard to which to bring the records of divine revelation, even in relation to outward events, and to reject, or convert into allegories whatever cannot be measured by that standard.

Our own observation and experience sink into insignificance, when compared with the aggregated knowledge and experience of the countless millions who have gone before us, and to those who now live upon the earth. How little do we know, compared with what has been, and now is known, by myriads of beings more intelligent than ourselves! How presumptuous, then, must it be for us to bring the displays which have been made, in past ages, of the wisdom and power of God, to be measured by such a standard! What are we to say of the general deluge? What are we to understand of the confusion of languages? What of the dealings of the most High with his peculiar people? Did he not visit them in the land of Egypt, and by signs and wonders bring them out of it? Did he not interpose between them and their enemies, a pillar of a cloud by day, and a pillar of fire by night? Did he not divide the Red Sea before them, so that the waters stood up as a wall on the right hand and on the left? Did he not cause the water to flow out of a solid rock, and feed them with bread from heaven—sustain them forty years in the wilderness, so that their garments did not wear out? Did he not descend with a visible glory on Mount Sinai, when the mountain trembled to its foundation, and so terrible was the sight, that Moses said, I exceedingly fear and quake? Did he not lead them through Jordan, cause the walls of Jericho to fall down, and place them in the promised land—the glory of all lands, where outward blessings were abundantly bestowed upon them? And when they transgressed his divine commands, did he not cast them out of that good land? And is not the condition of that people to this day a standing evidence of the interposition of his providence, his power, and his judgments in the earth? What are we to say of the miracles which were wrought in confirmation of the gospel? Among these there was not one so astonishing to the disciples themselves, as the resurrection of Jesus Christ. Are we to suppose that this account also "is shrouded in metaphor?" a ~~mere~~ figurative representation of what we are to experience in ourselves?

There is recorded in the Scriptures a connected chain of events, from the creation to the introduction and confirmation of the gospel dispensation, which can neither be ascribed to natural causes, nor tested by our own experience. And if we attempt to break that chain, though we shall fail in that attempt, we may injure those whose faith is wavering, and shall certainly injure ourselves. When we begin to allegorize away the facts recorded in the Holy Scriptures, we shall find them so interwoven with each other, and so connected with the doctrines, that on removing one, another must necessarily go along

with it, and so on, from part to part, till the whole is laid waste. The doctrines of the Bible are so intimately connected with the history, and the moral precepts of Christianity so dependent on the doctrines, that the whole superstructure must stand or fall together.

It is needless, on the present occasion, to enlarge this essay, by giving quotations from the writings of our early Friends, to prove that what I had published in the Doctrines was fully in accordance with their views. Extracts might be taken from the writings of George Fox, W. Penn, R. Barclay, T. Elwood, and many others in confirmation of these views; indeed, I have never met with a single approved author in the Society who denied them. They may occasionally make the "mystical" application, which I have fully admitted, but NEVER DENIED THE FACTS.

FOR THE FRIEND.

HUGH ROBERTS.

There were some eminently pious and devoted men, who contributed to lay the foundations of religious and civil freedom in Pennsylvania, who subsequently assisted in the administration of the affairs of the province, and laboured diligently to promote the cause of righteousness in the earth, for whose services, neither gratitude nor justice have hitherto rendered an adequate tribute. The taste and fashion of thinking, however, of the present day, are calculated to obscure the actors and events, rather than, by freshening the canvass with the pencil of affection, to bring into new and welcome relief, the men and scenes of the olden time. This forgetfulness is no doubt chargeable to the true account, that not many remain on our favoured territory, whose ancestors brought civilization and peace to its shores, who encountered the toils and hardships of the wilderness, and, at great cost, purchased the benefits and blessings which are now enjoyed by adventurers and strangers. To this latter class we can address no sentiment, nor awaken any sympathies, that will render our present office acceptable; still we feel assured, that a few kindred minds may receive, with favour, a biographical note concerning one of the patriarchal worthies of Pennsylvania, the materials for which have escaped destruction or loss through the changeful circumstances of nearly two centuries.

HUGH ROBERTS was born at Penllyn, in Wales, Anno Domini 1650. His father was a man of substance, and great respectability; he died, however, during the infancy of this son, who was left, with several other children, under the care of an excellent mother, of whom, after her death, he thus wrote. "My mother was a religious woman since I can remember, which is about forty years. She kept good order in her family, and amongst her servants, being a widow some years before, and so continued all the rest of her days. She walked then amongst the Presbyterians, and had a great zeal for God, and was much esteemed by those people. In the year 1662, she was convinced of Friends' principles, though there were none of that persuasion then in the part of Britain where she lived. Friends hearing of her conviction came from far to visit her. Many of her neighbours were also convinced of the principles she held, and a meeting was set up at her house; on which account she was summoned before the

Bishop's court, where she held a great deal of discourse with him. Soon afterwards, a mighty persecution arose, which she bore with great courage. The informers took from her, for a fine of *fifteen shillings*, for holding two meetings, four oxen that were valued at *fifteen pounds*. She was cast into prison divers times, often had irons put upon her, and was once kept in a dungeon with murderers for several days and nights. But none of these things alarmed or disheartened her, or weakened her testimony. She had great confidence in the Lord, and loved his truth and people. We were five children, and were convinced of God's blessed truth; and that mostly by our mother's faithfulness thereunto, for surely she was a good example unto us."

Such was the parent who superintended the education, and gave a direction to the character of the individual whose life we are noticing.

Besides the religious instruction and pious example of his mother, she caused him to be educated in literature, after the best manner of that country and period, and he appears to have acquired a valuable stock of knowledge, which expanded his natural understanding, and contributed to qualify him for extensive usefulness in the world.

When quite a youth, he believed himself called to the ministry of our Lord and Saviour Jesus Christ, and in the fulfilment of his religious duties, was made to drink deeply of the cup of persecution.

He travelled much in Wales and England, as a messenger of the gospel, and early became acquainted with Penn, and other distinguished and devoted individuals, upon whom devolved the heat and burden of those eventful times, when the Society of Friends were gathered as a distinct religious body of Christians.

Hugh Roberts was one of the persons with whom William Penn consulted, respecting the acquisition and settlement of the province which subsequently bore his venerated name, and was encouraged to prosecute his application to the king, under an expectation that through the influence of Roberts, a large number of Welsh people, who had adopted the principles of Friends, and on that account were cruelly oppressed, would be disposed to resort for an asylum to the North American wilderness. After the grant was made to Penn, the subject of this notice became the purchaser of a large tract of land, and, with others, met the Proprietary in London, to devise and adopt what were termed the "*conditions and concessions*," or the original plan of settlement, for the newly acquired territory.

In the memorable year 1682, and then only in the *thirty-second* of his age, Hugh Roberts, attended by a large number of Britons, arrived, with the founder, and witnessed the beginning of government in Pennsylvania; in the conduct of the affairs of which, he occasionally assisted for several years, as a member of the provincial council. His high calling, however, as a preacher of righteousness, occupied most of his time and attention.

Soon after the landing, he took possession of his estate, afterwards denominated Merion, on the western side of the river Schuylkill, about seven miles from the site fixed upon for the

future city of Philadelphia, and accompanied by his Welsh associates, began the first and most remote settlement from the Delaware. The immediate wants of shelter having been provided, it became the early care of this worthy man to promote the establishment of meetings for worship and discipline, according to the order of the religious Society to which he belonged, and many pleasant anecdotes were related of his pious zeal and practical wisdom in the primitive management of their colonial affairs. The house which these honourable pioneers erected, and where they assembled to render public worship to the Author of all our mercies, remains an interesting object of attention. It is built of stone, in the form of a cross, and the wood work consists of hewn timber. Down to the period of the revolution, a large *sun dial*, substantially fixed on a post near the meeting place, by the subject of this memoir, served to regulate the time pieces of the inhabitants, who were requested, by the donor, to "use it to the end especially, that they might be punctual at the hour of assembling for divine worship."

In 1687, he had the gratification to receive his venerable mother, who came hither to close her dedicated life, an event which he thus records. "Twelve years since my mother came to Pennsylvania, and enjoyed great contentment every way, but more especially in seeing truth prosper, which she loved above all things. When the Lord visited her to remove her from this world, she made no complaint of any sickness or pain, but was very willing to depart, expressing her trust in the Lord, acknowledging his goodness, and remaining sensible to the last, died in peace the 19th day of the 1st mo. 1699, aged 64 years."

[To be continued.]

FOR THE FRIEND.

The writer of the essays signed Melancthon having been requested to revise them for publication in the Friend, and having perceived, upon a careful perusal, many faults, which more care would have avoided, and many places in which the argument may be strengthened, he has made some alterations, which he thinks calculated to add to their force and clearness.

From the Saturday Evening Post, July 21st, 1827.

THE SOCIETY OF FRIENDS.—No. 1.

Having seen in the Saturday Evening Post, of the 16th of June, "An epistle to Friends of the quarterly and monthly meetings within the compass of the yearly meeting held in Philadelphia, adopted at a general meeting of Friends at Green street meeting house in that city, by adjournments on the 4th and 5th of the 6th month, 1827," and believing it to be calculated to make erroneous impressions upon persons not fully acquainted with the unhappy differences at present existing in the Society of Friends, I am induced to offer the following remarks upon the subject. As I shall endeavour to treat it with perfect candour and coolness, I presume that no sincere inquirer after truth will refuse to read and reflect impartially upon what I write, unless he discover it in an angry or bigoted temper. It has always ap-

peared to me, that much confusion of thought and language has arisen in this matter, from not bearing in mind certain principles of morality which ought always to restrain and guide our conduct. I shall, therefore, as well as for greater clearness and method, consider, 1st, The nature and extent of the obligations which bind men together in religious associations; and, 2dly, such of the doctrines and rules of the Society of Friends as have been brought into view in the present controversy. The light which these discussions will throw upon the more immediate subjects of my remarks, will, I trust, repay the reader for the time they may occupy. For as the first is of an abstract nature, and the second depends upon authentic records, accessible to all, something like certainty may be arrived at it in our conclusions, and clear principles established, by which to judge of the merits of the epistle.

In the first place, then, I hold it to be an undoubted truth, that as a citizen of this commonwealth, I am accountable only to my Creator for those opinions and actions which do not interfere with the civil rights of my fellow citizens, or endanger the safety of the community. There is no power in the government to compel me to hold this or that opinion. I may connect myself with whatever society, for whatever social, moral, or religious purpose I please. Such an association is, in the nature of things, purely voluntary. As long, however, as it endures, it binds me by its terms. If it is an association for the payment of money, I can be compelled to pay it; for active exertions in extinguishing a fire, or pursuing a thief, I incur its penalties by neglecting my duty.

There are associations, religious ones for instance, whose objects are principles as well as actions. Men have felt the evils of perpetually jarring sentiments upon the most momentous of all subjects; and have wisely concluded that the true method of preserving harmony is to avoid collision. Those, therefore, who agree in points of doctrine, which they think important, form themselves into a society for mutual edification, and for the support and propagation of those principles which are so dear to them. To fix the terms of communion, the power of the collective society, and the duties of the members—the establishing of which is essential to the existence of every society, civil or religious—rules of discipline or government must be framed. These necessarily take the shape and complexion of those fundamental principles of union which distinguish and first called into being the association. As the paramount duty of every community is the preservation of its own existence and peculiar character, it is easy to perceive that what is an offence of a high grade in one, may be a commendable action in another society, and that each must be judged by its own principles. The Society of Friends, for example, has embodied in peculiar (and what others may think trifling) practices, many of the principles which it holds. Such are the nice adjustment and skilful arrangement of the materials which make up the beautiful fabric of its discipline, that a single stone thereof cannot be removed without endangering the edifice.

The strict observance, therefore, of practices and of an order, which others may deem unimportant, is of the highest obligation upon its members. Nor can any charge of intolerance apply to the Society for insisting upon this observance. Its doctrines and discipline are publicly avowed and explained, and no one is presumed to be a member but from choice; and the extent of its disapprobation is, to declare that it no longer considers an offender as retaining a right of membership.

A society—the Society of Friends, for instance, is not merely the present generation of Quakers. The members do not hold the property of the meeting in their own individual right—but as men, professing certain principles, as trustees for certain tenets and rules of discipline. They are tenants for life, or rather during good behaviour, under a certain charter embodied in their book of discipline. They have no right, even in their collective capacity as a meeting, to impair or alienate the inheritance of faith and tenets, which they have received from the past, and hold as a sacred trust for the future generation. If an individual dissent in doctrine or practice, it is well—he has a perfect right to do so; but he must break off his connection with the society, or he will compel his friends to break it. Two, or three, or twenty, or a hundred members, have the like privilege upon the like conditions, and upon no other; for I deny that any majority has a moral competency to alter the fundamental principles of any such society. I would protest in the name of their illustrious dead, of all the past generations, I would put in a claim on behalf of all the generations to come, against such an usurpation. The doctrines and discipline of the Society must decide all disputes between the members, without reference to numbers. They would sustain a single member against his particular meeting, a single meeting against the whole society.

This may appear strong language, but a little reflection will convince every one that it must be so. For if it were not, the great ends of religious association—the peaceful interchange of congenial opinions, and the harmonious worship of the Deity, would be entirely frustrated. There would be no fixed principles by which to determine any controversy; each changing generation would alter to the fashion of the times, the doctrines of the same individual society; and Christian professors, instead of sitting, as now, under their own vine and their own fig tree, would be always liable to be dragged into a field of imbibed and interminable warfare.

There is nothing in the principles I have attempted to lay down, which affects the right of societies to improve their condition by such alterations as were in the contemplation or according to the spirit of the original institution. But they prove conclusively that societies are bound to protect their doctrines and rules of government.

They limit the extent to which alterations can be carried, and prove conclusively, that societies are bound by the original principles of their union. It is of no force to say, that this doctrine would put a stop to mental improvement, and check the march of know-

ledge. If the principles upon which any association is built, have become obsolete and exploded, the association itself will soon decay; and it is far better for mankind to form new arrangements, founded upon the new discoveries, than to attempt to patch up the old error. So long as people will adhere to the latter, do not attempt to benefit them, by pulling down their dwelling about their ears, but show them the superior advantages of the one which modern improvements have enabled others to construct.

When, therefore, the Green street epistle, after enumerating the objects of our religious association, (p. 6,) proceeds thus, "Whenever any among us so far forsake this *fundamental principle* of our union, as to act in the spirit of strife and discord, and to oppose and condemn their brethren, who may conscientiously differ from them in opinion, they break the bonds of gospel fellowship, and, as far as their influence extends, frustrate the design of religious society." The truth or falsehood of the proposition depends upon what the opinions are, which are thus condemned. For there are many cases in which a man may very conscientiously differ from those with whom he lives in his opinions, without disturbing the harmony or interrupting the connexion in society. But if these opinions clash with what are truly the *fundamental principles* of the association, it is acting neither in the spirit of strife, nor discord to oppose them, and to condemn the attempts to introduce them into the society. Those who make this attempt, are themselves breaking "the bond of gospel fellowship," and frustrating, as far as their influence extends, the design of religious society.

There is a singular confusion of terms in the above extract, which must strike every reader. It might be inferred from it, that it was a fundamental principle of union in the Society of Friends, that no doctrine, however dangerous, should be opposed; no conduct, however improper, be condemned; and that all opinions, and every heresy, might seek and find a shelter within its enclosure. The principal object of these essays is to expose the falsehood of this too prevalent opinion; to show that the Society of Friends have always held most firmly to the truths revealed in the gospel, and that the present unhappy dissensions have arisen from the attempts to force upon it doctrines, hostile, not merely to its peculiar testimonies, but to the Christian religion itself. MELANCTHON.

From the Bucks County-Intelligencer.

THE RETROSPECT.

As turns the pausing traveller back,
At close of evening, to survey
The windings of the weary track
Through which the day's long journey lay,
And sees by that departing light,
That wanes so fast on field and meadow,
How distant objects still are bright,
When nearer things are sunk in shadow.

Even so the mind's inquiring eye
Looks backward through the mist of years,
Where, in its vast variety,
The chequered map of life appears.
And even when hope's declining rays
Have ceased to paint the path before her,
The sunshine of her youthful days
Still casts a cheering influence o'er her.

Oh, youthful days forever past,
That saw my pilgrimage begun,
When clouds of evil scarce could cast
A passing shadow o'er my sun.
Come, that the wounded spirit may,
Even from your recollections, borrow
Thoughts that may cheer the gloom to-day,
And brighten prospects for the morrow.

Scenes of my youth, ye stand arrayed
In thought before my longing eye,
In all the change of sun and shade,
I see the visioned landscape lie.
The verdure of the ancient grove,
The quiet, old, paternal hall,
The hoary oaks that stoop above
The dim secluded water-fall.

Once more, ye native vales and hilla,
I do revisit you—to hear
The waters of my native rilla,
That murmur music in my ear;
To taste the coolness of the bowers,
That oft my youthful feet have haunted,
To scent the fragrance of the flowers,
That erst my youthful hands have planted.

To see the venerable trees
That round my humble mansion grew,
To breathe the very summer breeze
That o'er my infant slumbers blew;
To see the very forms that oft
In other years have hovered by,
And hear those voices murmuring soft,
To which my heart has beat reply.

O, magic of the mind! whose might
Can make the desert heavenly fair,
And fill with forms divinely bright,
The dreary vacancy of air—
And speed the soul from clime to clime,
Though stormy oceans roll in vain,
And bid the restless wheels of time
Roll backward to the goal again.

The riches that the mind bestows,
Outshine the purple's proudest die,
And pale the brightest gold that glows
Beneath the Indies' burning sky.
The mind can dull the deepest smart,
And smooth the bed of suffering,
And 'midst the winter of the heart
Can renovate a second spring.

Then let me joy, whate'er betide,
In that uncounted treasury;
Nor grieve to see the steps of pride,
In purple trapping, sweeping by—
Nor murmur if my fate's shut out
The gaudy world's tumultuous din—
He reck's not of the world without,
Who feels he bears his world within

THE FRIEND.

FOURTH MONTH, 5, 1828.

The interesting and important nature of the extracts from proceedings relative to the Asylum, induced the belief, that notwithstanding their length, we should best comply with the wishes of our readers, by inserting them entire. Consequently, other matter intended for the present number has been deferred.

Inadvertently, we omitted to mention, that the last or 7th number of the "English Classic," from the pen of Dr. Johnson, was the 85th number of the Adventurer. We mention

it, because it is our wish, in prosecuting this part of our plan, uniformly to name the author and the book from which our selections are taken.

Death by Excessive Joy.—A Liverpool paper states, that a person, originally a flax-dresser, had, by a singular series of success at sea, accumulated to the amount of £60,000. This sum was transmitted to Edinburgh, and deposited in the royal bank of Scotland. At the same time the flax-dresser wrote to his former employers in Dunfermline, to desire his father to purchase an estate to the amount of the above sum, and as near to his native place as possible. The old man was sent for, and too hastily acquainted with the affluent circumstances of his son. The effect was fatal. The sudden tide of joy rushed with such impetuosity upon him that he stood motionless: his eyes expanded, his nostrils dilated, his mouth wide open, like the picture of horror. At last he fell insensible on the floor, never spoke more, and expired in the course of a few days.

The Cecil county (Maryland) jail, has been standing open about three weeks, without a single prisoner, either for crime or debt. The editor of the Elkton press adds, with great truth, that this fact speaks well for a county containing seventeen thousand inhabitants.—*American.*

Next to the comfort of a happy family at home, I place the enjoyment of intelligent society abroad. Besides the knowledge of life which it affords, it opens to us new views of happiness, corrects our prejudices, and makes our kindly feelings spring out and flow more fresh and constant. When we see always the same faces, in the same room, and hear the same opinions from day to day expressed in the same words, we either acquire a contempt for the littleness and uniformity of things about us, or we imagine that every thing worth knowing or loving in the world, is within the verge of our own little circle. Half of the selfishness and prejudice of the world would be removed, if people would take a little pains to know the good qualities of one another. *Haven.*

To our boyhood, wise and virtuous education gives that sweet simplicity and innocence, which melts every serious beholder into affection, and relieves even the savage heart with a momentary feeling of honest approbation. In our youth, it inspires us with such a fine sense of decorum as makes us shrink from folly with scorn, and from vice with loathing; and it animates us, at the same time, with that unwearied activity of mind, which struggles with every difficulty, and triumphs over every danger. Our manhood it distinguishes by that firmness and dignity of thinking which exalts us from one degree of excellence to another; which causes us to start at the smallest deviation from moral rectitude, and impels us to recover from the shock, by the instantaneous and determined exertion of our whole strength. To old age, which is itself the fruit of a well spent life, it gives a serenity of mind, which the world can neither bestow nor take away—a deep and sincere love of virtue, which finds a pure and perpetual reward in the effects it has wrought on the tempers and manners of our friends and children—a comfortable remembrance of habitual well doing, which alone can endear to us the days that are passed, and will return no more, or enable us to look on to the approach of an unknown world, without solicitude, and without dismay.—*Farr.*

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FOR THE FRIEND.

THE INDIAN CHIEF.

Concluded from page 193.

Two hundred soldiers sailed from Spain under the command of Barrio Nuevo, who was furnished with a letter from the king to the Indian chief, and was authorised to settle a treaty which should afford to the latter every security and satisfaction which he could reasonably demand. Having arrived at Hispaniola, and made the necessary arrangements with the local authorities, he took on board some relatives of Enrique, who were residing with the Spaniards, and proceeded by sea to the mountainous district of the island. After an arduous search of two months, he found an Indian hut with some grain, which, as his intentions were peaceable, he did not allow to be injured. Having provided himself with a guide who professed to know where Enrique resided, he selected twenty of his soldiers, and taking with him a female cousin of the chief, set off in search of him. At the end of the third day's march, he learned from some Indians whom he was so fortunate as to surprise, that the chief was then near a lake about twelve leagues distant, the road to which was exceedingly rough and difficult. On his way thither, he passed through a village of neatly built cottages, well furnished with provisions and necessities, but deserted by the inhabitants. From this place, from which he allowed his men to take nothing but a few calabashes to carry water, a narrow, intricate path through the woods, led him to the borders of the lake, along which he continued to proceed with the greatest caution and secrecy. The Indians, however, were better informed than he imagined. From a canoe, which made its appearance at a respectful distance from the shore, he was informed that they had anticipated his arrival, and were well acquainted with the object of his visit. They consented to receive the cousin of Enrique on board with a message to her relative; but as they were afraid to venture within reach of the Spaniards, she was compelled to wade to them up to her breast in the water. On the following day, an Indian captain, attended by a small company of armed men, arrived with two canoes, bearing a message from the chief to Barrio Nuevo, requesting a visit from him, and assuring him of his friendly disposition. The Spaniard determined, at whatever risk, to comply with the request,

and taking with him only five of his men, was conducted through the most difficult and fatiguing roads to the presence of the chief. He was received with great civility. The chief was surrounded by five of his captains, and about seventy men, armed with swords, shields, and helmets. The soldiers on each side were ordered to remain at a distance, while the two commanders took their seat together under a tree, and entered upon the subject of their conference. Barrio Nuevo, after stating the object of his mission, delivered the letter of the king, in which Enrique was addressed by the title of knight-hood, and was solemnly assured of the royal forgiveness and favour. A despatch to the same effect from the supreme government of the island was also presented to him; and nothing was omitted which could impress him with a conviction that the proposals, now offered to his acceptance, were made with perfect sincerity. Enrique expressed his high sense of the favour of the king, and said that he had always desired peace, which had hitherto been prevented only by the bad faith which had been used towards him from the beginning of the rebellion. Having withdrawn and consulted with his captains, he declared his willingness to obey the king; and a treaty was immediately arranged. The only conditions required of him were, that he should recall all those parties of Indians who were making war upon the Spaniards; should assist in arresting the fugitive negroes who had recently begun to be troublesome; and should restore to their masters such as were in his own power. It was agreed in return, that when, confiding in the good faith of the Spaniards, he should descend into the plains, he should be supplied with sufficient land and live stock from the royal property, for the maintenance of himself and all his followers. Confidence was now established. The Indians and Spaniards embraced each other, and all supped together, excepting only Enrique, who adhered to his usual custom of taking his meals alone with his wife.

Barrio Nuevo returned to St. Domingo, where he was received with great joy. The treaty was confirmed; peace was proclaimed; and an Indian captain, who had accompanied him, was dismissed with valuable presents for Enrique and his wife. A priest was also sent with a supply of spiritual favours. Enrique was a good catholic. Nothing had distressed him more during his long abode among the mountains than the death of the children of his followers without baptism. From the commencement of the rebellion he had repeated daily his pater noster and ave Maria, and had fasted every Friday. Upon his descent from the mountains, he was visited by the celebrated Las Casas, who, to his great con-

solation, said mass in the presence of his people, and baptised all upon whom the rite had not been previously performed.

About thirteen years after his flight, Don Enrique, as he was now called, returned to St. Domingo, the former place of his abode. He was entertained with great ceremony, and had no reason to regret his reliance upon the promises of the government. He selected, as a permanent residence, a district of country about fourteen leagues to the north-east of St. Domingo, where he settled with 4000 Indians, and continued without disturbance to exercise the authority of an ancient cacique, subordinate only to the Spanish sovereign.

FOR THE FRIEND.

Should the following piece be deemed suitable to occupy some corner in your paper, it is at your service.
M. A.

INCOMPREHENSIBILITY OF JEHOVAH.

"Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection?" Job xi. 7.

How can I comprehend my God,
Who cannot analyze the flower
That sheds its sweetness all abroad,
And gaily decks yon sylvan bower?

Light, ether, water, colours, fire,
Have powers unsung—have paths untrod
By sage's foot—by poet's lyre:
Who then can comprehend his God?

A blade of grass, a grain of sand,
Have whys and wherefores dark as night;
And shall I hope to understand
The Eternal Mystic One aright?

I feel the wind, I see the tide,
I mark the quivering magnet well;
But whence impelled, or where supplied,
Or how attracted, none can tell!

The stars, the sun, the sea, the wind,
The florid earth, the air,
Puzzle the sage's mighty mind,
To explore the vast arcana there.

Then who can fathom His profound,
Or rise to God's eternal throne?
His essence man can ne'er expound,
Or soar the altitude unknown.

Yon painted insect on the wing,
As soon might understand the globe,
As man define the eternal King,
Or sound the depth that baffled Job!

What hangs on every coming day
I do not know, I cannot see;
And can I hope to know—ah, nay!
Who dwells in all Eternity?

The melodies that strike my ear,
Yon landscape pictur'd on my eye,
Are mysteries I cannot clear,
Nor can the learned light supply!

With finest tact of human wit,
Who can decipher mortal man?
I for my spirit's portrait sit,
Let Locke or Malebranche sketch the plan!

Then who can trace the Eternal Cause?
Though Newton, Bacon, Milton try;
Mortals, it is beyond your laws,
Here ye are blind as well as I!

But humble minds can at his feet
Adore and pray, delight and wait,
God's presence in his temple meet,
While sages stand *without* the gate.

That love-reflecting gospel glass,
The mirror where His mind is shown,
Though clear to babes—is yet, alas!
To proud philosophy unknown!

FOR THE FRIEND.

CLIMATE IN PENNSYLVANIA.

The mildness of the last winter in Pennsylvania was supposed to be unparalleled, and an opinion is entertained by some intelligent persons, that as the forests are removed by the progress of cultivation, our climate will become more and more temperate. We are not about to enter the lists for an argument upon this topic, but merely design to give a fact or two, which may be new to many readers, certainly to those who have not conquered their determination to avoid the dull tomes of the *Historian of Pennsylvania*. Proud says, "The snows are frequently very deep in winter, and the frosts so intense, that it has not been very uncommon for the large river *Delaware*, even where it is near a mile broad, to be frozen over in one night, so as to bear people walking upon the ice in the morning." So much for the *severity* of some winters. But that they were sometimes very *mild*, we have the testimony of *Thomas Makin*, who was one of the earliest settlers in the province, and, moreover, a man of observation and learning. In 1689, he was the second master (the noted *George Keith* having been the first) of Friends' grammar school in Philadelphia. Makin, also, occasionally acted as clerk to the assembly, and perhaps never so far mistook his talents as when he ventured to write poetry. In 1729, he put forth a Latin poem, entitled "*Descriptio Pennsylvaniae*," a part of which, touch the weather, we quote, as given by his translator.

"Beneath the temp'rate zone the country lies,
And heat and cold with grateful change supplies.
To fifteen hours extends the longest day,
When Sol in Cancer points his fervid ray:
Yet here the winter season is severe;
And summer's heat is difficult to bear.
But western winds oft cool the scorching ray,
And southern breezes warm the winter's day.
Yet oft, though warm and fair the day begun,
Cold storms arise before the setting sun;
Nay, oft so quick the change, so great its power,
As summer's heat, and winter, in an hour."

Sometimes the ice so strong and firm we know,
That loaded wagons on the rivers go!
But yet so temp'rate are some winters here,
That in the stream no bars of ice appear;
And all the season boats and shipping may,
With oar and sail, divide the liquid way;
So various and uncertain is the clime,
For heat and cold extreme, in little time!"

Having written rather freely of Makin's verse in English dress, it is due to him that a specimen of his Latin be given.

"Hic æstate solet tanquam aere gaudeat alto,
Tollere se ex summis sæpe acipenser aquis.
Qui salit ac resilit toties, (mirabile visu)
In cymbas ingens præda aliquando cadit,
Regius hic piscis minime pretiosus habetur;
Rario est at ubi, carior est et ibi."

FOR THE FRIEND.

ENGLISH CLASSIC, No. 8.

The fame of Dr. Arbuthnot is inseparably connected with that of one of the brightest periods in English literature. The friend and associate of Pope, of Swift, and Addison, he was inferior to neither in learning or in wit, while in the versatility of his powers he was decidedly pre-eminent. His private character was respectable and amiable, and he was the object of the warmest attachment on the part of his illustrious associates. Swift declares in a letter to Pope, that "our doctor has every quality and virtue that can make a man amiable or useful. Oh, if the world had but a dozen Arbuthnots in it, I would burn my travels." Yet with all his noble gifts and acquirements, the genius of Arbuthnot was too often wasted upon unworthy objects. His writings are chiefly of a local and satirical character, disfigured by the obscenity and coarseness which the manners of the age tolerated; too learned at sometimes, and too personal at others in their allusions, to be generally relished or understood. In these remarks we must reluctantly include the memoirs of *Martinus Scriblerus*, a satire, the ridicule of which is as fresh and poignant at the present day as when it was penned; and which, as it lashes follies inherent in human nature, that are reproduced with every successive generation, will long continue to amuse and instruct.

The miscellaneous writings of Arbuthnot, for the reasons above stated, are scarcely deserving a perusal, and his name will be remembered chiefly, as the friend celebrated by Pope and Swift, and as the joint author with them of the memoirs of *Scriblerus*. Yet among his writings there is a short poem, which, with all its faults in metre, the harshness and stiffness that indicate powers unused to poetical composition, though far from deficient in poetical genius, may fairly be ranked as one of the noblest philosophical poems in the language. It is marked by a conciseness and strength in the argument, a grandeur of thought, a force and propriety of language, a fine discrimination, and a vigorous grasp of mind; sound principles, and pious sentiments, that are not often combined within the same limits. We have selected it for the present number of the *English Classic*, having never seen it reprinted in America, and thinking it calculated to instruct and edify our readers.

Know yourself.

What am I? how produc'd? and for what end?
Whence drew I being? to what period tend?
Am I the abandon'd orphan of blind chance,
Dropt by wild atoms in disorder'd dance?
Or from an endless chain of causes wrought?
And of unthinking substance, born with thought?
By motion which began without a cause,
Supremely wise, without design or laws.
Am I but what I seem, mere flesh and blood;
A branching channel, with a mazy flood?

The purple stream that through my vessels glides,
Dull and unconscious flows like common tides:
The pipes through which the circling juices stray,
Are not that thinking I, no more than they:
This frame, compacted with transcendent skill,
Of moving joints obedient to my will;
Nurs'd from the fruitful glebe, like yonder tree,
Waxes and wastes; I call it mine, not me:
New matter still the mouldering mass sustains,
The mansion chang'd, the tenant still remains;
And from the fleeting stream repair'd by food,
Distinct, as in the swimmer from the flood.
What am I then? sure of a nobler birth,
Thy parent's right, I own a mother, earth;
But claim superior lineage by my Sire,
Who warm'd the unthinking clod with heavenly fire:
Essence divine, with lifeless clay allay'd,
By double nature, double instinct away'd;
With look erect, I dart my longing eye,
Seem wing'd to part, and gain my native sky:
I strive to mount, but strive, alas! in vain,
Ty'd to this massy globe with magic chain.
Now with swift thought I range from pole to pole,
View worlds around their flaming centres roll:
What steady powers their endless motions guide,
Through the same trackless paths of boundless void!
I trace the blazing comet's fiery trail,
And weigh the whirling planets in a scale:
Those godlike thoughts, while eager I pursue,
Some glittering trifle offer'd to my view,
A gnat, an insect, of the meanest kind,
Erase the new born image from my mind;
Some beastly want, craving, importunate,
Vile as the grinning mastiffs at my gate,
Calls off from heavenly truth this reas'ning me,
And tells me I'm a brute as much as he.
If on sublimer wings of love and praise,
My soul above the starry vault I raise,
Lur'd by some vain conceit, or shameful lust,
I flag, I drop, and flutter in the dust.
The tow'ring lark thus from her lofty strai n,
Stoops to an emmet, or a barley grain.
By adverse gusts of jarring instincts tost,
I rove to one, now to the other coast;
To bliss unknown my lofty soul aspires,
My lot unequal to my vast desires,
As 'mongst the hinds a child of royal birth
Finds his high pedigree by conscious worth;
So man, amongst his fellow brutes expos'd,
Sees he's a king, but 'tis a king depos'd:
Pity him, beasts! you, by no law confin'd,
Are barr'd from devious paths by being blind;
Whilst man, through op'ning views of various ways
Confounded, by the aid of knowledge strays;
Too weak to choose, yet choosing still in haste,
One moment gives the pleasure and distaste;
Bilk'd by past minutes, while the present cloy,
The flatt'ring future still must give the joy.
Not happy, but amus'd upon the road,
And (like you) thoughtless of his last abode,
Whether next sun his being shall restrain,
To endless nothing, happiness, or pain.

Around me, lo, the thinking thoughtless crew,
(Bewilder'd each) their different paths pursue;
Of them I ask the way; the first replies,
Thou art a god—and sends me to the skies.
Down on this turf, (the next), thou too legg'd beast,
There fix thy lot, thy bliss, and endless rest:
Between those wide extremes the length is such,
I find I know too little or too much.

"Almighty pow'r, by whose most wise command,
Helpless, forlorn, uncertain, here I stand;
Take this faint glimmering of thyself away,
Or break into my soul with perfect day!"
This said, expanded lay the sacred text,
The balm, the light, the guide of souls perplex:
Thus the benighted traveller that strays
Through doubtful paths, enjoys the morning rays;
The nightly mist, and thick descending dew,
Parting, unfold the fields, and vaulted blue.
O truth divine! enlightened by thy ray,
I grope and guess no more, but see my way;
Thou clearedst the secret of my high descent,
And told me what those mystic tokens meant;
Marks of my birth, which I had worn in vain,
Too hard for worldly sages to explain;

Zeno's were vain, vain Epicurus' schemes,
 Their systems false, delusive were their dreams!
 Unskill'd my twofold nature to divide,
 One nurs'd by pleasure, and one nurs'd by pride:
 Those jarring truths which human art beguile,
 Thy sacred page thus bid me reconcile.
 Offspring of God, no less thy pedigree,
 What thou once wert, art now, and still may be,
 Thy God alone can tell, alone decree;
 Faultless thou dropt from his unerring skill,
 With the bare pow'r to sin, since free of will:
 Yet charge not with thy guilt, his bounteous love,
 For who has power to walk, has power to rove;
 Who acts by force impell'd, can nought deserve;
 And wisdom short of infinite, may swerve.
 Borne on thy new-imp'd wings, thou took'st thy flight,
 Left thy Creator, and the realms of light;
 Disdain'd his gentle precept to fulfil;
 And thought to grow a god by doing ill!
 Though by foul guilt thy heav'nly form defac'd,
 In nature chang'd, from happy mansions chas'd,
 Thou still retain'st some sparks of heav'nly fire,
 Too faint to mount, yet restless to aspire;
 Angel enough to seek thy bliss again,
 And brute enough to make thy search in vain.
 The creatures now withdraw their kindly use,
 Some fly thee, some torment, and some seduce;
 Repast ill suited to such diff'rent guests,
 For what thy sense desires, thy soul distates;
 Thy lust, thy curiosity, thy pride,
 Curb'd, or deferr'd, or balk'd, or gratify'd,
 Rage on, and make thee equally unblest;
 In what thou want'st, and what thou hast possest;
 In vain thou hop'st for bliss on this poor clod,
 Return, and seek thy Father, and thy God:
 Yet think not to regain thy native sky,
 Borne on the wings of vain philosophy;
 Mysterious passage! hid from human eyes;
 Soaring you'll sink, and sinking you will rise:
 Let humble thoughts thy wary footsteps guide,
 Regain by meekness what you lost by pride.

FOR THE FRIEND.

ON THE STUDY OF NATURAL HISTORY.

I have always been surprised at the neglect under which the teachers of natural history have languished. The various phases of organised life, and the properties of inanimate matter, are objects of deep and universal curiosity wherever civilization extends. We feel, all of us, an admiration of the beauty of nature, whether exhibited in a bird, an insect, a shell, a flower, or a crystal. But those only whom science has taught to discriminate and to classify the infinite variety of objects, can conceive the pleasure which is thereby superadded to the highest enjoyments that the mind, without such instruction, is capable of receiving. A person ignorant of botany may have, it is true, as keen a perception, and as lively a relish of the beauty of colour and form as a Linnæus or a Decandolle. But the power of deciding, at a glance, whether plants, having a general similarity, are distinct or identical species; of decyphering those characters of nature which appear so infinite and confused to the common eye; of giving its precise place in the general arrangement and order, not merely to the plants already known, but to all we may hereafter discover, of tracing throughout the vegetable tribes the perfect harmony, the fine gradations, the amazing skill, which distinguish all the workmanship of the Almighty hand—this is a mysterious faculty to the un-instructed mind. One would suppose that the rewards which this science thus holds out to its votaries, would render it a favourable and popular study. Yet I have generally ob-

served, that, except by the few who cultivate natural history with solitary enthusiasm, the instruction communicated by the lecturer is soon forgotten. I am inclined to think that this must be owing to a radical defect in the usual mode of instruction by lectures. In the exact sciences, and in the languages, a teacher never thinks of putting his scholars upon solving a problem until he is familiar with the definitions and axioms; or upon translating an author, until he has proved himself to be master of the grammar. His road is cleared of its difficulties for the student as he advances, and he is not allowed to take a new lesson until he has mastered the preceding one.

In the ordinary mode of lecturing upon natural history, particularly botany and mineralogy, a different course is pursued. The teacher explains, in a few lectures at the commencement, the terms used in the science; hurries his class through this part of the course, in order to enter upon the classification, and then passes, in an equally hurried review, before him all the plants of the season, or all the minerals in his cabinet. He describes them, to be sure, as he proceeds, and it is the practice to recapitulate the preceding lecture. Still, with the honest intention, and the power also, of communicating instruction on the part of the teacher, this mode uniformly fails of fixing principles and definitions in the mind of the student. He is apt to become confused with the variety and rapid succession of objects which pass under his notice; his attention relaxes; he loses the thread of the subject, and is very apt, before the conclusion of the course, to abandon the idea of seriously prosecuting the study. This, I apprehend, is the situation of most of those who attend lectures on natural history. The mode of instruction, however, may be improved. If a class of a limited number were to be formed—if each individual were to be furnished at the end of each lecture with specimens for his examination and description, and half an hour at the commencement were occupied in questioning the students thereon, an opportunity would be afforded of exercising them as they advanced, and they would be obliged to put in practice their lessons as they were given. I have known botany to be taught upon this plan in a female boarding school with great success. To attempt to learn botany by merely attending a course of lectures, is like attempting to learn it by once reading over a book on the subject. The mode I have suggested is really *studying the science*; it would fix distinctions and principles in the mind, and put the student in possession of a key to decypher the great book of nature. I do not doubt it would render the science as attractive as it is now thought to be repulsive, and that if pursued, it would soon form a corps of accomplished botanists. Such a course of instruction, as it would limit the number of the class, and occupy more of the lecturer's time, should receive a greater compensation than has been usual. I am authorized to say, by the very competent and respectable naturalist whose lectures are now announced in the daily papers, that if a class should offer, upon the plan above suggested,

of which he highly approves, he will devote to it the necessary time separately from his general course. * *

From the Wesleyan Methodist Magazine.

THE OMNIPRESENT.

I see Him in the blush of morn,
 That softly tints the eastern sky,
 When day's sweet smiling beams return,
 And waken nature's harmony.
 When dew-drops sparkle as they weep,
 And night, driven down the mighty steep,
 Gives place to the fair reign of light,
 Enthron'd upon her azure height.

I see Him, when the silver moon
 Breaks forth at evening's mellow'd hour;
 Nor less at midnight's "awful noon"
 I feel his presence and his power.
 His goodness shines in every star,
 Twinkling in beauteousness afar,
 His majesty and love are blent
 Around the spangled firmament.

I see Him, in the smile of spring,
 When nature plumes her flowery vest;
 When plenty, with prolific wing,
 Pours balm in every wounded breast.
 He rides upon the autumnal cloud,
 He cast o'er earth the wintry shroud—
 The mantle of unsullied snow,
 And bids the floods of water flow.

I hear Him, in the whistling wind,
 Which sweeps along the mountain's height;
 The whisper which it leaves behind,
 Bespeaks that He is Infinite.
 I hear Him, in the thunder's roar,
 The waves that lash the distant shore:
 The wandering breeze obeys his nod,
 And owns the Omnipresent God!

I feel Him—no—my heart was steel'd,
 Though Sinai blaz'd before my eye,
 My stubborn soul, it would not yield;
 I bade the vengeful arrow fly:
 Till now at Calvary's "groaning brow"
 I feel his love—I yield—I bow:
 My heart which not till now had felt,
 In deep contrition learns to melt.

BENJAMIN GOUGH.
Littell's Religious Magazine.

Lectures on Botany.

S. W. Conrad's Lectures on Botany will commence on third day, the 15th instant, at Friends' Academy in Fourth near Chesnut street, at 5 o'clock in the afternoon.

Tickets for the course may be had at D. B. Smith's drug store, north east corner of Arch and Sixth streets, or of S. W. Conrad, 39, Zane street.

Mirth at the best is but a fluttering, inquiet motion, that beats about the breast for a few moments, and afterwards leaves it void and empty.

Pope's Letters.

Genius may often be discovered by the manner in which children pass their leisure moments.

Dillwyn's Reflections.

We never practise a greater cheat on ourselves, than when we wish to be thought humble.—*Ibid.*

"The man who consecrates his hours
 By vig'rous effort, and an honest aim,
 At once he draws the sting of Life and Death:
 He walks with nature; and her paths are peace."
 Young.

A succession of publications, elicited by the Letter of Elias Hicks to Harvey Frink, have within the last two months appeared in the "American Star," printed at Camden opposite this city. At the request of a number of our subscribers, who believe, that the developments which they contain, ought to have a more extended circulation, we have concluded to insert the whole in the order of their publication.

From the American Star, Feb. 13th, 1828.

In publishing a copy of the following letter from Elias Hicks, several errors occurred in consequence of our compositor inadvertently omitting to correct the proof after it had been read, we therefore republish it for the satisfaction of the Friends who requested its insertion, together with a review of it, communicated to us for publication. None regret more than we do, the circumstance of the present division among the respectable Society of Friends; and particularly that its discussion ever found the way into the newspapers; under an impression that it has had a tendency to divide rather than to strengthen the bands of social union among them; and, under these impressions, we shall not willingly open our columns to any more communications on the subject, unless it be a candid avowal from Elias Hicks himself on the important subject in question, or of positive evidence tending to question the authenticity of the letter from which the extracts in the review are made, from a respectable writer. The name of the writer of the review is left with us for the satisfaction of such only who have a right to require it.

LETTER

From Elias Hicks, in reply to one addressed to him on the subject of the reports in circulation of his disbelieving in the miraculous conception and birth of Jesus Christ.

Jericho, 13th of 12th mo. 1827.

FRIEND HARVEY FRINK:

Thy note of the 6th instant came duly to hand, and in answer thereto, I may observe, that Scribes and Pharisees are the same in every age. Thou hast read how they belied the blessed Son of the virgin, our great and holy pattern and perfect example. And the Scribes and Pharisees of the present day are following their example, by spreading lies and evil reports concerning those who are endeavouring faithfully to come up in his example and precepts; for it seems to be the only medium that some men have to exalt themselves, by continually finding fault with those that are much better than themselves, and as truth will not gratify their envy, they make lies their refuge, which is the case in the present instance, as I never thought nor said that I disbelieved the account given by the evangelist respecting the miraculous conception and birth of Jesus Christ, and thou may be fully assured, that whoever has reported it, has reported an absolute falsehood; and may the Lord forgive them the dreadful fault, for they know not what they do. And even if the thing was true, as thou observes, it raised the prejudice against the Society, and was doing harm; hence, the reporters could have no good in view, but only to gratify their own envy, which is the case with all tale-bearers and detractors of other men's persons. Well might the wise man say, "The words of a tale-bearer are as wounds, and he that repeateth a matter, separateth very friends," and that, with the envious spirit that produced it, is the only cause of all the discord and dissension, that now prevail in our once peaceful and favoured Society. How dead and destitute such creatures must be of that charity, that the apostle tells us, covers the multitude of faults. This being the present needful, I conclude thy assured friend.

ELIAS HICKS.

For the American Star.

In the Rural Record for "January 30th," I have read a copy of a letter from Elias Hicks to Harvey Frink, on the subject of his belief in the miraculous conception of our Lord and Saviour Jesus Christ; which, it seems, has been handed to the editor for

publication, under the apprehension that the sentiments of its author on the point in question, have either "been misrepresented or misunderstood."

As either of these suppositions involves a serious charge against those who differ in doctrinal views from Elias Hicks, and as the subject has been first introduced into the Record by the publication of his letter, I would respectfully request the liberty of making a few remarks in reply to it—observing, at the same time, that it is not my intention to engage in any controversy respecting it.

When I look over the printed evidence, which has been before the public for more than two years, relative to the sentiments of Elias Hicks on the miraculous birth of Jesus Christ, I am at a loss to conceive what could induce him to hazard the writing of such a letter as the one in question; for surely he has had too much knowledge of mankind to suppose, that his negative assertion now, can destroy his positive declarations made in years past. There must either have been in the mind of the writer an inexcusable desire to deceive his friend, and disguise his sentiments, or, which I should rather hope is the fact, his memory has become so impaired by the infirmities of age, that he entirely forgot what he had previously asserted both orally and in writing, on several different occasions. The facts, which I shall presently state, are such, that his denial in the letter under consideration, must certainly pass for nothing; and I am astonished at the misguided and silly forwardness which has led his friends into so indiscreet a scheme as the publication of it—certainly an enemy would not have done them a greater injury. The temper in which the letter is written, and the uncivil and unchristian epithets it contains, are calculated to expose the weakness and frailty of the author, and are obviously incompatible with the meek and forgiving spirit which ought ever to characterise a minister of that gospel which breathes "peace on earth, good will to men," and whose divine author, "when he was reviled, reviled not again;" but enjoined his disciples to "bless them that curse you; do good to them that hate you; and pray for those that despitefully use you and persecute you."

It appears to me also to betray a self-righteous spirit, not consonant with the humility of the true Christian; who, under an humble sense of the frailty and corruption of his own heart, is ever ready "to esteem others better than himself." But instead of this, Elias Hicks styles himself "much better" than those who find fault with his doctrines; while he applies epithets and phrases of great contempt to the latter. "How dead and destitute," says he, "such creatures must be," &c. and in the short space of a few lines, he denominates them "scribes, Pharisees, tale-bearers, detractors of other men's persons," &c. &c. and charges them with "spreading lies and evil reports; making lies their refuge to gratify their envy; and reporting absolute falsehoods," &c. &c. in fact, almost every line is fouled by some such angry and bitter expressions. Now, though I am far from wishing to judge uncharitably, his language sounds to me much like that of the Pharisee, who went up to the temple to pray; "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." It is astonishing to me, that the officious persons who gave publicity to this letter, had not discernment enough to perceive the impression which it must unavoidably produce to the prejudice of Elias Hicks. A little penetration or cool reflection might have shown them, "how destitute it is of that charity that the apostle tells us covers a multitude of faults."

In the year 1825, a pamphlet was published containing a review of a letter from Elias Hicks to Thomas Willis, under date of 10th month, 1821. I suppose many of the readers of the Rural Record have met with this book, and will recollect that the letter contains a denial of this doctrine of the miraculous conception of Christ; but, for the information of such as may not have seen it, I will make a few extracts from it. Elias Hicks commences by telling Thomas Willis, that he was "brought up in the historical and traditional belief that the conception of Jesus of Nazareth in the womb of Mary his mother, was effected by the power of God; and this has been his belief, as far as history could produce a belief, for

more than fifty years; and that although he had read, or heard the scriptures read, many times over, yet as he read or heard them read under the prejudice of a traditional belief, he never observed any thing [in them] which appeared to militate against it. But that having within the compass of a few years past, been led into an examination of the ancient history of the professed Christian church, therein he discovered that many who made profession of the Christian name, believed otherwise, [that is, believed Jesus Christ to be the natural son of Joseph] and these at times stood foremost in esteem."

The work which is here called "The Ancient History of the Professed Christian church," my readers will easily recognise as "Priestly's History of the early Corruptions of the Church," and with the knowledge of the fact that Elias Hicks has been a student of this book, it will not be difficult to perceive how he became possessed of his opinions relative to the miraculous conception, as well as many other of his favourite notions. It is well known, and can be fully proved, that this is the hook he alludes to. He offered it to a particular friend of mine to read, with many encomiums upon its contents, and to another person he presented a copy of "Evanston's Essay against the Miraculous Conception," with expressions approving the sentiments it contained. The letter to T. Willis further says: "Finding this to be the case, I examined the accounts given on this subject by the four evangelists, and according to my best judgment on the occasion, I was led to think there was considerable more scripture evidence for his being the son of Joseph than otherwise." It appears that "the prejudices of a traditional belief" in the miraculous conception, under which he had so long read the scriptures, and which prevented him from observing "any thing in them which appeared to militate against this doctrine," was now removed, and he found that "the accounts of the four evangelists" made Christ to be the natural son of Joseph, inasmuch as they contained considerable more evidence for his being so, than for the miraculous conception. It is easy to see, therefore, that Elias Hicks may tell Harvey Frink, in the letter I am reviewing, that he never thought nor said that he disbelieved the account of the four evangelists, and yet that he disbelieves the miraculous conception, for he tells T. Willis that these very accounts disprove the miraculous conception, and contain "considerable more evidence for Christ being the son of Joseph." Without commenting on the disingenuousness and insincerity of this evasive declaration, I shall produce from the letter further proof of his denial of the miraculous birth of the Lord Jesus—he says:

"But when we consider that he was born of a woman that was joined in lawful wedlock with a man of Israel, it would seem that it must shut the way to the enforcing any such belief, [viz. as his being miraculously conceived] as all their neighbours would naturally be led to consider him the son of Joseph, and this it appears very clear they did, by the scripture testimony."

The opinions of Elias Hicks relative to the conception of the virgin Mary, may be easily perceived by the language of this extract. He considers the circumstance of her being married to Joseph at the time of Christ's birth as entirely shutting the way against any such belief as that of the miraculous conception, and corroborates his opinion by declaring that it is perfectly natural to consider Christ as the son of Joseph under the circumstances in which Mary stood; and that the scripture testimony proves very clearly that all the neighbours considered him so. I conceive it impossible that any man who had a proper degree of reverence for so sacred a subject as the birth of the Son of God and Saviour of the world, or who believed that Jesus Christ was really conceived by the Holy Ghost, could adopt such language as that which I have just quoted from Elias Hicks' letter. If there was not another word of proof that he denied the doctrine in question, this of itself would be abundant.

Speaking of those who believe Christ to be the son of Joseph, he says—

"Neither would I dare to say positively that it would be my mind they should change their belief, unless I

could give them much greater evidence than I am at present possessed of; as I consider, in regard to our salvation, *they are both non-essentials*; and I may further say, that I believe it would be *much greater sin* in me to smoke tobacco than was the produce of the labour of slaves, than it would be to *believe either* of these positions; consequently much greater sin to smoke tobacco, than to deny the concurrent testimony of prophets and evangelists, and thus make our blessed Lord and Saviour the natural son of Joseph. It is impossible, within the narrow limits of this essay, to go fully into the consideration of this singular letter, and the more singular denial which the writer of it now makes, but I would recommend every person who is interested in the subject, carefully to peruse the letter to Thomas Willis, and the review of it.

I might here safely rest my proof of Elias Hicks' denial of the miraculous conception; but as his sermons have been printed, and widely circulated by his own friends and admirers; and greatly extolled, as containing the most sublime and clear views of his doctrines, I feel disposed to give a short extract from the one preached at the Arch street meeting house, in Philadelphia, in the autumn of 1825. If further proof were requisite, the flat denial which it contains of the doctrine in question, must certainly convince the most incredulous. Speaking of the lineage of Christ, he says:—"We cannot suppose that it was the outward body of flesh and blood that was begotten of God, but a birth of the spiritual life in the soul. We must apply it internally and spiritually—for nothing can be a Son of God but that which is Spirit; and nothing but the soul of man is a recipient for the light and spirit of God. Therefore, nothing can be a Son of God, but that which is immortal and inviolable. Nothing visible can be a Son of God." "By the analogy of reason, spirit cannot beget a material body; because the thing begotten must be of the same nature with its father. Spirit cannot beget any thing but spirit; it cannot beget flesh and blood—No, my friends, IT IS IMPOSSIBLE." Philadelphia sermons, page 10.

Comment upon such language as this is wholly superfluous. I shall, therefore, only add, that I am personally acquainted with several persons who have conversed with Elias Hicks on the subject under discussion, and to whom he has explicitly declared his full belief that Jesus Christ was the son of Joseph.

In making the foregoing observations, I can truly say, that I am actuated by no unkind feelings towards the writer of the letter, for I have ever respected his age and his venerable mein; but when a letter, containing such heavy accusations, affecting the moral reputation of those who differ from him on religious topics, is thus wantonly brought before the public, it is certainly due, in justice to the accused parties, that the evidence on which they rest their opinion relative to his denial of the doctrine in question, should be fairly stated—they are entitled to the privilege of being heard in their own defence. This has been my object in writing, and if any blame is considered to attach to the exposures which I have been obliged to make, it must fall on those, whose officiousness has brought the letter in question before the public. SCRUTATOR.

American Star, March 19th, 1828.

We are again unavoidably drawn into the vortex of the unpleasant difference between the members of the Society of Friends. We had intended to have forwarded our paper to Elias Hicks, which contained his letter to Harvey Frink, with the review of it, &c.; but as Dr. Elkinton informed us he should do the same, we deemed it superfluous. It seems the doctor has done it, and received an answer from Elias in return, and has communicated the following article, containing some extracts from the letter of Elias Hicks to him, with a request that it should be published; with which request we are bound to comply, according to our rules of publication, particularly as it is over the signature of a responsible name, on whom the responsibility must rest.

As this communication, with the extracts, may very probably elicit a reply, it may be proper to state, that we shall not publish any communications on the subject, pro nor con, unless it be over the

proper signature of the writer, in token of his assumption of the responsibility attached to it.

By a compliance with this proper and reasonable requisition, an answer will be received and published in the Star and Record.

For the Rural Record.

Friend Ellis.—The review of Elias Hicks' letter to Harvey Frink, which you published some weeks since over the signature of "Scrutator," was forwarded to Jericho, with the editorial comment, as appeared in the paper of that date.

I have before me a communication from Elias Hicks, dated Jericho, 3d mo. 5th, 1828, acknowledging the receipt of the "newspaper containing a scurrilous review," &c.

The following paragraph fulfils my expectation, in regard to his reception and valuation of such productions; and I presume, every unbiassed mind, actuated by correct and philanthropic feelings, will agree as to the merits of disguised oburgation; "although I have been generally fixed in my mind not to go into any discussion of those anonymous pamphlets relating to myself, yet for thy satisfaction," &c. &c.

After noticing some of the primary accusations, comprised in the review, the writer concludes by asserting, that the declaration founded on the opinion and personal acquaintance of others, is "as great a falsehood as ever fell from the lip of any man; and unless the reviewer brings forward his vouchers, I shall (says he) consider it as a fabrication of his own making, a real forgery."

When "Scrutator" unmask himself, his vituperations may be viewed in the light of legitimacy.

At present there is enough extant to serve the purposes of the inclement and the impure. While such invectives are regarded as too inconsiderable for refutation; and the clamour of such an assailant, as the ebullition of folly, which it would be a waste of time to confute; I shall withhold the manuscript until a more seasonable or cogent occasion, to preserve the tranquillity of old age from rude and blustering sophistry. Respectfully, your friend,

JOHN A. ELKINTON.

Roxborough, March 17th, 1828.

From the American Star, April 2, 1828.

We insert the following communication, as we did that of Dr. Elkinton, solely on the responsibility of the writer. It appears to have a tendency to reduce the question relative to the doctrinal professions of Elias Hicks to a narrow focus. That Elias Hicks may have been misconstrued in some of his oral or written expressions, is very possible, as there are few, if any persons, who attempt to speak or write publicly, sufficiently perspicuous to screen every paragraph or sentence from an interpretation never intended by the speaker or writer; and if so, Elias Hicks would, in our humble opinion, not only be doing justice to himself, but would gratify many friends by giving a clear, candid, and explicit exposition of his opinion on the subject, especially as it has become a theme of public discussion and investigation.

For the American Star.

A friend has kindly placed in my hands a copy of the American Star and Rural Record, dated "Camden, March 19th, 1828," containing a communication, signed John A. Elkinton, relative to a review of Elias Hicks' late letter to Harvey Frink, on the miraculous birth of Christ. Dr. Elkinton has inserted in his communication two short extracts from a letter written to him by Elias Hicks, in reply to the review signed "Scrutator," which was published in the Record for "Feb. 13th, 1828;" he has also added sundry remarks of his own, written with his usual ability, proving nothing more than that the learned doctor has suffered himself to get into a very ill humour; I shall, therefore, pass over his "disguised oburgation," "vituperations," "inclement and impure invectives," and "blustering sophistry," without further notice; referring him to Proverbs xxix. chap. 9 verse, as the best answer to such "ebullitions of folly."

A copy of Elias Hicks' letter to the doctor has been handed to me, and as the extracts which have been published are very unfairly made, and to the disadvantage of Scrutator, I propose to insert it entire. It is as follows, viz.

Jericho, 3d mo. 5th, 1828.

Respected Friend John A. Elkinton,

Thine of the 29th ult. was duly received, with a newspaper, containing a scurrilous review of a letter I lately wrote to Harvey Frink of Rochester, to counteract some false reports, that he informed me were spreading in his neighbourhood; and the reviewer undertakes, in the first place, to accuse me of making a serious charge against those who differ from me in doctrinal views, which is entirely a mistake, as I had not in that letter called in question the doctrinal views of any persons, but only the false reports of some unknown persons, who publicly had charged me with a disbelief of the miraculous conception of the child Jesus; and the reviewer comes forth as a champion, on behalf of those false reporters, to justify them in this unfriendly and disorderly conduct; and as a weapon to war with, for want of a better, he calls up another *fabled* review of a letter I wrote to Thomas Willis. And although I have been generally fixed in my mind, not to go into any discussion of those anonymous pamphlets relating to myself, yet for thy satisfaction, I will notice one more declaration of this anonymous reviewer, wherein he asserts as follows: (after alluding to a communication I delivered in a meeting in Philadelphia, an abstract of which he has quoted and I believe correctly) and I can hardly believe that there was an individual present, that had any right views of gospel truths, but what assented to what is contained in that abstract, for there were thousands present who heard it, and not a single individual made any objection to it in my hearing, although I remained some time in the city. He then says, "Comment on such language as this is wholly superfluous; I shall, therefore, only add, that I am personally acquainted with several persons, who have conversed with Elias Hicks, on the subjects under discussion; and to whom he has explicitly declared his full belief, that Jesus Christ was the son of Joseph." This, I assert, is as great a falsehood as ever fell from the lip of any man, and unless the reviewer brings forward his vouchers, I shall consider it as a fabrication of his own making, a real forgery.

This is enough—for to spend precious time to confute clamour is only a waste of time.

With due respect, I subscribe, thy sincere

ELIAS HICKS.

To John A. Elkinton.

Such is the reply of Elias Hicks to the review of Scrutator. The reader will perceive that the extracts published in the Record of the 19th inst. are calculated to make a very erroneous impression respecting its contents, which, instead of disproving, fully confirm the positions laid down in the review.

The first thing worthy of notice is E. Hicks' styling the communication of Scrutator "a scurrilous review." It is really surprising that a man who preaches and writes so much as E. H., should know so little of the proper meaning of terms, as would seem to be the case from this expression. I would invite him, or his learned friend, the doctor, to point out a single *scurrilous* expression in the whole review:—it ill becomes them, moreover, to talk of scurrility, after publishing and avowing such a letter as that to Harvey Frink; in which those who differ from Elias are called "scribes and Pharisees;" "creatures dead and destitute of charity;" "tale-bearers, and detractors of other men's persons," and are accused of "spreading lies and evil reports;" "continually finding fault with those that are much better than themselves;" "making lies their refuge," "reporting absolute falsehoods," and "having no good in view, but only to gratify their own envy," &c. &c. All these epithets and charges are embraced in one short letter, occupying only about 46 lines in a column of the Record, while the review, extending over more than two columns, has nothing scurrilous in it. I would recommend the readers of the Record to give both a careful re-perusal, and to draw the contrast for themselves.

In the commencement of his letter to Dr. Elkinton, Elias Hicks says, "the reviewer undertakes in the first place, to accuse me of making a serious charge against those who differ from me in doctrinal views," &c.

This assertion "is entirely a mistake," for no such accusation is made. If the reader will turn to the re-

view, he will find that the observation of Scrutator is confined entirely to the manner in which the letter to Harvey Frink is inserted in the Record. The letter is prefaced with this remark: "A subscriber, under the impression that the writer of the following letter has been misrepresented or misunderstood in regard to certain points of doctrine, requests its publication in our paper." Speaking of this sentence, a part of which he quotes, Scrutator says, "As either of these suppositions involves a serious charge against those who differ in doctrinal views from Elias Hicks," &c. &c. It is obvious, therefore, that the allusion of Scrutator is solely to the prefatory remarks contained in the Record, and Elias Hicks "is entirely in a mistake," when he asserts the accusation to be brought against himself. Towards the close of the review, Scrutator speaks of the letter of Elias Hicks to H. Frink, as "containing heavy accusations, affecting the moral reputation of those who differ from him on religious topics;" this will not, I apprehend, be denied, unless the charges of "lying," "making lies their refuge," &c. &c. which I have already quoted, are not to be considered as "serious charges," which no man, who values his "moral reputation," will assent to.

The letter to Dr. Elkinton contains several important admissions, which fully establish the correctness of Scrutator's review. Elias Hicks acknowledges that he wrote the letters to Thomas Willis and to Harvey Frink, consequently he is fully responsible for the sentiments they contain. He asserts, moreover, that Scrutator "calls up, as a weapon to war with, another *fabled* review of the letter to T. Willis." This assertion "is also entirely a mistake," for Scrutator has not quoted a single sentence from the review, but founds his argument on the letter itself, which Elias Hicks admits he wrote. Although he styles the review of this letter "a *fabled* review," yet it contains so much truth, that neither E. H. nor his followers have thought it prudent to attempt an answer. He admits also, that the quotation from his sermon preached at Arch street, is correctly taken, and contends for the propriety of the doctrine taught in it: his denial of the miraculous conception is therefore apparent from his own confession; and as he assumes as correct, all the important particulars on which the justness of Scrutator's review rests, his letter to J. A. Elkinton must be conclusive as to the fact of E. H.'s having denied the miraculous conception of the child Jesus; and the more clearly so, because he has not adduced a single fact or argument to overturn or invalidate the soundness of Scrutator's reasoning, or the conclusions drawn from it.

It may be proper to make a few observations upon the only point in which the correctness of Scrutator's review is denied. It is in relation to his assertion, that he is personally acquainted with several individuals who have conversed with Elias Hicks on the subjects under discussion, and to whom he has explicitly declared his belief that Jesus Christ was the son of Joseph. Elias Hicks says, "This, I say, is as great a falsehood as ever fell from the lip of any man, and unless the reviewer brings forward his vouchers, I shall consider it as a fabrication of his own making, a real forgery."

The letter to Harvey Frink shows on what futile grounds Elias Hicks makes the charge of "lying and absolute falsehood," against those who dare to dissent from him; and as the accusation in the present instance rests only on his assertion, Scrutator has no cause to feel uneasy under it. After the admissions which Elias Hicks has made in his letter to Dr. Elkinton, confirming the review in the most indubitable manner, Scrutator might safely leave his defence with the public—but the proof in support of his assertion is conclusive, and ought therefore to be stated.—Elias Hicks has declared his belief that Jesus was the son of Joseph, to several persons:

1st. In a conversation with Joseph Whitall, in the city of New York, during the yearly meeting of 1822: Joseph Whitall has given a certified statement of this conversation, dated 12th mo. 12th, 1822, from which I extract the following, viz.

"I informed him that, for several years, reports had been in circulation, unfavourable towards him, and that, on these occasions, I had vindicated his character from a belief that he must have been misunderstood until last fall I met with a piece in writ-

ing, said to be from his pen, in which he called Christ the Jewish Messiah; that he was alone the Saviour of the Jews, and that he was not the son of God until after the baptism of John, and the descent of the Holy Ghost. To this I offered my objections as unscriptural, but he justified them." "When I quoted the testimony of John, that the world was made or took flesh, he said it was impossible."

2d. In a conversation with Anna Braithwaite, Ann Shipley, and Samuel Parsons, at his own house, in the 5d mo. 1824:

Anna Braithwaite has furnished notes of this conversation, the correctness of which is confirmed by the two Friends who were with her. In those notes she says, "Elias Hicks said, If A. B. would attentively read the scriptures, she would believe Jesus to be the son of Joseph, and quoted many texts to convince her of it." In a letter, which she subsequently wrote to Elias Hicks, dated 11th mo. 13th, 1824, she says to him, "I wish thou would endeavour to call to mind what pains thou took to convince me that Jesus was no more than a prophet, and that he was the son of Joseph. On the latter point, these were, I believe, thy words: 'Thou canst not surely be so foolish as to believe Jesus to be the son of the virgin Mary—he was called the carpenter's son—he frequently alludes to himself as the son of man,'—and thou quoted many texts to prove it to me; and could I be likely to doubt my memory on this subject, when I heard thee publicly declare in a meeting for worship, 'God is a spirit, and it is impossible he could beget a son save in his own likeness.'" In allusion to the account given by Anna Braithwaite of this conversation, Ann Shipley writing to a correspondent says, "Duty to my absent friend, respect to my own character, and, above all, a regard for the cause of truth, oblige me to assure thee, and all A. B.'s friends, that I was present during the conversations between her and Elias Hicks—the statement she left was correct." Samuel Parsons has also confirmed the truth of the narrative, so far as respects that part of the conversation during which he was present.

3d. In a conversation with William Jackson, an aged and venerable minister of the gospel, now living in Chester county, Pennsylvania; who assured me, that Elias Hicks declared to him that Jesus was the son of Joseph, and that the first two chapters of Matthew and Luke were fabulous.

All these individuals are persons of the highest respectability, whose character for veracity is at least equal to that of Elias Hicks; in addition to which, most of them are persons whose memory is not impaired by age. That this is far from being the case with Elias Hicks we have many proofs; one, which occurred during the yearly meeting of 1826, was so striking that it must be fresh in the recollection of most of his friends. He asserted, that he was not at the quarterly meeting of Westbury, when a particular conclusion, then under discussion in the yearly meeting, was come to; whereas the fact was, that he was not only there, but spoke a number of times in support of that conclusion. At the subsequent sitting of the yearly meeting, he acknowledged his error, and gave his advanced age and the failure of his memory as a reason for it. I mention this merely to show how liable he is to mistakes, and, indeed, to this cause, I believe, many obvious contradictions are justly to be attributed. It is really a matter of regret, that the fondness of his friends for controversy, should induce them to run to the public papers with every scrap that comes from his pen, and thus impose upon the injured parties the unpleasant necessity of vindicating themselves, and exposing the folly and weakness of the attack made upon them. This has been most disagreeably the case as regards the letter to H. Frink.

I have given the names of five credible witnesses, whose testimony fully confirms the assertion of Scrutator; and were it necessary I could add others. But I forbear—the subject is far from being an agreeable one, as it places me in opposition to persons whom I have long esteemed; and from whom nothing would induce me to differ in sentiment on such topics, but a conscientious belief that they are in error. I trust, however, that whenever I may apprehend it my duty thus publicly to dissent from the opinions of my friends, I shall always be preserved from stooping to the use of scurrilous or offensive language.

THOMAS EVANS.

ELISHA BATES AND THE BEREAN.

(Continued from page 198.)

As the writers of the Berean have endeavoured to inculcate the idea, that they hold the original doctrines of the Society, it may be satisfactory to some of our readers to be presented with a concise view of some of the leading points of difference between the two systems.

It is not intended to abandon the course which has already been adopted, in the examination of the Reviews of the Doctrines, but merely to call the attention of the reader to the great impropriety of the declarations of the Berean, so frequently made, that they hold the Doctrines of our primitive Friends.

They differ from those worthy instruments, in relation to the condition of our first parents before they fell, the effects of the fall, both as respected themselves and their posterity, and the means by which they fell. They differ in respect to the character of Jesus Christ, and the benefits derived from Him. And also in the estimation of the Scriptures as a test of doctrines.

There are many objections which they raise, in connexion with these, that I have mentioned, and to which more particular attention will be given in the course of our examination of their Reviews; but it will be observed, that in differing, as they do, from our early friends respecting the original and present state of man, the source of moral evil, the character of Jesus Christ, and salvation by him, the two systems of religion must be widely and essentially different. And to let down the character of the Holy Scriptures, or deny their authority as a test of doctrines, can scarcely fail to unsettle the principles of religion, and render all discussion of them vague and unsatisfactory.

The writers of the Berean do not allow that Adam, in his primitive state, was endowed with so much wisdom and understanding, as our early Friends supposed, or that he stood in that exalted condition, which has been represented. The fall, as respected our first parents themselves, but more particularly as to their posterity, is not admitted by these writers to have that important effect in producing depravity and a proneness to sin, which have been ascribed to it by the first members of the Society. They deny the existence of an evil being, distinct from man, or forming no part of his nature. They object to the doctrine of the proper divinity of Jesus Christ, or that the divine nature essentially belonged to him, or that he should be regarded as more than man. They object to the terms propitiatory sacrifice as applied to the sufferings and death of our Lord Jesus Christ, and represent the doctrines, to which these terms relate, as revolting to the first principles of reason. In confirmation of these statements, compare the following extracts.

Extracts from Early Friends.

"Adam, by his fall, lost his glory, his strength, his dominion."—Barclay's Works, 310.

"Man, the emblem of [God,] as a God on earth, and the glory of all his works,"—"man, the crown and glory of the whole, being tempted to aspire above his place, &c.—lost the divine image, the wisdom, the power, and purity he was made in." Penn's S. Works, fol. ed. 758.

"As it was requisite to his situation, that he should be immediately endowed with such an understanding of himself and his Creator, as related to his present duty and effected his felicity, he certainly was, by divine wisdom and goodness, timely furnished with it.—It was undoubtedly in the light of this pure influence, that Adam had such an intuitive discernment of the creation, as enabled him to give names to them, according to their several natures."—Phipps, 2. 4.

Extracts from the Berean.

"That Adam was created free from all moral impurity, and in a perfectly innocent state, cannot be doubted, and thus far he was in the image of God. But that he was inspired with so much wisdom and understanding is altogether hypothetical.—That our first parent was created in a child-like state, very limited in knowledge, as the account of him, I think, very clearly indicates." Berean, vol. 2. p. 163, 164, &c.

Extracts from Early Friends.

"All Adam's posterity (or mankind) both Jews and Gentiles, as to the first Adam (or earthly man) is fallen, degenerated, and dead." Barclay's Works, 310.

"The condition of Adam before the fall; all agree in this, that thereby he came to a great loss, not only in the things which related to the outward man, but in regard to that true fellowship and communion he had with God. This loss was signified unto him in the command: 'For in the day thou eatest thereof thou shalt surely die.' Gen. ii. 17. This death could not be an outward death, or the dissolution of the outward man; for as to that he did not die yet many hundred years after; so that it must needs respect his spiritual life and communion with God."—Barclay's Works, 311.

"Though we do not ascribe any whit of Adam's guilt to men till they make it theirs by like acts of disobedience, yet we cannot suppose that men, who are come of Adam naturally, can have any good thing in their nature, as belonging to it, which he from whom they derived their nature, had not himself to communicate unto them."—*ib.*

"If, then, we may affirm, that Adam did not retain in his nature, as belonging thereunto, any will or light capable to give him knowledge in spiritual things; then neither can his posterity."—*ib.*

"For we affirm that as all men partake of the fruits of Adam's fall, in that by reason of that evil seed which through him is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of Adam's fall, neither ever knew of the eating of the forbidden fruit; so also many may come to feel the influence of this Holy and Divine seed and light, and be turned from evil to good by it, though they knew nothing of Christ's coming in the flesh, through whose obedience and sufferings it is purchased unto them."—*ib.* 335.

"If all men have received a loss by Adam; which leads to condemnation, then all men have received a gift from Christ, which leads to justification. But the first is true; therefore, also, the last."—*ib.* 359.

Extracts from the Berean.

"Such is the Calvinistic doctrine of total depravity. As men do not now become all at once totally depraved, neither did Adam. Historical facts plainly contradict this inference of our author, not less than experience, and the simplest principles of reason." The writer [of the Doctrines] reasons, that as Adam's nature was depraved by sin, so he transmitted the same depraved nature to all his posterity, from which arises proneness to sin.

"Such are the arguments resorted to, in order to prove that all Adam's posterity must be, of necessity, totally depraved. But we can only reason, properly, from effects up to their causes; we ought, therefore, to be certain that an effect does really exist, before we begin to search for the cause. That we are all strongly inclined to transgress is certain. That this inclination is naturally stronger in us than it was in Adam, is by no means proved; but were it proved, it would still be a question whether this arose from Adam's fall."—Vol. 2. p. 165.

Extracts from Early Friends.

"Yet God, that made him, had pity on him; for he, seeing man was deceived, and that it was not of malice, or an original presumption in him, but through the subtlety of the serpent, who had first fallen from his own state, and by the mediation of the woman, man's own nature and companion, whom the serpent had first deluded, in his infinite goodness and wisdom, found out a way to repair the breach."—Penn's Select Works, 758.

"He who is now the devil was created of God a good angel; but by his own voluntary fall, he hath reduced himself to be a devil; not by any real creation, but by a degeneration."—Barclay's Works, 626.

"Adam, by his fall, lost his glory, his strength, his dominion, by which he could easily have withstood the devil; and came under great weakness, whereby the enemy's tentations had a ready access to him; and he became very obnoxious to fall under them. And as all his posterity are come under the same weakness and obnoxiousness to the enemy's tentations, who influence them by entering unto them, and powerfully inclining them to sin. And this ma-

lignant influence is that seed of sin in all men, where unto they become obnoxious, by reason of the fall; which though in itself sin, yet is it not man's, but the devil's, till man give way to it."—"For, albeit, the temptation simply considered, or as presented by the devil, be not man's sin, yet if he have the least love or desire to it, albeit he join not actually, that shows his mind is already defiled and corrupted, and that he is become a partaker of it."—*ib.* 768.

The Berean denies the existence of the devil, as a being distinct from man.

[To be continued.]

FOR THE FRIEND.

HUGH ROBERTS.

[Concluded from page 199.]

Six years subsequently to his settlement at Merion, he made a visit to his native country. On which account he was furnished with the following certificate:

"From our monthly meeting at Haverford, the west side of Schoolkill, in Pennsylvania, the 14th of the 4th month, 1688.

"To all Friends and people, every where, to whom this may come, know ye, that whereas our dear friend and brother, Hugh Roberts, of the township of Merion, in the county of Philadelphia, in Pennsylvania, in America, having had an inquisition upon his mind a considerable time to visit his friends and relations in his native country, in Wales, and having laid it before our monthly meeting, to which he doth belong, and Friends having nothing against it, this is therefore to certify all, that we have endeared love for our friend and brother, with true unity and fellowship, having had experience of his faithfulness to truth, and his carefulness in walking answerable unto it, both in life and conversation, having been serviceable amongst us, and a helper in the work of the Lord, and of good report and esteem amongst men, and we believe clear upon the account of marriage, or any thing relating to it.

"And now, that the powerful presence of the Lord our God may go along with him, to preserve and guide him in all his undertakings, and conduct him (if it be his will) to us again, is the earnest desire of your dear friends and brethren in the everlasting truth, and well wishers to all mankind."

In the following year, 1689, whilst absent in Wales, he was married to Elizabeth John, of Llwyn y Brannar; the form of their marriage certificate is nearly that now employed by Friends, excepting the words uttered by the parties, which, as a curious relic of ancient practice in this respect, are worthy of quotation: "*I here, in the fear of the Lord, and in the presence of this assembly, do take H. R. to be my wedded husband, to love, honour, and reverence him, and to behave myself toward him, in all conditions, as a wedded woman ought to behave herself towards her wedded husband, and of this my so doing, I call you who are here present to be witnesses thereof.*" The declaration of the husband is equally full.

He returned the next year with his wife, and a number of Friends, and others, who were induced to emigrate by the favourable account he gave of the state of things in Pennsylvania.

From this period, he seems to have been chiefly devoted to his ministerial duties, in promoting the temporal and eternal welfare of the people, by whom he was universally beloved. His labours were by no means confined to

Pennsylvania, but extended throughout all the provinces on this continent. In 1696, he received the following certificate.

"Att our monethly meeting held at Haverford, in the Welsh Tract, in Pennsylvania, the 17th of the 10th moneth, 1696. To our dear friends and brethren in England, Wales, and elsewhere:

Entirely and truly Beloved Friends,

The tender salutation of our dear love in the blessed and unchangeable truth, is unto you whom the Lord hath gathered by the eternal arm of his power, in this his gospel day of free love and salvation, and our sincere breathings unto the Lord are, that he may keep and preserve you, and us, with all his people, to the end of our days. Our dear and well beloved friend, Hugh Roberts, being drawn forth to visit you, and having laid it before us, we, having unity therewith, could do no less upon truth's account, and in his behalf, than to give this following account concerning him, viz. That he is a man, whose innocent life and blameless conversation doth adorn the gospel of our Lord and Saviour Jesus Christ, of which the Lord hath made him a serviceable minister, and hath owned him by his blessed power and heavenly presence, to the comforting, refreshing, and confirming of many, and is well owned by his people also. He is a man well beloved by us among whom he lives, where the Lord hath made him a pillar in his church, and very serviceable in divers respects. He is one that the Lord hath made willing to spend and be spent for truth's sake. His service hath not been only amongst us, and in this province, but also in New England, Long Island, East and West Jersey, Maryland, and Virginia. His services and sufferings, when in our native land, divers of us were acquainted with, which are also known to many of our friends and brethren there. He hath stood firm in his testimony, as at other times, so also in the time of the late separation and division,* in these parts. Our sincere desires and humble prayers are unto the Lord, that he may keep, preserve, and accompany with his divine power and blessed presence, in this his intended journey, and at all other times, with us, and all his people every where, to the glory of his great name, comfort and edification of his church and people, to the convincing of many that are yet strangers to the blessed way of truth." This excellent testimonial is signed by fifty-seven members of the meeting.

The subjoined extract from a journal, which he kept whilst performing this religious service, will show the delays which attended travellers on this continent at that time. His transit across the Atlantic, however, was more favourable than usually, as four and even six months were frequently consumed, at that period, in navigating the tract of ocean between the two continents.

"I left home, and was accompanied to Maryland by Samuel Carpenter and John Ascue; we parted at the Susquehannah, and I proceeded to West River, and thence to Richard Harrison's. From thence friends sent a man and a couple of horses to convey me to the Potomac, where I was kindly entertained two

* The separation produced by the unfaithfulness of George Keith, and others.

days and two nights, at the house of a person, not of our society, waiting for a passage over that great river, being six miles broad; the persons who took me over refused any compensation for their trouble. I could not hire a horse to carry me to the next river, Rappahannock, and I went alone through the woods, and came to the house of a Captain Taylor, who was very kind in furnishing me with some food, and putting me across the river. The next day I obtained a horse and man, who came with me 14 miles, and leaving me, I went on foot six miles that night, and reached the house of a Friend where I had been before." After many weeks, he reached the mouth of James River, "where the fleet met," and embarked; but they were detained fifteen days before the ship sailed. "We left," continues his note, "the Capes of Virginia on the 7th day of the 3d month, and arrived at Plymouth on the 22d of the 4th month, a passage of 46 days."

On this occasion he was absent two years, diligently occupied in the service on which he was sent, and greatly favoured to perform his duty, according to the memoranda from time to time made in his note book. He thus wrote concerning his visit to Penllyn, the place of his nativity. "I desired notice might be given to as many of my old acquaintance and relations as they conveniently could inform, that I did not expect to remain long, and so go on my way. I knew abundance would be willing to see me, and I was desirous to see them at meeting, rather than at any other place, for I had a secret hope, that some of them would be reached. This place was chiefly set before me, before I went from home, and blessed be the name of the Lord, he did not only require me to go, and leave them that were near and dear to me, but also enabled me, by his power and wisdom, to perform the work and service he had for me to do, for which my soul is more engaged unto him than ever. In this meeting the Lord in a wonderful manner opened my heart and mouth, to proclaim his truth, and the way of it, and that in great tenderness, so that the witness of God was reached unto, I believe, in all that were present, and many were convinced of God's truth and way. Oh, what shedding of tears there was amongst young and old; truth was uppermost, and over all. Blessed and magnified be the name of the Lord for ever."

Whilst from home, he addressed an epistle to his children, some extracts from which will further illustrate his character, and may impart benefit to others.

"Dear Children,*—This is to let you understand that I am in health, also that my love is unto you, desiring you to fear the Lord in the days of your youth, which is the best counsel I can give, because I know it to be better than all the riches of the world; none can understand or know the value of it, but those that taste thereof, for it is the beginning of wisdom, and the only means to keep clean from the corruption and vanity of the world.

Therefore my request to you above all is, that ye fear the Lord!

Secondly, Shun vain, light, and airy compa-

* He was twice married; his first wife died before he came to Pennsylvania; their children, at the date of this letter, had reached an age to profit by his tender advice.

ny, nor suffer such to come in yours; rather follow you them that are sober, and who fear God; the company of such will be a help to bring you nearer to the Lord.

Thirdly, I desire you frequently to wait on God, to beg and beseech of him for grace and wisdom to walk *justly* before him, by which my soul hath received much good.

Fourthly, I desire you to read the Scriptures and Friends' books. On first days, especially, after meeting, read rather than to go to old or young, that may draw you to lightness.

Fifthly, Go in time to meetings, and when there, desire of the Lord to enable you to perform your duty, to love and to serve God, and worship him in purity and truth, not in a form or show only, for that will not serve your turn in Heaven, nor on the earth. I warn you that ye avoid the vain and idle; do not keep the company of such; I believe you will not be untied in this respect. I do not mean those only who make no profession, but such as make profession, and are out of the possession of the virtue which is in the truth, the which is most dangerous; from such company withdraw, and shun it.

I desire each of you to take a copy of this letter, and not only so, but desire strength of the Lord to fulfil what I have requested of you, which, if you do, it will be a greater joy to me, than if you had all the treasure of the world. I must conclude, because I cannot add for weeping; who am your dear father, whose care is over you, HUGH ROBERTS." "1697."

On his return from Europe, he was accompanied by several hundred of his country folks; some of whom settled at Gwynned or North Wales, and proved to be among the most valuable inhabitants of the province. One of the agreeable circumstances which occurred during his absence, was an interview he had with the Proprietary at Bristol in England, to whom he was enabled to communicate much important information concerning the affairs of the province; he thus mentions it: "*Here I met my dear friend William Penn; we were not a little glad to see each other; we were together but a short time and parted very unwillingly; the weight of my service then drawing me to Monmouthshire, in Wales, whither I hastened.*"

After this extensive tour, he remained at home, occasionally attending the meetings of the neighbourhood, until 1701, when he believed it to be his duty to make another visit to New England, on which account he received the consent of his friends, who thus certify concerning him: "that he has long been, and is a serviceable man amongst us, and, of late years, many have been convinced by and through him, and he has also been made instrumental, in the Lord's hand, to nourish and strengthen those in their spiritual travel towards a settlement in the truth, for his testimonies have been to the sincere and upright amongst us, as the dew, and as the small rain upon the tender grass. In his conversation, a good example to his neighbours, and those he conversed with; zealously concerned against the spirit that would sow strife and discord amongst brethren, &c.

This certificate was dated on the 12th of the 12th month, 1701; he proceeded immediately

to the performance of the arduous duty assigned him, and notwithstanding the feeble state of his health, he was enabled to accomplish the work to his comfort and peace.

He reached home in time only to close his well spent life, amidst the endearments of his affectionate family, and to experience the kindest manifestations of respect from his friends and neighbours. His last hour on earth arrived, when all gathered near to receive his benediction, and to listen to his final testimony. The awful scene is thus described and recorded: "*A friend taking leave of him just before his departure, remarked, that his deep trials were near to an end, and that he believed peace and everlasting joy would be his portion from the Lord for his devotedness to him; this faithful and beloved servant, in much brokenness of heart, in the sense of the sweet presence of God upon his spirit, said, 'I AM SATISFIED THEREOF, AND BLESS MY GOD FOR IT,' and expired! This event took place on the 18th of the 6th month, 1702, in the 52d year of his age.*"

FOR THE FRIEND.

After the clear and ample refutation, first published in Bates' Miscellaneous Repository, and from thence transferred to our columns, page 111, it might seem incredible that there should be any necessity further to contradict certain false statements respecting the origin of the Indiana Epistle of the 10th month last. Nevertheless, it appears from information derived through various channels, that there are persons so disregardful of the obligations of truth, as to continue, and with a persevering industry, worthy of a better cause, to propagate the most glaring misrepresentations on that subject. We therefore readily comply with the wishes of several of our subscribers, to insert the subjoined extracts and certificate.

Extract of a letter from a Friend, a member of Farmington monthly meeting, N. Y., dated 3d month, 24th, 1828, to a Friend in this city.

"You have, perhaps, seen or heard what the Berean says respecting the epistle from Indiana, viz. that the issuing of it was not the act of the yearly meeting, but of a party, with the assistance of foreigners. Daniel Wood, of Ohio, a member of Indiana yearly meeting, lately passed through this county, on a religious visit. I spent an evening with him and his companion, Thomas French, of Ohio, and have taken down their account of that meeting, which account I now have, signed by their own hands. It is as follows:

"Finding there are misrepresentations in circulation respecting the testimony and epistle of advice issued by Indiana yearly meeting against certain spurious doctrines, and the publications containing them, for the clearing of truth and its testimony, I hereby certify that the concern took its rise in the meeting for sufferings, of which I am a member, and was present. A committee was appointed by that meeting to take the subject into consideration, which committee prepared the said testimony and epistle of advice, and produced it to a subsequent sitting of said meeting, where it was read and united with, without a dissenting voice; from thence it was forwarded to the yearly meeting, which was very large, and at which I was also present; during the time it was reading great stillness was observed, and at the conclusion, a very solemn covering was evidently over the meeting; after a time of silence, it was fully united with, by the expression of more voices by half than I ever before heard in any meeting, on any subject whatever; a very few expressed their disunity; I believe not more than four or five. Several Friends from other yearly meetings were present, but I believe none of them spoke to the subject, there being no occasion for it. DANIEL WOOD."

"I was present at both the before mentioned meetings, and believe the above statement to be correct. THOS. FRENCH."

"Macedon, Wayne County, N. Y. 11th of 3d mo., 1828."

"I have been careful to give the copy in the exact language of the original."

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FOR THE FRIEND.

JOHN FREDERICK OBERLIN.

It is truly exhilarating to reflect upon the happy revolution which might be brought about—the immense diminution in the sum of human guilt and misery, and consequent accession to the general happiness, were all those whose suffrages are on the side of virtue, wherever situated and in whatever condition, sufficiently alive to the necessity of exerting all their energies, and in filial reliance upon the divine blessing on their humble efforts, of contributing to the utmost of their ability to the restoration of that pristine harmony, which (doubtless) it was the design of its Author should pervade this fair creation. One of the lessons to be inferred from the parable in the gospel, of the distribution of the talents, is, that the reward is not to be graduated with any reference to the means—to the extent of the gifts entrusted, but to the integrity of purpose, the alacrity, and the faithfulness evinced in the stewardship. Hence is to be derived the strongest encouragement, because sanctioned by the highest authority, and applicable to every modification of human allotment, cheerfully and sedulously to occupy the talent, and improve the means, with which, in the administration of the divine providence, we have been furnished. It is often pleaded, in excuse for supineness and neglect, even by persons of amiable and virtuous inclinations, that their opportunities are too few, their sphere of action too limited, and their resources too inconsiderable, to make their efforts of any importance; while they amuse themselves with dreams of the benevolent enterprises in which they would delight to engage; of the vast amount of good which they would perform, provided they were in the possession of riches, or power, or super-eminent mental endowments. But it is far from being clear, were individuals of this description to be gratified to the utmost limit of their desires, that the same sluggishness of temperament would not accompany the change. To those habitual obstacles to useful exertion, it is to be feared, would be super-added many yet more difficult to surmount. Wealth hath its load of cares, and its appropriate temptations: power has often enough to do to counteract the machinations of rivalry; and genius is too liable, in its erratic

flight, to overlook or lose sight of those opportunities for effecting solid benefits, which ordinarily are to be found in the beaten track. The truth is, it requires only the inclination, the will, the simplicity and singleness of purpose, of a virtuous and devoted heart, to ensure to almost every one, of whatever condition in life, the capacity of being fruitful in the field of offering; and so far from the mere adventitious circumstances of riches, power, and genius, being indispensable pre-requisites, that a correct estimate of the instrumental causes which have combined to produce the aggregate amount of good in the world, it is believed, would lead to the conclusion, that much the largest share is justly assignable to that portion of mankind at most, not above mediocrity as to property, and nearly on the same level in point of intellect. This train of thought was elicited, by reading in "The Christian Observer" for January last, a memoir respecting the remarkable individual whose name appears at the head of this article. The incidents in the life of this genuine philanthropist and exemplary Christian, we shall present to our readers in a condensed form, prepared from the memoir alluded to, and other materials in our possession.

John Frederick Oberlin, descended from a learned family in Strasburg, (his father a respectable schoolmaster,) was born in that city in 1740, and in its university received his education. In early youth he felt, for a short period, the attraction of military splendour, but happily, the bias of his ardent mind was soon turned to a nobler object—he determined to devote his talents to the cause of religion, and in 1767 became pastor of the Waldbach. Here, secluded from society, and almost out of the reach of his connexions, an opportunity presented itself of prosecuting his literary researches to an extent, which, in a more public situation, would have been impracticable. The temptation was powerful and fascinating—a cultivated mind must have felt its force. But Oberlin was swayed by higher motives.

The Ban de la Roche, in the department of the Vosges, is a mountainous district in the north east extremity of France, on the borders of Germany, and about 220 miles east of Paris. It consists of two parishes, Rotham and Waldbach. Rotham is placed at the height of 1360 feet above the level of the sea, and Waldbach at about 1800. Upwards of one-third of the district is covered with wood; the remainder is partly pasture and partly arable land.

A hundred years ago, this country was uncultivated, and scarcely accessible. Fourscore families gained a scanty subsistence from its precarious produce, but lived in a state of deplorable wretchedness, being destitute of all the comforts, and provided with but few of the

necessaries of life. Now the population consists of upwards of three thousand, who procure their livelihood by the labours of agriculture and manufacture, and appear to be, in every respect, a happy and contented people.

This great change is chiefly to be ascribed to Oberlin, who remained pastor of Waldbach for more than half a century. But the way was in some degree prepared by the labours of G. Stouber, his worthy predecessor, who, rightly judging that a good education is the basis of all social improvement, directed his attention to the state of the schools, which previously had been miserably conducted. Through his perseverance and judicious management, a very important change for the better was effected; the prejudices of the people, which, at first, were much opposed to his measures of reform, were overcome, and the schools brought into a flourishing condition. In this laudable work, Stouber was aided by the co-operation of his amiable wife, who became his willing associate in every benevolent exertion. But they had been united only three years when death tore her from his arms, and it would be a sufficient apology for this short digression, independent of what is due to Stouber himself, were it only for the sake of introducing the following epitaph, which the afflicted husband caused to be placed upon her tomb. "After three years of marriage, Marguerite, Salomé, wife of G. Stouber, minister of this parish, expired at Ban de la Roche, in the simplicity of a useful and peaceful life, (the delight of her benevolent heart,) and in the prime of youth and beauty. She died August 9th, 1764, aged twenty years. Near this spot, her husband has deposited her mortal remains, uncertain whether he is more sensible of the grief of having lost, or the glory of having possessed her."

Three years after this, Oberlin succeeded to the station. In the year following (1768) he married a very amiable and pious young woman of Strasburg, an orphan, named Madeleine Salomé Witter, who cheerfully entered into her husband's plans of beneficence. In the prosecution of these plans, Oberlin soon had to encounter the prejudices which are usually attendant on ignorance, and which lead the ill informed to imagine that old practices are always safe, but that whatever is new must be pernicious. So determined were some of his flock in their opposition, that they actually formed the design of inflicting upon him some personal injury. Being informed of their intention, which was to be executed on the first day of the week, he took occasion to preach on our Saviour's words, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." The discontented faction met after the sermon at the house

of one of their party; but how great was their surprise when Oberlin himself came to them, and said, "My friends, your intention was known to me. It is better that I should put myself into your hands, than that you should lie in ambush for me." Ashamed of their wicked intentions, they instantly implored and obtained his forgiveness, and from that time entered with zeal and affection into his beneficent views.

As soon as he perceived the situation of his parish, and the great room for improvement, his resolution was formed. The good of his flock became the paramount object of his regard; to them his best energies were devoted; for their temporal as well as eternal welfare he laboured with unwearied solicitude, and he has lived to see his exertions in a remarkable degree crowned with success. When he entered on his pastoral functions, there was not one school-house in all the five villages of his parish. A miserable hut, with little room, was the only accommodation afforded. This difficulty was soon removed. Partly at his own expense, and partly by the assistance of some benevolent friends at Strasburg, he procured the erection of a suitable building in one of the villages. In the course of a few years the example was imitated, and there is now not a village without a school-house. Having engaged competent masters for these schools, Oberlin was anxious that the children should be in some degree prepared for the instruction they would now receive. For this purpose, he hired governesses in each village, and placed under their care the younger children. Here they were taught to spin, to knit, and to sew. The conductresses were furnished with engravings of sacred and natural history, of which the worthy pastor himself gave the explanation, to be communicated to their juvenile pupils. In summer, they gathered plants, and learned their names, properties, and uses; in winter, they painted little maps of the Ban de la Roche, France, Europe, &c. Thus trained, the children entered the public schools, where the masters taught them reading, writing, arithmetic, geography, and sacred and profane history. A weekly meeting of all the schools was established at Waldbach, when Oberlin inspected and examined them, communicated to them useful knowledge, and distributed prizes of valuable books, furnished by the generosity of his friends at Strasburg. Other improvements followed. A public library was formed; an electrical machine and mathematical instruments were procured; a collection of indigenous plants was arranged; and care taken that the botanical knowledge already acquired by the children should be extended and put in practice. When they walked into the fields they were instructed to mark such plants as were useful for food, and to destroy such as was poisonous. This knowledge proved so beneficial, that during the disastrous months of 1817, when the harvests failed, and potatoes were extremely scarce, the accurate acquaintance of the people with the vegetable productions of their canton, contributed to prevent the most distressing diseases.

[To be continued.]

FOR THE FRIEND.

To the memory of M. M.

Rest, gentle spirit! thou shalt wake
In climes that know no grief nor crime,
And soon upon thine eyes shall break
The dawn of Heaven's immortal prime.

Rest! for the winged shaft has flown,
Thy weary pilgrimage is o'er;
Life has no griefs thou hast not known,
Nor Death one pang unfelt before.

I've wept o'er manhood's opening bloom—
I've wept o'er beauty's perish'd grace;
But may not sorrow o'er thy tomb,
Nor give one vain regret a place.

For thine was life's protected draught,
Till all its sparkling joys had flown;
And these shall seraph pinions waft
To thy belov'd Redeemer's throne.

The hand of Death could nought impair
Thy features' mild and tranquil grace;
For heavenly thoughts seem hovering there,
As loth to leave their dwelling place.

The social voice, the tones of mirth,
Are mute in sorrow for the dead,
And sadness, that thy cherish'd hearth
Must echo soon the stranger's tread.

Soon shall our race be swept away,
As waves chase waves on ocean's shore;
All trace of thee and thine decay,
Our very graves be ours no more.

Yet brief though be that wave's career,
Unmark'd from myriads rolling by;
Whatever life to us has dear
Upon it float and with it die.

For on that dark and wintry tide
The halcyon love will deign to dwell;
And midst the tempest's raging pride,
Are seraph anthems heard to swell.

Then come, Oblivion! to thy power
I freely give our names and date;
So may we live life's transient hour
As she has lived, and share her fate.

We insert the following, taken from the "Church Register" of 12th inst. not only for its novelty as a specimen of aboriginal literature, but as in itself pleasant and racy, with a mixture of good feeling, though, it must be admitted, somewhat desultory, and perhaps rather overcharged and hyperbolic—or, as some say, a little of the Indian in it.

THE CHEROKEE NATION.

By David Brown, a native Cherokee.

I will here give you a faint picture of the Cherokee nation and its inhabitants. In the mean time, however, it must be borne in mind, that it is the mass and common people that form the character of a nation, and not officers of government, nor the lowest grade of peasantry.

The Cherokee nation, you know, is in about 35 degrees north latitude; bounded on the north and west by the state of Tennessee; on the south by Alabama, and on the east by Georgia and North Carolina. This country is well watered; abundant springs of pure water are found in every part. A range of majestic and lofty mountains stretch themselves across the nation. The northern part of the nation is hilly and mountainous. In the southern and western parts, there are extensive and fertile plains, covered partly with tall trees, through which beautiful streams of water glide. These plains furnish im-

mense pasturage, and numberless herds of cattle are dispersed over them. Horses are plenty, and are used for servile purposes. Numerous flocks of sheep, goats, and swine, cover the valleys and hills. On Tennessee, Ustanala, and Canasagi rivers, Cherokee commerce floats. The climate is delicious and healthy; the winters are mild. The spring clothes the ground with its richest scenery. Cherokee flowers, of exquisite beauty and variegated hues, meet and fascinate the eye in every direction. In the plains and valleys, the soil is generally rich; producing Indian corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes. The natives carry on considerable trade with the adjoining states; and some of them export cotton in boats down the Tennessee to the Mississippi, and down that river to New Orleans. Apple and peach orchards are quite common, and gardens are cultivated, and much attention paid to them. Butter and cheese are seen on Cherokee tables. There are many public roads in the nation, and houses of entertainment kept by natives. Numerous and flourishing villages are seen in every section of the country. Cotton and woolen cloths are manufactured here. Blankets, of various dimensions, manufactured by Cherokee hands, are very common. Almost every family in the nation grows cotton for its own consumption. Industry and commercial enterprise are extending themselves in every part. Nearly all the merchants in the nation are native Cherokees. Agricultural pursuits (the most solid foundation of our national prosperity) engage the chief attention of the people. Different branches in mechanics are pursued. The population is rapidly increasing. In the year 1819, an estimate was made of all the Cherokees. Those on the west were estimated at 5000, and those on the east of Mississippi, at 10,000 souls. The census of this division of the Cherokees has again been taken within the current year, and the returns are thus made: native citizens, 13,563; white men, married in the nation, 147; white women, do. do. 73; African slaves, 1277. If this summary of Cherokee population from the census is correct, to say nothing of those of foreign extract, we find, that in six years, the increase has been 3,563 souls. If we judge the future by the past, to what number will the Cherokee population swell in 1856?

White men in the nation enjoy all the immunities and privileges of the Cherokee people, except that they are not eligible to public offices. In the above computation of the present year, you perceive that there are some African slaves among us. They have been from time to time brought in and sold by white men: they are, however, generally well treated, and they much prefer living in the nation, to a residence in the United States. There is hardly any intermixture of Cherokee and African blood. The presumption is, that the Cherokees will, at no distant day, co-operate with the humane efforts of those who are liberating and sending this proscribed race to the land of their fathers. National pride, patriotism, and a spirit of independence, mark the Cherokee character.

The Christian religion is the religion of the nation. Presbyterians, Methodists, Baptists, and Moravians, are the most numerous sects. Some of the most influential characters are members of the churches, and live consistently with their professions. The whole nation is penetrated with gratitude for the aid it has received from the United States' government, and from different religious societies. Schools are increasing every year: learning is encouraged and rewarded. The young class acquire the English, and those of mature age the Cherokee system of learning. The female character is elevated and duly respected. Indolence is discountenanced. Our native language, in its philosophy, genius, and symphony, is inferior to few, if any, in the world. Our relations with all nations, savage or civilized are of the most friendly character. We are out of debt, and our public revenue is in a flourishing condition. Besides the amount arising from imposts, a perpetual annuity is due from the United States in consideration of lands ceded in former periods. Our system of government, founded on republican principles, by which justice is equally distributed, secures the respect of the people. Newtown, pleasantly

situated in the centre of the nation, and at the junction of Canasagi and Gusuwati, two beautiful streams, is the seat of government. The legislative power is vested in what is denominated, in native dialect, *Tsalagi Tinilawigi*, consisting of a national committee and council. Members of both branches are chosen by and from the people, for a limited period. In Newtown, a printing press is soon to be established; also a national library and a museum. Immense concourse of people frequent the seat of government, when *Tsalagi Tinilawigi* is in session, which takes place once a year.

PRETENDED DISCOVERIES IN THE MOON.

The continental writers have much exaggerated the powers and penetration of the telescope; indeed, the time is not far distant, when it was gravely asserted, that works of art had been recognised in our satellite, the moon. The fallacy of this circumstance may be easily shown to our readers by the following simple considerations.—Let a person direct the tubes of a telescope (without the glasses) to any celestial object, and there fix them; he will soon find that in a short space of time, the object will have removed from before the mouth of the tube. Now, this motion of the celestial bodies, which is only *apparent*, arises from the revolution of our earth on her axis; and the quantity of this motion may be determined with facility, thus:—the earth is known to revolve once about her axis in 24 hours, and as every circle is supposed to be divided into 360 equal parts or degrees, the apparent time any celestial body takes to describe one degree, will be found by dividing the 24 hours by 360, which gives us four minutes, as the time an object would pass the mouth of the tube, if it only takes in one degree of the heavens.

Now, if we suppose the glasses to be placed in the tubes, the magnifying power of the instrument being 60, and we direct it (as before) to an object, as the moon whose diameter is about half a degree, the time of her passing or transit will be one minute, if the field of view be, as in the ordinary telescopes, about 30 degrees, which the moon would exactly occupy. If the power of the telescope be increased 10 times, the eye-piece having the same angle of vision, only one-hundredth part of the moon would be seen at once, 100 being the square of 10, the increased power of the instrument; and the time this portion of the moon would pass the telescope in six seconds. Again, if we increase the power ten times, so that its linear amplification of an object is 6000 times, only one ten-thousandth part of the moon's surface could be seen in the field of view; or the planet Saturn, whose apparent diameter is ten seconds, would just fill it, and the time of their passing the instrument would be only six-tenths of a second.

Having thus shown the amazing velocity a planet passes the mouth of a telescope with these high powers, we shall next proceed to point out the apertures and amplification necessary for observing some given measure on the surface of the moon. First, we must determine the angle every object must subtend to the eye, in order to render it visible; this is found on an average for different sights to be one minute, that is, when an object is removed from the eye about 3000 times its own diameter, it will only be just distinguishable. From this we can now determine the extent of the smallest part of the moon's surface discoverable by the unassisted eye. Its real diameter being 2100 miles, which divided by the number of minutes which its apparent diameter subtends, (viz. 30,) gives us 70 miles as the measure of the least distinct spot seen by the naked eye; therefore, we know that, if a telescope magnifies 70 times, we can just discern a spot one mile in diameter on the moon's surface; and to recognise any object 10 feet in diameter, we shall find by this rule the magnifying power of the telescope must be 37,100 times, and the diameter of an object-glass or metal for such an instrument may be found by the method described in (18:) which, if we suppose a pencil of rays one-fiftieth of an inch in diameter will admit sufficient light to the eye, the diameter of the speculum must be 62 feet, and its focal distance 309 feet, when an eye-glass of one-tenth of an inch is employed. These calculations must convince the reader of our inability for making such observations; for if the impossibility of

procuring such enormous instruments were overcome, they would be so unwieldy as entirely to prevent our using them.—*Library of Useful Knowledge.*

From the last number of Littell's "Religious Magazine" is derived the following, originally published in "The Baptist Magazine," one of the British periodicals. It evidently savours of a mind well disciplined in the school of Christian experience and resignation—is expressed in terms of peculiar benignity and tenderness: and while it conveys the language of needful reproof, happily intermixed with consolation and encouragement, it may be, that, in these times of manifold affliction, of tribulation in the church, tribulation in families, of inward conflict and troubles from without, it will prove as a "drink of the brook in the way," and cause some to "lift up the head."

ON GIVING WAY TO A SPIRIT OF DESPONDENCY.

Genesis xlii.

Blind unbelief is sure to err,
And scan His work in vain;
God is his own interpreter,
And he will make it plain.—*Comper.*

It is both interesting and profitable to trace the lives and sorrows of the people of God in past ages. As we read of the various incidents that attended them through life, we seem to possess their feelings, we desire to imitate their virtues, and are anxious to avoid their defects. We feel pity for them in their sorrows, and when we see them taking them to a throne of grace, and deriving from "the God of all comfort" the support they need, we rejoice that we have the same God to fly to, the same arguments to plead before him, and the same encouragement to expect a gracious attention to prayers.

Few of the patriarchs present a more interesting character for our contemplation than Jacob. He was a man of genuine worth. That he was the subject of many imperfections we cannot deny, but that he eminently displayed many virtues is more than equally evident. We may profit greatly by the account given us of his errors and mistakes; and it will be happy for us if the review of his improprieties should guard us from falling into them ourselves.

The view that even the good man takes of the divine conduct is very contracted; there remains in the hearts of the best men a spirit of depravity prone to misinterpret and murmur against the providence of God; and Jehovah is pleased to clothe his dealings with us in mystery: these things may account for Jacob saying, on the occasion to which our attention is now directed, "All these things are against me."

Language like this it is painful to hear, and the man who utters it must surely be in very distressing circumstances. What! No light clouds in the horizon? Is all darkness? Is there no sweetness in the cup of sorrow? Was there nothing to comfort him amidst his disasters? Of light and comfort he will not hear, he yields to the influence of despondency, and says, "All these things are against me."

And who that considers his trials can be surprised at the exclamation? What a scene of troubles had his whole life been! Exiled in early life from the home of a kind and indulgent father—called to endure the persecution and cruelty of a wicked brother—compelled to labour as a servant for his food—oppressed by his master, who ought to have treated him with kindness; and when he enters on the enjoyments of domestic life, he loses his beloved Rachel, and then his darling Joseph; no wonder he thinks all things are opposed to his happiness.

His present condition too is painful, and seems to justify the language. It had been well if his sorrows had past, and brighter prospects were opening before him. But the present is painful, and the future gloomy. He has a family of ungodly children who pierce his heart through with many sorrows; he was

threatened with poverty; his son Simeon had just been taken from him, and he dreaded the worst; the infirmities of age were creeping upon him, and he was called to give up his beloved Benjamin; in a word, he thought his gray hairs were hastening in sorrow to the grave. And who can wonder at his exclaiming, "All these things are against me."

But yet he was mistaken. His views were not correct. Had what he said been true, it was calculated to humble him, and should have led to sorrow on account of sin. We have no right to complain of the dispensations of God, however severe; for "wherefore should a living man complain, a man for the punishment of his sins?" If we set ourselves against God, we ought not to murmur if his providence is against us. But the language is that of mistake. These things were not against him; they would not bear him down into the grave. Let him look over his life again. If he had been exiled from home, God had found him another and a better; if he had laboured, God had given him a reward; if he had been persecuted, he had also been supported under it; if he had been oppressed, the divine hand had interposed in his favour; if Jehovah had taken away his beloved Rachel, he had given him himself; and if Joseph be indeed gone, he shall see him, and his endeared Rachel, and each of his pious friends, in a future world. Let him look at his present state, and if poverty threatens him with its approach, is not God also at his right hand? If his children are wicked, if he cannot blame himself for neglect or improper indulgences extended to them, why should he be so much discouraged? If Joseph, and Simeon, and Benjamin are all removed, all is under the superintendence of him who must do right. And what a mistake in reference to the future! The dark clouds that now hovered over him

Are big with mercy, and shall break
In blessings on his head.

Joseph is yet alive—Simeon shall soon be free—Benjamin is about being elevated to honour—and a fine old age of peace and happiness awaits the patriarch himself. Ah, what mistaken views do Christians form, when they say, "All these things are against me!" No such thing: all work together for good to those who love God. All was now tending to accomplish the infinitely wise plans of Jehovah, to make Jacob's family happy, and "to save much people alive."

Christians now make the same mistake as Jacob did, when afflictions overtake them and sorrows seem to oppress their souls. But they are wrong, for they are designed to sanctify their souls, to teach them the sinfulness and vanity of the world, to endear to them the promises of God on earth, and the enjoyments of God in heaven.

But the mistake of Jacob was not only a great but a criminal one. Most of our mistakes are of a sinful character; and those which resemble this are very criminal. The language of Jacob seemed to reflect on the divine character. Is not God the Father and the Friend of his people? Does he not love them, and can he change in the purposes of his love towards them? Why should such a thought be indulged? Has he not said, "I the Lord change not?" And does he not possess all the power we need to protect us, and that is requisite to accomplish the design of his love? Has he not the wisdom that can convert our greatest trials into the greatest benefits? Has he not always delivered us, and would it not be our wisest plan to say, "he who hath delivered will yet deliver?" Why, because all is dark and enveloped in mystery, should we encourage our fears? If we loved God as we ought to do, we should indulge a confidence that he would direct all for our good.

But the language of Jacob breathed a spirit of disbelief of the divine promises. God had expressly assured him that in all places where he went, he would be with him, and that he would never leave him till he had accomplished all the purposes of his mercy towards him. Jacob had acted wisely for his own happiness, as well as honourably towards God, had he believed this, and allowed the whole of his conduct to be influenced by it. This, however, was not the case; and in this respect the people of Jehovah are ever too much like him. What room for repent-

ance and humility! This criminal conduct was not confined to the person or the times of Jacob. Though God has ever been kind to his people, we have still hearts disposed to murmur against his arrangements, and to say that all is against us, when, if we could see the whole of his designs, we should know the reverse to be true.

Let us cast a glance towards Jacob when "the mystery of God" towards him "is finished," and he is settled in comfort in the land of Egypt. Would he not now be ashamed that ever he encouraged the feelings of despondency, or entertained hard thoughts of God? Would he not be concerned to humble himself before the God of his mercies, who had raised him above all his fears? Oh what gratitude must he feel to that Being who had been his friend amidst so much murmuring, and notwithstanding so much impropriety of conduct! His future hopes would be encouraged by his recollection of what God had done for him. And he would be concerned to encourage his children and his children's children to let their faith and hope be in God. Let it be the concern of each of my readers in this respect to imitate the venerable patriarch.

"All things," saith an inspired apostle, "work together for good to those who love God." The grand inquiry then is, do we love Him? If so, we have nothing to fear, for He is our friend, his providence is on our side, and nothing can be against us. But if we have no love to Him, he is our enemy; nothing can be for us, but all is for ever armed in opposition to us. Let us possess an interest in his favour, and we shall then sing for ever, "He hath done all things well!"

RICHARD JORDAN.

Biographical Memoir of Richard Jordan, a Minister of the Gospel in the Society of Friends, late of Newtown, in Gloucester County, New Jersey. Phila. 1827. 2d. Ed.

The effect of genuine religion in harmonizing the various conditions of life, is one of its most remarkable characteristics. By clearing the mind of all false ambition and envious surmises, it renders it contented with the allotment of Providence, superior to the extrinsic advantages of fortune or rank, and teaches us that the true measure of human excellence is not the number of the talents with which we are entrusted, but their faithful and diligent improvement. The harmony with which the members of the true church thus fulfil their peculiar and various duties, is strikingly contrasted with the hardness and jealousies that mark the pretenders to religion. "The single talent well employed" enables its possessor to fill up the measure of his usefulness; and while, on the one hand, he is neither envious nor suspicious of him by whom the five or the ten have been doubled, he is hailed by the latter as a Christian brother, and neither slighted for his slender possessions, nor undervalued for the more contracted sphere of his usefulness. The influence of a constant endeavour to abide in the light of Christ, in strengthening the mental as well as the moral faculties, and an imparting dignity and weight to the character, has been rendered too painfully obvious by the contrast which the events of the present disastrous time exhibit, when so many have been tempted to cast away their shield and their defence.

While reviewing those events, and calling to mind the men of promise and of gray hairs, who have wandered to the right hand and to the left, in following the voice of the stranger, there is a melancholy pleasure in recalling

also the names of those departed worthies whom we revered in youth, and respected and honoured in mature life, as the messengers of the everlasting gospel. The subject of this brief memoir was one of the latest and brightest of that constellation of departed worth, which shines the brighter in our memories for the gloom that has succeeded it. Educated in a remote section of the country, without the ordinary advantages of learning—placed, in the allotment of Providence, in narrow circumstances, that compelled him to labour for his daily bread, Richard Jordan was an extraordinary example of the sufficiency of the divine grace. His career was marked by the most scrupulous justice—by a patriarchal simplicity of manners—a cheerful acquiescence in his lot—a tenderness of conscience, and an awful sense of the sacredness of his high calling, that prepared him for greater degrees of usefulness as his experience deepened and his faithfulness endured. The effects of this unreserved dedication of heart, were an habitual cheerfulness of temper, and a simplicity and innocency like that of childhood, which his large experience of life, and an understanding acute, original, and powerful, rendered singularly attractive and endearing. In his public ministry he was a fervent and apostolic preacher, to whose power and demonstration large numbers in both hemispheres can thankfully bear witness. He died as he had lived, in the hope of salvation through the merits of his Redeemer—a faith respecting which, he had often publicly declared, that if a belief in it was enthusiasm, he wished to live and to die such an enthusiast.

The course of his religious services brought Richard Jordan into an intimate knowledge of the character and workings of that separating spirit which has rended the Society of Friends. He was one of the earliest to discover its existence in America—he boldly and steadily exposed its real nature—watched its progress with intense anxiety, and prophetically declared on his dying bed, that "the Lord would take the cause into his own hand, and none should be able to hinder him."

The opinions of such a man upon such a subject are entitled to great attention, and we have thrown together, from the interesting biographical sketch mentioned at the head of this article, such parts as relate to the separation. They will, we are confident, be closely pondered by our readers.

"His visit to Friends in Ireland, was somewhat extraordinary in its character, and productive of memorable consequences. A short time previous to his going into that nation, a number of persons, members of the Society, deluded by false pretensions to spirituality, and greater degrees of light on religious subjects than the rest of their brethren, began to promulgate many wild and sceptical notions relative to doctrines of the Christian religion. Inflated by a fond conceit of their own attainments, and sublimated by the presumptuous idea that they possessed the plenary inspiration of the Spirit, and therefore needed not the fainter light of external evidence, they boldly rejected a large portion of the sacred volume, and set up in its place the wild vagaries of their own feverish imaginations. They strenuously advocated the propriety of bringing every subject of belief to the test of reason; and deciding on its credibility by its accordance with their ideas of what such a Being as they chose to consider the Creator, ought to require of his rational creatures. But while

they were high in the profession of "rational belief," and the guidance of "the light within," they adopted and openly professed many ridiculous and absurd notions.

Discontented and restless in themselves, and conscious that they were professing to be what the Searcher of hearts knew they were not, they seemed ready to catch at any new scheme either in faith or practice, that might render them conspicuous, or which, by occupying their attention, would divert them from a sense of the corruptions of their own heart, and the great need they had of witnessing a change wrought in themselves. Renouncing the faith and principles of their forefathers, and disdaining the pure and simple doctrines of Christianity, they struck out for themselves a new system. A primary tenet of this system was, a denial of the truths of revelation, as recorded in the Bible, under the specious pretence that the "light within," as they irreverently called it, but which was nothing more than *their own fallen reason*, had given them to see beyond all letter and all outward evidence; hence they rejected the doctrines of the essential divinity of our Lord Jesus Christ, and his propitiatory sacrifice on the cross for the sins of mankind, his mediation and intercession; regarding him in no higher point of view than as our holy example and pattern.

Not satisfied with the clear and sublime account of the creation of the world, which Moses has written, they declared it to be an allegory, designed to convey some deep spiritual meaning; they mysticized the description of the garden of Eden into a metaphorical account of the human heart and its propensities, asserting that it was never intended to be construed literally; and by the same convenient method they evaded the force of other parts of the Bible which did not comport with their own notions.

Conceiving that no act connected with religion was obligatory upon them, without a special and immediate impulse of duty, they declined the salutary practice of observing the first day of the week as a day of rest and religious exercises, pursued their usual avocations, and refused to assemble at stated times for the purpose of Divine worship; only attending when particularly moved thereto, which would sometimes happen to be just as the assembly were about to separate.

Against the consistent members of the society of Friends, they inveighed with considerable zeal, as formal, traditional professors, resting in the commandments of their fathers, and adding to them some of the superstitions and corruptions of other religious societies. The excellent code of discipline, which, for many years, had proved a means of preservation and strength to the society, they became dissatisfied with, wishing to remove all restraint, and leave every man to do that which was right in his own eyes.

The avidity with which undisciplined and superficial minds grasp at every thing that is clad in the inviting garb of novelty, and the propensity to amuse themselves with any speculations, even the most foolish, rather than submit to the restraints of the religion of Jesus Christ, render the propagation of such absurd and preposterous fantasies less astonishing than it would otherwise be. Certain it is, that these notions spread through several parts of the nation, poisoned the minds of many young and inexperienced persons, and, in some places, terminated in the dissolution of meetings. Against these dangerous and demoralizing errors Richard Jordan bore a solemn and powerful testimony—he laboured with undaunted zeal to expose their falsity, warned both old and young against adopting them, and, under the influence of a prophetic spirit, foretold the sorrowful consequences which they would inevitably produce, if persisted in. And he lived to see these predictions verified. The hand of Divine Providence seemed to be turned against the advocates of these notions, in a remarkable manner. Some who had lived in ease and affluence experienced a sad reverse in their situation; many not only lost their religious reputation, but even suffered in their moral character, and became an astonishment to their former acquaintances. Others, awakened by timely warning, abandoned their errors, and through the mercy of a gracious Redeemer, came to experience repentance and forgiveness; they embraced the Christian religion in

faith and sincerity, and were again restored to the bosom of the Church.

When the same pernicious principles invaded the peaceful borders of the Society in America, and began to spread discord and unbelief among its members, Richard Jordan, as a faithful and experienced watchman, was one of the first to raise his warning voice, and exert himself under the influence of Divine love, to counteract their baneful effects.

He was now a member of New York yearly meeting, which he regularly attended, and in the course of his visits to that city, he early perceived the bud-dings of the seeds of scepticism. The same disor-ganizing spirit, whose desolating influence he had sorrowfully witnessed in the society in Ireland, was soon detected by him, secretly endeavouring to insinuate itself among Friends, under the plausible and sanctimonious profession of superior light and religious advancement. The Christian observance of the first day of the week, and the reading of the Holy Scriptures at stated periods in the families of Friends, were discountenanced by some persons, under the pretence, that, although such practices might suit the formal, traditional professor, yet the enlightened and liberal minded follower of rational religion, unshackled by the prejudices of education, or the force of external evidence, has no need of them.

Having suffered much on account of this creeping, deceitful spirit in Ireland, he hoped, when he bid adieu to that country, he had left it behind him. In this, however, he was mistaken, and as soon as he perceived the first indications of its approach, as a watchman on the walls of our Zion, he sounded the alarm. Notwithstanding few were then willing to admit the effects, which he early predicted would flow from the adoption of the plausible opinions that were promulgated, he felt himself constrained, as a steward that must render an account to his Lord, solemnly and emphatically to forewarn his friends of the danger, if happily they might escape the deplorable consequences which he had seen similar sentiments produce in a foreign land.

His last illness was tedious, continuing for more than two months, and while the gradual decline of his bodily powers was painfully apparent to his anxious friends, the strength and vigour of his mind seemed to remain unimpaired almost to the close. The lively interest which he had long felt in the welfare of the Society of Friends continued unabated, and its present situation and future prospects occupied much of his thoughts. Having seen, when in Ireland, the progress of the same spirit of unbelief which has spread its poisonous influence over the society in some parts of this country, and being well acquainted with its subtle and insidious appearances under the garb of a high profession of spirituality, he was one of the first to sound the alarm, and warn his friends of its approach. For fifteen years before it was openly manifested, he had repeatedly declared his belief that it was secretly at work among us, and while its operations remained hidden, he underwent much exercise on account of it. Yet from its very commencement, he uniformly expressed as his opinion that it would eventually terminate in confusion and anarchy. Possessing a sound and discriminating judgment, and good natural abilities, disciplined in the school of Christ, and sanctified by a submission to Divine grace, he was skilful in detecting the specious pretences of those who were endeavouring to draw away the minds of the people from the truth as it is in Jesus, labouring with Christian boldness to expose their sophistry and errors, and to guard the inexperienced youth from the poison of infidelity, which, by the most insidious means, was attempted to be infused into their minds.

During his illness, he did not appear disposed to converse much on ordinary topics or temporal affairs, but at times made many instructive remarks to his dear and intimate friends upon religious subjects. He mourned, in pathetic language, over the desolating effects of the spirit of unbelief, which, under the plausible but false pretext of exalting the "light within," was leading many incautious minds into a denial of the saving truths of Christian redemption, and a disregard of the plain and irrefragable testimonies contained in the sacred volume. He declared it as his full belief, that all those who were

really led by the spirit of Christ would feel themselves constrained reverently to believe in, and to acknowledge all that is recorded in the Holy Scriptures, concerning the coming and sufferings, the death and offices of our Lord and Saviour Jesus Christ, as he appeared in the flesh at Jerusalem.

He several times mentioned his firm conviction at that solemn period, that, painful as is the present state of things amongst us to the true discipline of the Lamb, it would be made the means of purifying the society of much of its dross, and that such as stood faithful in their allegiance to Christ, would be deepened by it in the life of religion, and some of them would live to see the society in a far better state than it now is. He had seen, he said, that the Lord would take the cause into his own hand, and none should be able to hinder him—that he would choose his own instruments, and those of this Society who had been highly favoured, but who had turned their backs and forsaken Him, would be cast out, and others brought in, who would stand for the honour of His great name, and for his cause in the earth. His views of the final spread and triumph of sound Christian principles over scepticism, appeared from the first to be clear and strong, and, when alluding to the controversy which at present exists, he always evinced the same settled conviction that the Lamb and his followers would have the victory.

On the 16th of the 9th month, a friend calling to see him, he made some observations on the nature of his disease, and intimated that he thought his recovery doubtful, considering his advanced age, and the great prostration of his strength; but he several times remarked, that he had no will but the Lord's will. "Yet," added he, "I have lived to see the end of one revolution, (meaning, as he himself explained it, in the Society of Friends in Ireland, during his visit there,) and, if it was the Lord's will, I should have no objection to see the end of the troubles that have come over the society in this land." With much feeling and deep sorrow he then expressed his concern for those under the name of Quakers, who, by giving way to their creaturely wisdom and carnal reasoning, have departed from the Christian faith, the principles and doctrines of the religious Society of Friends. With much emphasis, he said, "Oh, what will those men do, that deny the divinity of our Lord and Saviour Jesus Christ? What refuge will they have at such a time as this, on a sick bed?—Oh, what will become of them!" Once he said, "I would not be in their state for any thing in the world."

He intimated, that during this sickness he had had great opportunity for reflection, both by day and by night, and he had thought much upon the awful state of those people that deny the Lord, and the only hope of salvation—"which," added he, "is by the mercy of God, through the merits and grace of our Lord Jesus Christ." Then with much emphasis exclaimed, "My hope, my only hope for salvation, is in the mercy of God, through the merits of Jesus Christ." These, or words nearly like them, he repeated several times during the conversation. He commented very instructively on the ground of this his hope, and the great stay and consolation it was to his mind. "Oh," said he, "I would not give this hope in the mercy of God, through Jesus Christ, for the whole world." He then proceeded to relate, that, during his illness, many Scripture passages, both in the Old and New Testament, had been unfolded to his mind with great clearness and comfort, respecting the plan devised by Divine love for the restoration of poor fallen man, and the salvation of sinners.

After setting forth the fall of man through the temptation and subtlety of Satan, and his aspiring above the condition allotted him by his beneficent Creator, he proceeded to open some of those passages, beginning with the promise of the seed of the woman that should bruise the serpent's head, Genesis iii. 15., adducing many other Scripture testimonies, which show that this seed is Christ, even he who died for our sins on the cross, and who is a propitiatory sacrifice for the sins of the whole world, an Advocate with the Father and Mediator between God and man. He enlarged upon what faith in God, and in our Lord and Saviour Jesus Christ, had done, in every generation, and then emphatically said, "This is also my faith, and I shall die in it as I

have lived, hoping in God's mercy through our Lord and Saviour Jesus Christ." He made many other remarks at the same time, that evinced his deep solicitude on account of the spirit of infidelity which has crept in amongst us, tracing its origin to the pride of the human heart.

On 2d day, the 18th of the month, a friend being with him in his chamber, he made some instructive observations on the present situation of the Society, and, with much tenderness of feeling, mourned over such as were young and inexperienced, who had been deluded by the fair pretences of some that were considered leaders of the people, and whom they had been accustomed to look up to as examples and instructors in the church; while these were taking advantage of the influence they had obtained to inculcate pernicious principles, and infuse into their unsuspecting minds the poison of unbelief. For these unwary youth, thus exposed to the artifices of designing men, he appeared to feel the tenderest commiseration and sympathy. But, he said, he believed the time was coming, and, perhaps, was not far distant, when these false teachers would be fully exposed.

There were many, he remarked, who went under the name of Friends, who had never been convinced of, nor yielded obedience to, the principles and doctrines of the Society, but had made a mere empty profession, and it was no marvel if such as these were carried off with the unsound notions which were now promulgated. He believed it had been permitted, in order to manifest such as these—as a people, we were very impure, and needed much sifting to make us as we should be. But he was firm in the faith that the ancient doctrines and principles of the Society as set forth in the Holy Scriptures, must and would prevail over all opposition—that all those who are building on Jesus Christ, would be preserved amid all the storms and commotions which now agitate the Society, and that it would yet arise and shine in more of its ancient beauty, than many now living have ever seen it, adding, "I may not live to see it, but there are some of you that will."

He expressed much more, during the course of this interesting conversation, not only manifesting his own calm and confiding state of mind, and his unshaken faith in the Rock of Ages, on which he had built, but tending to evince, in the clearest manner, his full conviction that the Christian faith of the Society of Friends would eventually triumph over the infidelity which some were endeavouring to introduce into it, and that after the necessary conflict and suffering were endured, to purify it from such nominal professors as hold the truth in unrighteousness, and bring reproach upon the name of Christ by their unholiness and unchristian opinions, the society would be enabled to rise superior to its present difficulties, and with renewed brightness hold up the light of a Christian conduct, conversation, and profession to the world. Great indeed was the anxiety he evinced, that the friends of Christ and his holy cause, might stand firm, in a patient, persevering testimony against every innovation, whether in doctrine or discipline, and by the steadfastness of their faith, the purity of their lives, and the meekness and humility of their spirits, evince, that while they dared not strive to carry party views and schemes, they felt themselves constrained by a sense of religious duty earnestly to contend for the faith once delivered to the saints.

A meeting having been appointed near his residence, by a person who held and promulgated the new notions, he appeared under much exercise of mind respecting it, and greatly concerned at the sorrowful consequences which resulted from the dissemination of these unsound views, and with great earnestness asked a friend who sat by him, "Can nothing be done to prevent these persons from going about sowing their pernicious principles?"

To a friend who called, to see him he observed, "it is a satisfaction to reflect that my outward concerns are all settled;" after a solemn pause, he added, "I know that I am a poor creature, and have nothing to depend on but the mercy of a gracious God through Jesus Christ, my Lord; Oh! these poor things that are trying to do away all belief in the authenticity of the Scriptures, and in a Saviour, what will become of them? No other foundation can any man lay than that which is laid."

ELISHA BATES AND THE BEREAN.

(Continued from page 198.)

Extracts from Early Friends.

"We truly believe that Christ is both God and man." Barclay, 630.

"His next perversion is yet more gross and abusive—where, from my denying that we equal ourselves to that holy man, the Lord Jesus Christ, &c. in whom the fulness of the Godhead dwelt bodily, he concludes, I affirm him to be no more but a holy man; and because I use the words *plenitudo divinitatis*, that I deny his deity; which is an abominable falsehood. I detest that doctrine of the Socinians, and deny that there is any ground for their distinction; and when I confess him to be a *holy man*, I deny him not to be God, as this man most injuriously would insinuate; for I confess him to be really both *true God* and *true man*."—Barclay's Works, 794.

"You say, we deny [Christ] to be God; but not a word of ours cited to that purpose; for we believe that Christ was God manifested in the flesh, as John i. 14. 1 Tim. iii. 16."—Penn's Select Works, 673.

"For what is Christ, but the 'Word made flesh,' and who is the Word made flesh, but Jesus Christ? Again, who is the 'beloved Son of God,' but Christ? and who else but Christ is the beloved Son of God, and only begotten of the Father, full of grace, and full of truth?"—ib. 824.

"And now, dear friends, let us consider the only begotten Son of God, our blessed Lord Jesus Christ, and what confession and honour is given unto him in holy Scripture, both respecting his *Eternal deity* and *perfect manhood*, and coming therein manifestly in due time, which I mention in order to clear us—from the *unjust imputations of our adversaries*, one while *denying the deity*, another while *denying the humanity of Christ*, or both as some have done; and to prevent all occasions of doubts or disputes about the same matter, I refer you, and all concerned, to the Scriptures following."

[Here a number of texts are introduced, the following are some of them.]

Isa. ix. 6. "For unto us a child is born, a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace shall there be no end."

"An excellent prophecy," says G. W. "and testimony of Jesus Christ, respecting his birth, as a man child, and his divine wisdom and deity, as Mighty God the Everlasting Father," &c.

"John i. 14. In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him: read to ver. 14. And the Word was made flesh, and dwelt among us; and we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth."

"Rom. i. 8. 4. Concerning his Son, Jesus Christ, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. And Rom. ix. 5. Whose are the fathers, speaking of the Israelites, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever."

"Consider also, that by the wondrous works and miracles that Christ wrought upon earth, by the power of God, he had great adoration and honour in many hearts; and so do his great and spiritual cures, which (by his divine light and power) he has wrought and worketh on many souls in this day; glory and honour to his name for ever."

"There's no cause to question Christ, the Son of God, (whom he hath highly exalted,) having a name given him *above every name*, *whereunto every knee shall bow*, &c. Phil. ii. 9. Surely the Mighty God, or God over all, &c. is a name, yea, a power divine, above every other name."

"See also John v. 21, 22, 23. As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will; for the Father judgeth no man; but hath committed all judgment unto the Son, that all men should honour the Son *even as they honour the Father*; he that honoureth not

the Son, honoureth not the Father which hath sent him."

"How can any so honour the Son, who count him only a *mere man*?"

"John xvii. 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

"These were Christ's own words and testimony, in his prayer to the Father."

"See 1 John v. 21. 'How [the true God and eternal life] is ascribed to the Son, as well as to the Father, who are one.' John x. 30." George Whitehead's Gospel Salvation.

Extracts from the Berean.

"In this brief inquiry which I am about to make of this part of the author's creed, I shall first take notice of the account which Jesus Christ gave of himself, as being not only the *highest* scriptural authority, but the most clear and explicit. It is asserted that the divine nature *essentially* belonged to Jesus Christ. A plain positive denial of this assertion is made by the latter in the following texts—'The Son can do nothing of himself,' &c. P. 257.

"In what manner, then, or by what means was he made more than man? I answer by the same means, and in the same manner that every other righteous, undefiled man, is raised above the mere human character—by and through this [Holy] Spirit alone he was preserved in righteousness and true holiness, and in obedience and submission to the Father, *in the same manner* as every righteous man was, is, and ever will be." 258. "In ascribing a *proper divinity* to Jesus Christ, our author often quotes the texts where it is said the fulness of the Godhead dwelt in him, and that the Spirit was given to him without measure. Both these texts, however, go to disprove his doctrine."—"Will it be presumed that God, 'whom the heaven of heavens cannot contain'—whose presence fills the universe—abode in his fulness, *literally*, in the man Jesus? Can it be supposed that he, of whom it was declared, that he was *limited* in knowledge, power, and action, possessed *absolutely* the Spirit of God *without measure*? I believe not. The doctrine, therefore, contained in the chapter under review, ascribing, a proper divinity to Jesus Christ, making him 'the foundation of every Christian doctrine,' asserting that 'the divine nature *essentially* belonged to him,' and constituting him a *distinct* object of faith and worship, is not only anti-scriptural, but opposed to the simplest principles of reason," and is, in short, *among the darkest doctrines that has ever been introduced into the Christian Church*."—Berean, p. 259.

Extracts from Early Friends.

"Yet God, that made him, had pity on him; for he, seeing man was deceived, and that not of malice, or an *original presumption in him*, but through the subtlety of the serpent, (who had first fallen from his own state,) and by the mediation of the woman, man's own nature and companion, whom the serpent had first deluded, in his infinite goodness and wisdom, found out a way to repair the breach, recover the loss, and restore fallen man again, by a nobler and more excellent Adam, promised to be born of a woman; that as by means of a woman, the evil one had prevailed upon man, by a woman also he should come into the world, who should prevail *against* him, and bruise his *head*, and deliver man from his power; and which, in a signal manner by the dispensation of the Son of God in the flesh, in the fulness of time, was personally and fully accomplished by him, and in him, as man's Saviour and Redeemer.

"But his power was not limited in the manifestation of it to that time; for both before and since his blessed manifestation in the flesh, he has been the light and life, the rock and strength, of all that ever feared God."—Penn, 758.

"That as there was a necessity that 'One should die for the people,' so whoever then or since believed in him, had and have a seal or confirmation of the remission of their sins in his blood; and that blood, alluding to the custom of the Jewish sacrifices, shall

* The reader is requested to take notice that the word *distinct* is not used by me in the case to which it is here and in several other places applied by the Berean.—Ed. Mis. Rep.

be an utter blotting out of former iniquities, carrying them as into a land of forgetfulness. This great assurance of remission from the wrath due upon the score of former offences, do all receive in the ratifying blood of Christ; who, repenting of their sins, believe and obey the holy light, wherewith he hath lighted them."—Penn, 263.

"We do believe that Jesus Christ was our holy sacrifice, atonement, and propitiation, that he bore our iniquities, and that by his stripes we were healed of the wounds Adam gave us in his fall; and that God is just, in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us; and that what he did and suffered satisfied and pleased God, and was for the sake of fallen man, that had displeased God; and that through the offering up of himself once for all, through the eternal Spirit, he hath for ever perfected those (in all times) that were sanctified, who walk not after the flesh but after the spirit."

"In short, justification consists of two parts, or hath a twofold consideration.—The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the *death and sufferings of Christ*; nothing we can do, *though by the operation of the Holy Spirit*, being able to cancel old debts, and wipe out old scores. It is the power and efficacy of that *propitiatory offering*, upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ's spirit in our hearts that purifies and makes us acceptable before God."—Penn, 799.

"God manifested this love towards us, in the sending of his beloved Son, the Lord Jesus Christ into the world, who gave himself for us, an *offering and sacrifice* to God, for a sweet smelling savour, and having made peace through the blood of the cross, that he might reconcile us unto himself, and by the eternal Spirit, offered himself without spot unto God, and suffered for our sins, the just for the unjust, that he might bring us to God."

"For as much as all men, who have come to man's estate (the man Jesus only excepted) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them, due to their offences; in this respect he is truly said to have borne the iniquities of us all in his body on the tree; and, therefore, is the only *Mediator*, having qualified the wrath of God towards us; so that our former sins stand not in our way, being by virtue of his most *satisfactory sacrifice* removed and pardoned. Neither do we think, that remission of sins is to be expected, sought, or obtained in any other way; so, then, Christ, by his death and sufferings, hath reconciled us to God, even while we are enemies, that is, he offers reconciliation unto us, we are put into a capacity of being reconciled." "We consider, then, our redemption in a twofold respect, or state, both which in their own nature are perfect; though, in their application to us, the one is not, nor cannot be, without respect to the other. The first is, the *redemption performed and accomplished by Christ for us*, in his crucified body, without us. The other is, the redemption wrought by Christ in us. The first, then, is that whereby man, as he stands in the fall, is put into a capacity of salvation, and hath conveyed unto him a measure of that power, virtue, spirit, life, and grace, that was in Christ Jesus, which, as the *free gift* of God, is able to counterbalance, overcome, and root out the evil seed, wherewith we are naturally as in the full leavened. The second is, that whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favour, and friendship with God. By the first of these two, we that were lost in Adam, plunged in the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, are, notwithstanding all this, so far reconciled to God by the death of his Son, while enemies, that we are put into a capacity of salvation. By the second we witness this capacity brought into act, whereby receiving and not resisting the *purchase of his death*, to wit, the light, spirit, and grace of Christ revealed to us, we witness and possess a real and true inward redemption from the power and prevalence of sin, and so come to be truly and really redeemed, justified, and made righteous, and

to a sensible union and fellowship with God. Thus he died for us, that he might redeem us from all iniquity; and thus we know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to us.

(To be continued.)

From the *Saturday Evening Post*, July 28th, 1827.

THE SOCIETY OF FRIENDS.—No. 2.

If the principles laid down in my last number be correct, it will follow that a full examination of the merits of the "Epistle" cannot be made, without ascertaining what are the doctrines of Friends, and whether those doctrines are or are not considered by them as the basis of their religious union. I shall, therefore, briefly inquire into their views upon those points, which have been recently made the subject of discussion, and about which either much confusion of terms, or difference of sentiment, undoubtedly exists. And here I must remark, that upon one of these points, the Society has often been misunderstood and misrepresented. Their great fundamental doctrine of the manifestation of the light of Christ in the heart, as an infallible teacher, was, for a long time, the principal object of attack and defence in their controversy with other professors. In the course of this controversy—in their eagerness to point out the errors and absurdities of a denial of the doctrine, there is no doubt that expressions sometimes occur, which if taken insulated and unqualified, may be construed into a disbelief of any other manifestation of Christ than that within. Their opponents were too eager in catching at any thing to their disadvantage not to perceive this, and accused them publicly of denying the outward Christ. The truth of this charge they repeatedly and uniformly denied, appealing to numerous passages in their writings and official papers to prove the contrary, and solemnly declaring their full conviction of the truth of the scripture narrative, and their humble reliance for salvation upon the mercy of God, through Christ Jesus their Lord. "This," says George Fox, after enumerating the principal events in the life, death, and resurrection of the Redeemer, "this, we say, is that Lord Jesus Christ, whom we own to be our life and salvation."

"And lest any should say we are *equivocal* in our expressions," I use the language of William Penn, "*and allegorize away Christ's appearance in the flesh; meaning only thereby our own flesh; and that as often as we mention him, we mean only a mystery, or a mystical sense of him, be it as to his coming, birth, miracles, sufferings, death, resurrection, ascension, mediation, or judgment; I would yet add, to preserve the well disposed from being staggered at such suggestions, and to inform and reclaim such as are under the power and prejudice of them, that we do, we bless God, religiously believe and confess, to the glory of God the Father, and the honour of his dear and beloved Son, that Jesus Christ took our nature upon him, and was like unto us in all things, sin excepted; that he was born of the Virgin Mary, suffered under Pontius Pilate, the Roman governor; was crucified, dead, and buried in the sepulchre of Joseph of Arimathea; rose again the third day, and ascended to heaven, and sits on the right hand of God, in the power and majesty of his Father; who will one day judge the world by him, even that blessed man, Christ Jesus, according to their works.*"

"Must we be industriously represented deniers of Christ's coming in the flesh?" continues he in the next paragraph, "and the holy ends of it, in all the parts and branches of his dying and suffering, only because we believe and press the necessity of believing, receiving, and obeying his inward and spiritual appearance and manifestation of himself, through his light, grace, and spirit, in the hearts and consciences of men and women, to reprove, convict, convert, and change them?"†

"As we firmly believe it was necessary that Christ should come," says Robert Barclay, "that by his death and sufferings he might offer up himself a sacrifice to God for our sins, in his own body on the tree, so we believe that the remission of sins which

any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise."

"We believe that Christ, as mediator," says George Whitehead, speaking also on behalf of the Society, "hath obtained eternal redemption for us, and that by his own blood, that we might be sanctified and redeemed from all iniquity, for which end he gave himself for us."†

It has been chiefly from the writings of Fox, Penn, Barclay, and Whitehead, that the charge I have alluded to, has been attempted to be proved. The reader will bear in mind, that it was made during the lives of these illustrious men, and that the passages I have quoted—as full, unequivocal, and sincere, as are to be found in the language, were their answers to the accusation. Nor is it only here and there an extract which can be gleaned from their works, in support of these views. They pervade all the writings of the primitive Friends, and the only difficulty in selection arises from the number and fullness of the passages in which this belief is taught. I appeal to every candid mind, whether in the face of such declarations it is fair and honourable to persist in the charge.

Having thus established, I trust beyond the reach of controversy, the faith of these founders of the Society respecting our Lord and Saviour Jesus Christ, a single further extract will prove that their belief was that of the collective Society. It is from a declaration of faith published on behalf of the Society, in 1693, and commences thus: "Whereas, divers accounts have been lately published in print, of some late divisions and disputes between some persons under the name of Quakers in Pennsylvania, about several fundamental doctrines of the Christian faith, &c. Therefore to use our just endeavours to remove the reproach and all causeless jealousies concerning us, touching those doctrines of Christianity, &c.; in relation whereunto, we do, in the fear of God, and in simplicity and plainness of his truth received, solemnly and sincerely declare what our Christian belief and profession has been, and still is, &c. We sincerely profess faith in God, by his only begotten Son, Jesus Christ, as being our light and life; our only way to the Father, and also our only mediator and advocate with the Father.—That the Father, the Word, and the Holy Spirit are one, in Divine Being inseparable; one true, living, and eternal God, blessed for ever.—That this Word, or Son of God, in the fulness of time took flesh, and became perfect man.—That as man, Christ died for our sins, rose again, and was received up into glory in the heavens. He having, in his dying for all, been that one, great, universal offering, and sacrifice for peace, atonement, and reconciliation between God and man; and he is the propitiation, not for our sins only, but for the sins of the whole world. Christ our mediator received the spirit, not by measure, but in fulness; but to every one of us is given grace, according to the measure of his gifts.—That the gospel of the grace of God should be preached in the name of the Father, Son, and Holy Ghost, being one in power, wisdom, and goodness, and indivisible, or not to be divided, in the great work of man's salvation. We sincerely confess and believe in Jesus Christ, both as he is true God and perfect man.—That divine honour and worship is due to the Son of God, and that he is in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did, because of the glorious union or oneness of the Father and the Son.—That Christ's body that was crucified was not the Godhead, yet by the power of God was raised from the dead; and that the same Christ that was therein crucified, ascended into heaven and glory, is not questioned by us. His flesh saw no corruption, it did not corrupt.‡ The reader is requested to examine the whole of this remarkable document, throughout which the very language of Scripture is maintained, and which proves, in the most unanswerable manner, that these doctrines of Fox, Penn, Barclay, and Whitehead, were received and transmitted by the Society, as the faith of the body.

* Apology, Prop. 5, 6, p. 141.

† A real Quaker a real Protestant, p. 108.

‡ Sewell's History, Philad. 1823. vol. 2d. p. 499. 510.

To these testimonies it may be added, that the Friends have always submitted their doctrines to be tried by the Scriptures. "Be it known to all," says an official document presented by Friends to Parliament, about the same time, (1693,) "that we sincerely believe and confess, 3d, That the Holy Scriptures of the old and new testaments are of divine authority, as being given by inspiration of God."*

"For do I not declare the authority of the scriptures," exclaims Robert Barclay, "that they are from the Spirit, and that such commands require obedience?"

"Who will be so foolish," asks he in another place, "as to conclude that the saying things ought (in the first place) to be tried by the word within, excludes them, in the second place, to be tried by the scriptures?"—"Yes, I do believe them," (the scriptures,) is his emphatic declaration, "because the testimony of the spirit in my heart obligeth me to do so."† It would be easy to bring a continued chain of evidence upon these subjects from that time to the present, but I shall content myself with two remarkable passages of recent date, confirming and sealing, as it were, the truth of all that I have advanced.

The first is from a work published in Philadelphia in 1815, by authority of the meeting for sufferings, and entitled "A treatise on the Fundamental Doctrines of the Christian Religion, &c. by Jesse Kersey." It begins thus:—

The Christian's Belief.

"The Society of Friends believe that the Messiah spoken of by the prophets, and expected by the Jews, did, in the fulness of time, appear; that Jesus Christ, the Son of God, born of the Virgin Mary, was, and is this promised Messiah; the same concerning whom the four evangelists have given testimony, and who was crucified without the gates of Jerusalem, under the sentence of Pontius Pilate; and that he rose again agreeably to the Scriptures; that he died for, and in consequence of the sins of mankind; that in his death was an offering for the sins of the whole world; and that he is the only mediator between God and man. They also believe in the necessity of obedience to his doctrines as contained in the Holy Scriptures; and that the Holy Scriptures were written under the direction of the Spirit of Christ, and can only be understood by those who live in obedience to the same."

The other passage is from the "Rules of Discipline of the yearly meeting of Friends held in Philadelphia, printed by direction of the meeting in 1806;" and which rules are now in force. "We tenderly and earnestly advise and exhort all parents and heads of families, that they endeavour to instruct their children and families in the doctrines and precepts of the Christian religion, as contained in the Scriptures; and that they excite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation of our Lord and Saviour, Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Holy Spirit on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness."

The same Discipline enjoins that none should be received into membership, unless "clearly convinced of our religious principles"—exhorts the members to prevent their children from reading books "tending to create the least doubt concerning the authority of the Holy Scriptures, or of those saving truths declared therein; lest, it adds, their infant and feeble minds should be poisoned thereby, and a foundation laid for the greatest evils;" and it directs the monthly meetings to issue their testimony against such members as persist, after repeated admonition, "in blaspheming, or speaking profanely of Almighty God, Christ Jesus, or the Holy Spirit; or denying the divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Scriptures, as it is manifest they are not one in faith with us."

* Sewell's History, vol. 2d. p. 511.

† Apology vindicated, sec. 4. ¶ 4, 3, 10.

* G. Fox's Journal, Philad. 1803, vol. 2d. p. 147.

† Primitive Christianity Revived, chap. 9, s. 2.

I am not aware that arguments more decisive could be brought to bear upon any subject of this nature; and I now leave to the dispassionate judgment of my reader, whether I have not proved what are the doctrines of the Friends respecting Jesus Christ and the Holy Scriptures, and whether a dissent therefrom is not, by the rules of their own Discipline, a just cause of disownment and separation.

MELANCTHON.

COMMUNICATION.

The general assembly of the new society of the followers of Elias Hicks convened in this city on the 14th inst. A number of their distinguished preachers attended, among whom was Elias Hicks. He preached at the Cherry street house on first day morning, and we have been informed, through several respectable persons, who attended, that the doctrines delivered by him on this occasion, were in full accordance with those which he has held and promulgated for several years past. Indeed, it may justly be said, that the avowal which he made was much less disguised, than is usually the case in his sermons. He intimated that it would probably be expected he should give some explanation of his doctrinal views; and in attempting this, he declared, in substance, that Jesus Christ who was born of Mary, and walked about the streets of Jerusalem, was not the Redeemer or Saviour of the world, but that he was a mere Israelite; that the terms heaven and hell are only descriptive of the different conditions of the mind of man; that they denote *states, not places*; the former meaning only the peace and comfort which are consequent upon virtuous actions; while the latter describes that condemnation and distress which wicked men suffer in this life, as the punishment of their crimes; and that there is no other devil than the propensities of men, or wicked persons: in a word, that all beyond these definitions is merely the invention of artful and designing priestcraft, intended to trammel the freedom of thought and expression, to frighten people with terrors, and pains, and punishments, and thus keep them more completely under the control, and subservient to the mercenary views of a corrupt clergy.

We cannot, in this short sketch, exhibit even an outline of all the monstrous opinions which, we are assured, he advanced; but from the statements we have received, he certainly made a more full declaration of his unbelief in the fundamental doctrines of the Christian religion, than he has often comprised in one sermon. This meeting was attended by many of the leading members of the new sect, who had a full opportunity of hearing *from himself*, the real sentiments of their founder.

At their meeting for business on the following morning, we are informed that Elias Hicks again attended, and stated, that although he had obtained the necessary credentials from Jericho meeting for performing this visit, yet he had come from home and *forgot them*. The meeting, notwithstanding this circumstance, minuted his attendance and services with expressions of approbation and unity. Thus Elias Hicks and the separatists within the limits of Philadelphia yearly meeting are *completely identified*; and the fact of their having made a minute approving him and his labours, direct-

ly after he had promulgated such doctrines as he did on first day, must go very far towards settling the question as to the religious principles of the seceders. In our view they have thus officially recognized *his doctrines as their own*, and made themselves responsible for them.

The number of persons attending their meeting is much smaller than it was expected to be, and, we are informed, has been a matter of disappointment to many among themselves. It is probable we may have occasion again to notice this subject, when we shall lay before the readers of "The Friend" some further facts and observations.

X.

DEATHS.

Died, on first day evening, the 6th instant, in the 66th year of his age, CHEYNEY JEFFERIS, late of Chester county, Pennsylvania.

In the removal of this excellent man from the sphere of usefulness which he has long filled with dignity and propriety, a great loss has been sustained, both in civil and religious society. In early life, he was brought under the humbling power of divine grace, and yielding submission thereto, he became a steady, exemplary, and religious character. Being convinced of the rectitude of the principles held by the religious Society of Friends, he applied, and was received into membership amongst them; and keeping close to his exercises, he was qualified for usefulness in the church. He was appointed to the station of an elder many years previous to his death, and fulfilled the duties of this important office, as well as other services in the Society, with fidelity and acceptance. His manners were affable and pleasing—his disposition kind, amiable, and social—his piety sincere, fervent, and unassuming. He was a steadfast and sympathizing friend, an obliging neighbour, and a useful citizen. In his own house he was remarkable for great hospitality, and the cheerfulness and ease with which he received and entertained his guests.

Some years previous to his decease, his health became much impaired, in consequence of the rupture of a small artery in the lungs, from the effects of which he never entirely recovered, although he was so much better as to get out from home. In the latter part of last year, he was again confined to the house with indisposition, which continued with but little intermission, until the period of his decease. During this long and tedious confinement, he was mercifully preserved in much patience and resignation to the divine will, evincing that his affections were gradually weaning from earth and earthly attachments, and his spirit preparing for an admission into that glorious kingdom of rest and peace, towards which it was fast approaching. On fifth day previous to his decease, he grew much worse; and on the following day it became apparent that the powers of nature were rapidly sinking under the ravages of disease, and that ere long death must put a period to his sufferings. On seventh day morning, his articulation, which had been somewhat obstructed, became clear, and he imparted much excellent advice to his beloved children, and those around him. His mind seemed sweetly clothed with divine love, manifesting the most affectionate tenderness towards his family, and during the succeeding night he was frequently heard, with a melodious voice, supplicating at the throne of grace for divine support.

On first day, he appeared to be closely engaged in contemplating the important concerns of religion; and he made many observations, indicating the humble, confiding state of his mind. After remarking that he had fallen into the hands of a merciful God, he thus ejaculated:—"O Lord wilt thou be pleased to be with me! I am a poor creature; I have nothing but what I have received of thee. If they reject and despise *Thee*, O Lord, to whom can they go in prayer? for thou art all in all. I pray thee, O Lord, that I may enter into thy glorious kingdom. Wilt thou be pleased to blot all my transgressions

out of thy holy book?" Some time after, he said, "Oh, righteous Father! who can adore thee sufficiently, who hast provided such means for our salvation? Oh, may my heart adore thee! O Lord, thou art altogether adorable."

On another occasion—"We are here to-day and gone to-morrow. Oh, what a humbling consideration!" "I trust in thee, O Lord; cause the incomes of thy love to fill my heart—in thy due and appointed time, be pleased to remember me. I am poor and weak—I have need of thy holy help." Then, as if permitted to partake of that holy consolation and support which his soul longed for, he added, "By thee I can run through a troop: by thee I can leap over a wall." He continued in this sweet and heavenly frame of mind, supplicating, and making melody unto God, until about half past ten o'clock at night, when he quietly breathed his last. His remains were interred in Friends' burial ground at West-Chester on the third day afternoon following, attended by a large concourse of his friends and neighbours, and, we believe, it may safely be said, there were few persons more generally beloved and respected by all who knew him.

He died as he had lived, a sincere and firm believer in the precious truths of the gospel, as revealed by the dear Son of God, and recorded by holy men in the sacred scriptures. His views of Christian redemption, as purchased for mankind, through the coming, and sufferings, and death of our Lord and Saviour, Jesus Christ, and wrought out by his Holy Spirit in the heart, were clear and scriptural, and as occasion required, he meekly but earnestly, contended for the precious faith once delivered to the saints. While we contemplate with emotions of sorrow and regret, his removal from amongst us, at a period, in which, to our imperfect vision, his faithful labours would have been peculiarly useful in the militant church, we are reminded that He in whose hand is the breath of every living thing, doeth all things aright. Having filled up the measure of suffering and duty allotted him here on earth, we rejoice in the unshaken belief that our beloved friend has been called home to become an inhabitant of one of those "many mansions" which the dear Saviour went before to prepare for his believing disciples, in the house of our heavenly Father—there to unite with the spirits of the just made perfect, in ascribing glory, honour, salvation, and strength to the Lord God and the Lamb.

Died, at Burlington, N. J. on the 9th ult. MARY D. SMITH, a valuable member and elder of the Society of Friends, in the 64th year of her age.

It would ill comport with the retiring delicacy which marked her character through life—the humble views which she entertained of herself, to say all which might justly be said of our deceased friend. Her memory, however, will be cherished by many, who will readily admit the appropriateness of the following simple but expressive lines, applied on the occasion, by one who both knew and highly esteemed her, the day subsequent to her peaceful close.

"Such excellence as thine
We scarce have known;
We hail thy change,
And meditate our own."

Died, in this city, on the morning of the 17th inst. at his residence in Mulberry near Seventh street, in the 39th year of his age, Dr. SAMUEL EMLIN, a much esteemed member of the Society of Friends, and of increasing eminence as a physician.

To continue inflexible to the importunity of the passions, and to resist the solicitations of vice, when she bears before her the bewitching mask of pleasure, is a task to which we should summon all our fortitude. If every avenue is not watched with the utmost attention, and defended with the strongest guard, the vigilant enemy will have the advantage.

Langhorne.

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FOR THE FRIEND.

JOHN FREDERICK OBERLIN.

Concluded from page 210.

Oberlin has been successful in materially improving the agriculture of Ban de la Roche. The first object of his care was the repair and widening of the roads—a most useful undertaking in a country, where the torrents, pouring down from the summits of the mountains, frequently cause considerable landslips, to the great loss of the cultivator. In furthering this important business, the pastor laboured with his own hands, selecting for himself and his domestic servant, the most difficult and dangerous spots. Animated by his example, the whole parish set about the work. Walls were raised to prevent the sliding of the earth; the torrents were stopped or diverted, and intercourse permanently established between the five villages. When this was accomplished, they proceeded to open a communication with the great road to Strasburg. In effecting this, rocks were to be blasted—a wall built—a bridge to be erected over the river Brusche, and funds for the whole were to be procured. Nothing was impracticable; every thing difficult yielded to the enthusiasm of the villagers. They laboured with an energy that braved danger and despised fatigue. Implements were wanting; their pastor procured them: expenses accumulated; he interested his bourgeois and his distant friends, and funds were provided; and in two years, in spite of every obstacle, the work was completed.

When the poor labourers broke any of their tools, they were often at a great loss, through want of money, to purchase new ones. Oberlin opened a warehouse, where he sold every article of this kind at prime cost, and gave the purchasers credit till their payments came round. He selected lads of suitable talents, clothed and apprenticed them in different towns, and thus succeeded, in a few years, in introducing into the country, wheelwrights, masons, smiths, joiners, and glaziers, of which trades there were no persons before in the neighbourhood.

In 1767, there was no fruit in the Waldbach but wild apples. Oberlin was anxious to induce his parishioners to plant trees of various

kinds. The method he adopted on this occasion was singularly ingenious. Aware of the reluctance of country people to be instructed by citizens, he silently took advantage of their curiosity. Two fields belonged to his parsonage, which were crossed by a public foot path. Here he worked with his servants, dug trenches, planted young trees, and placed around them the earths he thought most likely to promote their growth. He then obtained slips of apples, pears, cherries, plums, and nuts, made a large nursery ground, and waited with patience the period when his parishioners, observing the success of his experiments, would come and request him to assist them in rearing trees for themselves. His expectations were not disappointed; the taste for planting was diffused, and the art of grafting, which he taught the people, was generally practised.

Various other advantages have resulted from the labours of this extraordinary man. The improvement of the breed of cattle; the successful introduction of the artificial grasses, sainfoin, and clover; the great increase in the growth of potatoes, which form the principal subsistence of the Rochois; the employment of the young, during the winter months, in manufacturing useful articles from straw, knitting, dying, spinning cotton, and weaving; the culture of flax; the establishment of an agricultural society; of a dispensary for the sick; of a loan for the relief of the necessitous, and the liquidation of debts; the happy termination of a law suit between the seigneurs and the peasantry, which had been prolonged for eighty years, and which had impoverished the parties by enormous expense, and diffused a spirit of litigation and intrigue; all bear testimony to the zeal and disinterestedness of Oberlin, and the invaluable benefits which the inhabitants of the Ban de la Roche have derived from his counsels and exertions. It was obvious that the infection of this estimable man's bright example was caught by many of his people, and among these, three females in particular manifested much fervour in forwarding his benevolent views. The young people were accustomed to assist the aged and the sick in their field work. If a cottage was to be built, they would fetch the materials. If a poor man's cow died, the people combined to assist him to procure another. When a father and mother died, their friends and neighbours took charge of their children. One young woman, Sophia Bernard, rescued from misery, and adopted as many as nine children; taught them to spin, and, by her own industry and theirs, supported them till able to maintain themselves. A young man who wished to marry her, promised to wait ten years rather than be disappointed; and when she assured him that her reason for re-

fusing his offer was her reluctance to give up the orphans she had adopted, he nobly agreed that if he should receive her hand, he would help to maintain the children. He did so, and they afterwards adopted others.

The condition of the negro slaves deeply affected Oberlin's mind, so much so, that he and his wife agreed to sell their plate, and appropriate the proceeds for their benefit. He even deemed it right to abstain from the use of coffee and sugar raised by slave labour, although accustomed to the use of both.

The last illness of the good Oberlin was sudden and short. On the 28th of May, 1826, he experienced shivering and fainting fits. On the next and following day, he in part recovered the use of his reason, and often, when his strength permitted, exclaimed, "Lord Jesus call me soon to thy presence! Yet thy will be done!" On the 31st, he was much convulsed, but both by signs and words manifested his regard for his children, his friends, his parishioners, and the excellent woman Louisa Schepler, who was entrusted with his household affairs. At six o'clock of the morning of June 1st, though speechless, he, by an effort, took off his cap, clasped his hands, and looked up to heaven for the last time. Soon after eleven his breathing ceased, and the passing bell informed his parishioners, that the pastor, who for nearly sixty years had watched over them, had departed to his heavenly rest. During half a century, the housekeeper above mentioned; who had entered his house an orphan at the age of fifteen years, proved an invaluable assistant, in managing his house and bringing up his children, especially after his wife's decease. This estimable woman would never accept any wages, but lived in his family as a friend rather than a servant. What her few wants required she asked for—nothing more; and, on some occasions, when Oberlin endeavoured, through indirect channels, to put money into her hands, she, conjecturing the source from which it came, uniformly returned it. Within a few days after his death, a sealed letter was opened, in which Oberlin, having spoken of her excellent qualities, begged his children to treat her as a sister; and so well disposed were they to fulfil this request, that they offered her a share of the little property he had left. This, however, she refused, asking nothing more than to remain in the house, and to be permitted to add the honoured name of Oberlin to her own.

The funeral took place on the 5th of June, and the coffin having been placed in the midst of the church, the president of the consistory of Barr, read from the pulpit a paper written by Oberlin as long since as the year 1784, from which the following are extracts.

"My beloved parish! God will neither forget nor forsake thee. He has thoughts of peace and mercy towards thee. All things shall go well with thee. Only cleave thou to him, and leave every thing to his care. Let my name be forgotten, but let that of Jesus Christ, whom I proclaimed to thee, be ever remembered. He is thy Pastor: I am but his servant. He is that good Master, who after having prepared me from my youth, sent me to thee in order to be useful. He alone is wise, good, almighty, and merciful; I am but a poor, weak, and wretched man. Oh, my friends, pray that you may all become beloved sheep of his pasture. There is salvation in none other than Jesus Christ; and Jesus loves you, seeks for you, and is ready to receive you. Go to him, just as you are, with all your sins, and all your infirmities. He alone can deliver you from them and heal you. He will sanctify and perfect you. Devote yourselves to him. Whenever any of you die, may you die in him; and may I meet you, and accompany you, with songs of triumph, to mansions of joy, before the throne of the Lamb. Adieu, dear friends, adieu! I have loved you much; and the very severity which I have sometimes found it necessary to adopt, arose from no other motive than an earnest desire to contribute to your happiness. May God reward you for your services, your benefits, and the deference and submission you have shown towards his unworthy servant; and may he forgive those who have given me pain by opposing me: doubtless they knew not what they did. Lord, let thine eye watch over my dear parishioners; let thine ear attend to their petitions; let thine hand be stretched out to protect them. Lord Jesus! thou didst commit this parish to me—to me, though so weak and so miserable: oh, suffer me to commit and commend it again to thee! Give it pastors after thine own heart. Never forsake it. Overrule all things for its welfare. Enlighten all my parishioners; guide them, love them, and bless them. Let small and great, those in office and private persons, pastors and people, all meet at length in thy paradise. Even so, Father, Son, and Holy Spirit—even so. Amen."

Such is a faint sketch of the life of a village pastor in a mountainous district of France; of one who was not an indolent sentimentalist of the school of Rousseau, or of any other modern philosopher, but a self-denying benefactor of the school of Christ. Yet he was not actuated by the hope of reward on account of any personal worthiness; for the memorandums which he left afford complete evidence, that as he believed in the divinity, so he relied alone on the merits of the blood of Christ, his Saviour. From those memorandums it is also apparent, that so far from deeming himself self-sufficient for every good work, he meekly depended upon, and earnestly implored the aid of the Holy Spirit. One of his maxims was, "nothing, nothing without God!" Nor need we wonder that his perseverance in well doing was so constant; for, another of his maxims was, "All to the Saviour." "What," said he to a minister, who visited him, "what did not our Saviour suffer for us? Nothing is difficult when we do it for him. To him let us wholly devote ourselves."

Genius is a rare and precious gem, of which few know the worth; it is fitter for the cabinet of the connoisseur, than for the commerce of mankind. *Good sense* is a bank bill, convenient for change, negotiable at all times, and current in all places. It knows the value of all things, and considers that an aggregate of them makes up the sum of human affairs. It elevates common concerns into matters of importance, by performing them in the best manner, and at the most suitable season.

H. More's Essays.

FOR THE FRIEND. GLEANINGS.

Continued from page 186.

Laplanders.—"They spend great part of the summer in fishing; and as the rivers abound in fish, they find no difficulty in catching as many as they desire, which they hang up and dry for future use. In this employment they are often attended on the lakes by large flocks of sea swallows, which direct them to the places where the shoals of fish are most abundant; and are rewarded by the small fishes, which are cast on the shore or left for them in the boats. They come duly at the same hour in the morning, as if to inform the fishermen that it is time to begin their work, and set off with the boats as guides, ready by their cries and plunging into the water, to point out the most proper places for casting the nets." "Salmon are taken either by means of nets, or by striking with the spear. This latter mode is practised chiefly during the night, by means of lights or fires, and is described as singularly picturesque. On the front of the boat is an iron basket or grate, fastened to the end of a long crooked stick, so that the burning wood which it contains stands far above the boat. Immediately behind the fire stands the fisher with his trident, which is a long spear, with five or six strong barbed points; and behind him sits the pilot, who moves the boat along with gentle and imperceptible strokes. The salmon is attracted by the blaze of the fire, and raising himself slowly to the surface of the water, comes within reach of the spear. The silence of the moving boats, the crossing of the fires as they advance in different directions, the immovable figure of the fishers hanging forward over the prow in readiness for the blow, and the sudden animation imparted to these seeming statues when the salmon is struck, render these fishing scenes peculiarly interesting to the eye of a spectator."

Diana had many oracles in ancient times, and many temples were dedicated to her worship. Of these latter, the most celebrated was that at Ephesus, which, on account of its size, structure, and embellishments, was esteemed one of the seven wonders of the world. Some account of the construction of this famous temple has been transmitted to us by two ancient authors, Vitruvius and Pliny. The former tells us that it had eight columns in the fore front, and as many in the back front, that it had a double range of columns round it, and that it was of the Ionic order. Pliny states that two hundred and twenty years elapsed during its construction; that it was 425 feet in length, and 220 in breadth; that it was adorned with one hundred columns, each sixty feet high, &c. Of these columns, twenty-seven were very curiously carved, and the rest polished. The "great Diana of the Ephesians" was, according to Pliny, a small statue of ebony, made by one Canitia, though believed by the vulgar to have been sent down from heaven by Jupiter. The temple was several times destroyed and rebuilt, until it was finally burnt by the Goths in the year 260.

Diogenes, a celebrated Grecian philosopher, of the sect called Cynics, was born at Sinope, a city of Pontus, 414 B. C. Removing to Athens, he offered himself as a pupil to Antisthenes, the founder of the Cynic sect, who, at first, peevishly refused to admit him. Diogenes still continuing to importune him, the surly philosopher lifted up his staff to drive him away, upon which the young student exclaimed, "Beat me as you please, I will still be your scholar!" Antisthenes at length consented to admit him; and he afterwards became his intimate friend and companion. From that period, Diogenes adopted the opinions and principles, and conformed to the austere habits of his master; distinguishing himself upon all occasions, by a thorough contempt of riches and worldly honours, and an excessive indignation against every species of luxury. He wore a coarse cloak, carried a wallet and staff, made the porticoes and other public places his habitation, and, like a common mendicant, sought a scanty and precarious subsistence in the casual contributions of charity. The accounts which have been transmitted to us by ancient authors respecting Diogenes, are confused and contradictory. But there seems little reason to

doubt, that he practised the most hardy self-control, and the most rigid abstinence; that he was earnestly desirous of *correcting and improving the public morals*; and that he censured with steadiness and severity, the reigning vices and follies of the age. At the same time, he appears to have carried both the cynical habits and philosophical doctrines of his master to an extravagant extreme. True wisdom does not require a sacrifice of the common comforts of life; and in the affected humility of Diogenes, there evidently lurked a degree of philosophical pride, not inferior to that of many of the individuals who incurred his censure. "I trample under foot the pride of Plato," said Diogenes, treading upon his robe. "Yes," replied Plato, "with greater pride of your own."

The Dog.—From a very ancient period, dogs have been converted into beasts of burden, and yoked in harness to carriages. In the frozen regions of the north, the utility of the dog is eminently displayed, and travellers, by its assistance, are enabled to cross trackless deserts of snow, otherwise impassable. From five to ten are harnessed to a light sledge of wicker work about three feet long, and one in breadth; the driver is supported by a seat a yard above the ground, and the whole frame rests upon two curved pieces of wood, sometimes whalebone, which operates as skates in gliding over the frozen snow. The total weight of the sledge does not exceed ten pounds, in which journeys incredibly long are safely accomplished; the dogs are arranged in pairs, with a leader in front. When M. Lesseps brought the despatches of La Perouse over land from the harbour of Petrapowloski, 37 dogs were harnessed to his sledge, and 45 to that of the companion of his journey, the governor-general Kasloff. Thirty-five sledges were in company, drawn by nearly 300 dogs. Journeys of this description are not entirely devoid of danger. The traveller, whose position is sideways, and not directed forward, must be careful to preserve the equilibrium of so slight a vehicle; if it inclines to the right, he must lean to the left, and his posture must be changed when the inclination is reversed. Much of the security of the traveller depends on the training of the leader, and the whole are guided by the voice and a crooked stick, without any whip. The fatigue of long journeys is so great, food scanty, and shelter rarely obtained, that the dogs frequently perish under it. Nevertheless, their speed, strength, patience of privations, are remarkable; captain King relates, that a carrier performed a journey of 270 miles by means of them in less than four days.

Loading Hay in Chili.—A writer in the Christian Spectator, who has spent several years in Chili, (or Chile,) remarks that almost all substances from the earth or sea, are transported on the back of mules in that country. Hay is wholly brought to market in that way. A man mounts his mule, and stands erect, while a second throws him up small bundles of long, green hay, which he places round him as our hay-makers load a cart. When a mule is so laden that nothing but his long ears and the owner's head are visible, he is brought to the city, where the rider sells to one and another until his load is gone.

Long sticks of timber are brought to market on mule back, one on each side of the animal. They are crossed and lashed together on the saddle; the upper ends project beyond the mule's head, and the lower ends drag on the ground behind, and sweep the whole street.

Oysters.—In a report made by a committee of the legislature of New Jersey, on the value of the oyster beds in Delaware Bay, Cumberland county, it is stated, that the number of vessels employed on those beds for 300 days in the year, is more than 500 sail, employing about 2000 men, and taking about 150,000 bushels of oysters per year.

Lamp without flame.—If a cylindrical coil of thin platina wire, about the hundredth part of an inch in diameter, is placed so that part of it surrounds the cotton wick of a spiral lamp, and part of it is above the wick, and if the lamp is lighted so as to heat the wire to redness, then if the flame is blown out, the

vapour which ascends from the alcohol will keep the upper part of the wire red hot, as long as there is any alcohol remaining in the lamp. This red hot coil of wire is capable of kindling German fungus, or paper prepared with nitre, so that a sulphur match, &c. may be at any time lighted. A wick composed of twelve threads of the ordinary sized lamp cotton yarn, with the platina wire coiled round it, will require half an ounce of alcohol to keep it red hot for eight hours. During the ignition, a slightly acid smell is given out, arising from the decomposition of the alcohol. This lamp has, in one case, been kept burning for upwards of sixty hours. *Annals of Philosophy.*

The Kamtschatdales, excepting their excessive fondness for spirituous liquors, are a very estimable race, not "easily to be surpassed," says Krusenstern, "for kindness of heart, fidelity, obedience, hospitality, perseverance, and attachment to their superiors." In spite of their extreme poverty, they are *patterns of honesty*. "In this respect," says this voyager, "it is impossible to exceed them; and it is as rare to find a cheat among the Kamtschatdales as a man of property." Travellers, on their arrival at any oestrog, or town, usually give their money, papers, and valuables, even their stock of brandy, tea, sugar, tobacco, &c. into the hands of the tayan; and there is no instance of any one having been robbed to the smallest extent. In many respects, the Russian settlements could not exist without the services of the natives. They serve as guides through the country, and as carriers of the mail, which they are required to do without pay; and of their own accord, they engage to lodge every traveller, and to supply his dogs with provision, without demanding any remuneration. In every town there is a supply of fish set apart for this purpose. They are more barbarous in their manners than in their minds, and have made very little progression in the arts of civilized life.—*Ency.*

Nassau, N. P. Jan. 30.

A wild boar, which for many years had infested the Island of Grand Bahama, by some means found its way into the enclosure of Mr. Charles Weatherford's dwelling house. Upon his being discovered, Mr. Weatherford had the temerity to attack the monster with a hand hatchet; upon which the animal made a desperate rush upon him, and ripped him in the leg with his immense tusk. Weatherford succeeded in cutting him in the shoulder, which so exasperated the boar, that upon the second onset he would certainly have destroyed Weatherford but for the timely assistance of his two sons, who shot him dead with two balls.

This plantation marauder measured five feet from the snout to the root of the tail, stood three feet high, and netted two hundred and sixty pounds of pork; he had baffled the skill of the hunters for a length of time past, and the destruction of yams, potatoes, and pumpkins, is altogether incalculable. The thick part of his brawn was 1½ inches, his head 15 inches long.

From a late Religious Publication.

Not in the solitude
Alone may man commune with heaven, or see,
Only in savage wood
And sunny vale, the present Deity;
Or only hear his voice
Where the winds whisper and the waves rejoice.
Even here do I behold
Thy steps, Almighty! here, amidst the crowd
Through the great city rolled
With everlasting murmur, deep and loud,
Choking the ways that wind
'Mongst the proud piles, the work of human kind.

Thy golden sunshine comes
From the round Heaven, and on their dwellings lies,
And lights their inner homes:
For them thou fill'st with air the unbounded skies,
And givest them the stores
Of ocean, and the harvest of its shores.

Thy spirit is around
Quickening the restless mass that sweeps along;
And this eternal sound,
(Voices and footfalls of the numberless throng.)
Like the resounding sea,
Or like the rainy tempest, speaks of thee.

And when the hours of rest
Come, like a calm upon the mid-sea brine,
Hushing its billowy breast,
The quiet of that moment too is thine;
It breathes of him who keeps
The vast and helpless city while it sleeps.

We have on our table a slip of paper manufactured from straw, at the mill of Colonel Magaw, near Meadville. The specimen before us, though without sizing, may be written upon without the ink spreading in the least; it is somewhat rough, but being the first that was made, great improvement may be expected to be made upon it. Should the expectations of its ingenious inventor not be wholly realized; should it not be capable of being manufactured into so delicate a paper as that we at present possess, he may, nevertheless, expect to obtain an abundant compensation for his labour and his pains, by making large quantities of wrapping paper. Colonel Magaw, we understand, is about applying for a patent for this discovery.—*Harrisburg Argus.*

ENGLISH CLASSIC, No. 9.

The MIRROR, No. XVI. Saturday, March 20th, 1779.

By SACKENTZ.

O prima vera gioventu de l'anno,
Bella madre di fiori,
D'erbe novelle, e di novelli amori;
Tu torni ben, ma tecco
No tornano i sereni
E fortunati di de le mie gioie. *Guarini.*

The effects of the return of spring have been frequently remarked, as well in relation to the human mind, as to the animal and vegetable world. The reviving power of this season has been traced from the fields to the herds that inhabit them, and from the lower classes of beings up to man. Gladness and joy are described as pervading through universal nature, animating the low of the cattle, the carol of the birds, and the pipe of the shepherd.

I know not if it be from a singular, or a censurable disposition, that I have often felt in my own mind something very different from this gayety, supposed to be the inseparable attendant of the vernal scene. Amidst the returning verdure of the earth, the mildness of the air, and the serenity of the sky, I have found a still and quiet melancholy take possession of my soul, which the beauty of the landscape, and the melody of the birds, rather soothed than overcame.

Perhaps some reason may be given why this sort of feeling should prevail over the mind, in those moments of deeper pensiveness to which every thinking mind is liable, more at this time of the year than at any other. Spring, as the renewal of verdure and of vegetation, becomes naturally the season of remembrance. We are surrounded with objects new only in their revival, but which we acknowledge as our acquaintance in the years that are past. Winter, which stopped the progression of nature, removed them from us for a while, and we meet, like friends long parted, with emotions rather of tenderness than of gayety.

This train of ideas once awakened, memory follows over a very extensive field. And, in such a disposition of mind, objects of cheerfulness and delight are, from those very qualities, the most adapted to inspire that milder sort of sadness, which, in the language of our native bard, is "pleasant and mournful to the soul." They will inspire this, not only from the recollection of the past, but from the prospect of the future; as an anxious parent amidst the sportive gayety of the child, often thinks of the cares of manhood and the sorrows of age.

This effect will, at least, be commonly felt by persons who have lived long enough to see, and had reflection enough to observe, the vicissitudes of life.

Even those who have never experienced severe calamities will find, in the review of their years, a thousand instances of fallacious promises and disappointed hopes. The dream of childhood, and the project of youth, have vanished to give place to sensations of a very different kind. In the peace and beauty of the rural scene, which spring first unfolds to us, we are apt to recall the former state, with an exaggerated idea of its happiness, and to feel the present with increased dissatisfaction.

But the pencil of memory stops not with the representation of ourselves; it traces also the companions and friends of our early days, and marks the changes which they have undergone. It is a dizzy sort of recollection to think over the names of our school-fellows, and to consider how very few of them the maze of accidents, and the sweep of time, have left within our reach. This, however, is less pointed than the reflection on the fate of those whom affinity or friendship linked to our side, whom distance of place, premature death, or (sometimes not a less painful consideration) estrangement of affection, has disjoined from us for ever.

I am not sure if the disposition to reflections of this sort be altogether a safe or a proper one. I am aware, that, if too much indulged, or allowed to become habitual, it may disqualify the mind for the more active and bustling scenes of life, and unfit it for the enjoyments of ordinary society; but, in a certain degree, I am persuaded it may be found useful. We are all of us too little inclined to look into our own minds, all apt to put too high a value on the things of this life. But a man under the impressions I have described will be led to look into himself, and will see the vanity of setting his heart upon external enjoyment. He will feel nothing of that unsocial spirit which gloomy and ascetic severities inspire; but the gentle and not unpleasant melancholy that will be diffused over his soul, will fill it with a calm and sweet benevolence, will elevate him much above any mean or selfish passion. It will teach him to look upon the rest of the world as his brethren, travelling the same road, and subject to the like calamities with himself; it will prompt his wish to alleviate and assuage the bitterness of their sufferings, and extinguish in his heart every sentiment of malevolence or of envy.

Amidst the tide of pleasure which flows on a mind of little sensibility, there may be much social joy without any social affection; but, in a heart of the mould I allude to above, though the joy may be less, there will, I believe, be more happiness and more virtue.

It is rarely from the precepts of the moralist, or the mere sense of duty, that we acquire the virtues of gentleness, disinterestedness, benevolence, and humanity. The feelings must be won, as well as the reason convinced, before men change their conduct. To them the world addresses itself, and is heard; it offers pleasure to the present hour; and the promise of satisfaction in the future is too often preached in vain. But he who can feel that luxury of pensive tenderness, of which I have given some faint sketches in this paper, will not easily be won from the pride of virtue, and the dignity of thought, to the inordinate gratification of vice, or the intemperate amusements of folly.

True charity, a plant divinely nurs'd,
Fed by the love from which it rose at first,
Thrives against hope and in the rudest scene,
Storms but enliven its unfading green;
Exub'rant is the shadow it supplies,
Its fruit on earth, its growth above the skies.

Mylo, forbear to call him blest
That only boasts a large estate,
Should all the treasures of the West
Meet, and conspire to make him great.
Let a broad stream with golden sands
Through all his meadows roll,
He's but a wretch with all his lands,
That wears a narrow soul. *Watts.*

He who truly desires a blessing on his afflictions, is always the better for them.—*Dihy's Reflections.*

FOR THE FRIEND.

MANNERS AND CUSTOMS OF THE AGE OF HOMER.

It is certainly as interesting a part of the study of history to examine the manners and arts of a people, their character, resources, and modes of life, as it is to peruse the list of their monarchs, the records of their wars, and those general circumstances, which are too often considered as alone forming the legitimate aim and purpose of historical composition. With respect to the private character and habits of remote antiquity, we have little information but what is derived from the sacred volume. Were it not for the simple, but comprehensive narrative—the brief, but graphic delineation of character and habits which the old Testament affords, a complete obscurity would envelop some of the most ancient and most interesting portions of human existence; but, wherever profane history does treat of the same people, and of the same times, it is instructive to remark how fully the record of the Scriptures is substantiated and confirmed. We lately met with an interesting little volume, printed at Belfast in 1827, entitled the “State of Society in the Age of Homer, by William Bruce, D. D.” in which the author, with much research and industry, has illustrated the manners and customs of an interesting and very ancient period, from the sketches of life and character which are given in the works of the poets Homer and Hesiod. It will be our object in this, and perhaps a future number, to lay before our readers the principal features of this little volume.

Homer is supposed, by the best chronologists, to have lived about the time of Ahab and his successor, and Hesiod to have flourished at some period not very long antecedent; so that, with the exception of the sacred volume as far down as the first book of Kings, their works are the oldest which have descended to modern times.

Our limits will necessarily confine us to a summary of the general results which the volume under review discloses.

The first chapter treats of the astronomy and chronology of the age of Homer, and by the following quotation we shall perceive, that the astronomical knowledge of that remote period was exceedingly vague and scanty, amounting to nothing more than those rude and simple conclusions which would be derived from the most casual observations of the heavenly bodies by the naked eye.

The author of the Book of Job, it may, however, be remarked, though he wrote at a period antecedent to the age of Homer, seems to have been aware of the spherical form of the earth, or, at least, which amounts to nearly the same thing, that it is suspended in circumambient air. “Who stretcheth the north over the empty space, and hangeth the earth upon nothing.” This sacred writer seems likewise to allude to the signs of the zodiac. With the addition of these two items, it would appear, that the whole astronomical knowledge which had been acquired up to the time of Homer, was no more than is expressed in the following extract from the work under review.

“On the whole, it appears, that the people

of those times knew, that the sun rose from the ocean and set in it: but not that they could account for his return to the east: and had observed his change of place in summer and winter: but not that they had any idea of his annual course. They could not fail to observe the phases of the moon: but we have no intimation of any attempt to account for them. They had given names to a few of the most conspicuous constellations and stars, and we have no reason to think that they were acquainted with more. The singular beauty of Venus in the morning and evening had attracted their notice: but they do not seem to have remarked, that while all the fixed stars keep their relative situations, there were five of distinguished size and splendour, that were incessantly changing place and performing a regular tour through the crowd: and that while the rising and setting of the former determined the seasons of the year, no such conclusions could be drawn from the planets. They carefully observed when a star emerged from the rays of the sun in the morning, and was immersed in them in the evening: when it rose at sunset, or set at sunrise: but these risings and settings were only apparent, and these observations made without instruments or calculations.”

The year, the months, dawn, mid-day, even, and three watches of the night, appear to have formed the division of time. Weeks and hours are not mentioned in Homer, though he speaks of a division of months into spaces of nine or ten days.

The chapter on geography is too long and elaborate to be here quoted; it appears however in brief, that the following were about the limits of the geographical knowledge of Homer and his countrymen. To the north of Greece he was acquainted with the shores of the Black Sea, and some parts of Tartary. But of the inland and eastern countries of Asia, it would seem that he was ignorant. With Phœnicia and the Island of Crete, with Egypt and Ethiopia he had considerable acquaintance, and likewise some partial knowledge of Sicily and the southern shores of Italy. Other more distant parts of Europe are alluded to, but in a manner so vague, as plainly to show, that the poet’s fancy was left to define their geography, and people their shores.

Of their mode of building ships, and navigating the ocean, Homer has left us more satisfactory information.

We take from the work under review, the following description of boat building.

“In order to effect his departure from the island of Calypso, it was necessary for Ulysses to construct a vessel sufficiently strong for a voyage of twenty days,” and “light enough to be managed by a single hand. For this purpose Calypso furnished him with a double edged axe, with a handle of olive; an adze, or chipping axe, gimlets or augurs, and nails, and afterwards with cloth for sails. With these tools, Ulysses went to work, and on the fourth day was ready for sea. The timber which he employed was alder, poplar, and fir. They are represented as dry, or blasted. After cutting down twenty trees, he squared them with the hatchet. There is no mention of a

saw in Homer. He then planed them with his adze, I suppose tried them by a rule or coloured line, and fastened the timbers together with trenails or wooden pegs, and joints or mortices. Having thus formed a broad bottomed hull, he laid the deck, and supported it with the ribs, and completed the lower works by enclosing the whole with long planks. The keel is not mentioned, the vessel being flat bottomed. He next proceeded to erect the mast, made of fir, and the sail yard; after which he hung the rudder, for Homer’s ships have but one, and enclosed the gunwale with hurdles of osiers to keep off the waves, and then threw in a quantity of ballast. Having made the sails, he added braces, to keep the yards steady; ropes to raise and lower the yard, and sheet ropes to make the sail fast below; lastly, he forced his vessel into the sea with handspikes.”

This description gives us a very good idea of the skill then acquired in constructing vessels; for although the one which Ulysses formed may be regarded as a mere boat, yet it appears from other accounts, that their larger vessels were made pretty much in the same way, being generally calculated for nothing more than small voyages along shore, or within sight of land. Wine and water in jars, and meal in leathern bags, constituted the sea stores of both Ulysses and Telemachus. When a vessel arrived in port, her sails and masts being taken down, and stowed away in the hold, and the oars fastened to the rowing benches, she was drawn up on land, and launched anew when again wanted for sea. Some of their ships were for war, others for burden; the former frequently carried 120 men, with fifty oars; the latter not more than fifty men, with twenty oars. War and piracy gave great employment to ancient ships, and the commanders of vessels of both these descriptions appear to have been held in more esteem than the masters of merchantmen, who commonly united in their persons the offices of merchants, supercargoes, and captains.

With respect to ancient agriculture, the writings of Homer and Hesiod contain many curious and minute particulars. In a classic poem written at a very remote period of time, and in the finest and most sonorous language of antiquity, we read with pleasure and interest, elaborate descriptions of pigstyes, butchery, cooking, and other objects, which, in our vernacular language, we should regard as tedious and disgusting.

In the Odyssey, Ulysses’ pigstye is represented as standing on an elevated piece of ground, separate from his other buildings, constructed with large stones surrounded with a hedge, and containing about a thousand hogs. The care of this establishment was entrusted to Eumæus, Ulysses’ old servant, who, with four deputies, and a goodly number of dogs, guarded the premises. With respect to the acquisition of land, no mention is made in Homer or Hesiod of purchase or rent; public grants to individuals on inheritance, appear to have been the only modes of gaining possession of the soil, though it is evident from the sacred writings, that land was bought and sold in the east, long before the time of which our

authors treat. The land was tilled sometimes by slaves, but most frequently by free labourers, who worked for food, hire, and clothes. The implements of husbandry were a wooden mortar and pestle for bruising corn, a cart or wagon, and two kinds of wooden ploughs. The simple plough consisted of a bent piece of wood, the upper part of which formed the handle, and the bottom made sharp, served for the share. The complex plough was formed of a block of oak for the share, a curved piece of wood fastened to the share for a handle, and the beam or pole, attached to the handle, and to which the oxen were fastened. The additional agricultural implements were harrows, hoes, scythes, reaping hooks, pruning knives, and a long shovel used in winnowing.

It further appears that hand mills turned by women, were also used in the houses of the rich.

Ploughing was performed three times in the year.

The kinds of grain sowed were barley, bearded wheat, spelt, and millet. The corn was trodden out by oxen, thrashed by flails, or rolled by a thrashing instrument. Winnowing was performed by the force of the wind; the barn being placed in an airy situation; the grain and chaff were thrown up into the air by a broad shovel before mentioned, and the wind carried off the chaff; sieves were also occasionally used. Bread was made both of wheat and barley, baked into loaves pretty much after modern fashion. In these early ages, the habits of almost all nations were pastoral. They kept immense flocks of sheep, swine, and goats, and oxen. Kings were styled the shepherds of their people, and the sons of kings were employed in tending sheep. Dogs were domesticated, and kept for the same purposes for which we now employ them, and possessed the same character for fidelity and attachment to their masters. The touching account of the recognition of Ulysses by his dog, on his return from his long wanderings, is familiar to all readers of the *Odyssey*.

From the description of the celebrated garden of Alcinoüs, we are not encouraged to form a very high opinion of ancient gardening. It is called a great garden, and yet contained but about a Roman jugerum, or acre, which was two hundred and forty feet by one hundred and twenty. It was enclosed, but it is not clear whether by a wall or hedge. It contained an orchard of pears, pomegranates, apples, figs, olives, a plantation of vines, and plots of herbs and flowers; it was also watered by two springs. Z.

(To be continued.)

I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised with the greatest transports of mirth, who are subject to the greatest depression of melancholy:—on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Adams.

FOR THE FRIEND.

The following extraordinary instance of the goodness and power of Omnipotence to one of his benighted children, as related by Frederick Smith, in a letter to John Murray, has been several times in print, but as many of our readers have probably not met with it, and as, in our own estimation, it possesses much interest, we have concluded to assign to it a place in "The Friend." Both the individuals named are deceased; but the authenticity of the account may be admitted as indisputable. Frederick Smith was a man well known and highly respected in London, distinguished for his talents, for considerable literary and scientific attainments, and was an approved minister of the Society of Friends. The character of John Murray, so generally known as a Friend of the first standing in the city of New York, and eminent for practical virtue and active benevolence, need not be insisted on. The name of the person who is the subject of the narrative could have been supplied, but it was deemed inexpedient.

From the Christian Disciple.

"I became acquainted with a native of Ireland, F—— N——, who, in his early youth, went to Germany, where he was educated in one of their colleges; and was brought up in the Roman Catholic persuasion; the inconsistency of which, he told me, he very early saw. The bigotry, superstition, and wickedness of the priests, was such as to give him a disgust to religion; believing, he said, that the foundation of it was dissimulation and priestcraft.

"When he left the university, he was introduced to the emperor Joseph the Second, to whom he was one of the lords of the bed-chamber; and he became an officer of rank in the Germany army; a part of which he commanded in a war against the Turks. The emperor made him a count, in addition to his hereditary titles of marquis and viscount of Valadesto, in Spain; he was also a grandee of the first order in that kingdom; besides which, he was related to some of the first nobility in England and Ireland.

"At the commencement of our first acquaintance, he expressed a wish to know something of the principles of Friends; and having read Barclay's Apology, on returning it, he told me it was the best written book on divinity he had ever seen; and if it were possible to act according to the sentiments contained in it, no man could act wrong; but he added, 'I have something to say to you in private, and which I hardly dare to say to any other man. Unfortunately for me, I do not believe in any system of religion: I do not even believe in the existence of a God. You may be assured it is a subject that has given me a great deal of thought, and when I came into this protestant country, I had hoped I should have discovered the essence of truth; and that the protestant clergy would have given the lie to the impressions I had imbibed, from my early prejudices on account of the dissolute and abandoned lives of the Romish clergy. But alas! I perceive there is the same system of deception carried on in England as in Germany; the clergy have only one thing in view; and that is, the accumulation of wealth, and where it can be done, to endeavour after splendour and aggrandizement. As to their flocks, it is a matter of no consequence to them, whether they are wise or ignorant, it appears no part of their study to aim at their religious improvement;' so that I find myself just where

* The preceding remarks might be correct in regard to individuals with whom he happened to be acquainted; but such wholesale censures of sects or classes of men are generally unjust. We dissent from each of these churches, and we doubt not that there have been in both, many dissolute and abandoned men among the clergy; still we believe that there have also been many pious and benevolent men, both

I was. I find that all mankind are alike; they pretend to religion, and that is all; they talked of it, and there they leave it. As a confirmation of what I say, I may inform you, that on my first coming into these parts, I paid a visit to my relations in Ireland, who showed me great hospitality and kindness, and, as is usual in that country, there were large convivial parties, where neither the manners, nor the conversation would bear much reflection even in an infidel, as I suppose I should be called."

"It happened, one evening, that the conversation took a religious turn, in the course of which I inadvertently leaned towards scepticism at least; on which one of the company hastily said, 'Surely, sir, you do not doubt the existence of a Supreme Being?' to which I replied, 'What are your sentiments on that subject?' 'Why, sir, my sentiments are these; I look upon the Almighty as of infinite purity; as the object of both love and fear; that I am in his immediate presence; that it is through him I live, and move, and have my being; I consider that I am amenable to him for every action of my life; that if I do evil voluntarily, I run the hazard of his eternal displeasure, and wretchedness will be my portion; but if I act according to his will, I shall be eternally happy.' 'Is this, sir, really and truly your belief?' 'Yes, sir, it undoubtedly is, and is also the belief of every well regulated Christian.'

"Then, sir, how comes it to pass, that your actions correspond so little with your profession? Is it possible that such a hear-say evidence as this would convince me, were I an atheist, of the truth of God's existence? Has any part of your conduct, since we have been so often together, manifested either love or fear, or reverence for this object of your pretended regard? I wish not to give you offence, but see whether there is any thing like consistency in your declarations, and in the conduct I am led to fear you are in the habitual practice of?" My friend seemed confused and thoughtful, and I immediately turned the discourse to another subject."

"I was much struck with so much of this conversation, and was considerably more so when he told me, in confidence, that he had left Germany on account of his objections to serving any longer in the army; that the thoughts of taking away the life of a fellow man had become distressing and perplexing to him; so much so, that he could in no way become accessory to the death of a fellow creature.

"I felt much interested for this person, and carefully concealed from every one what his sentiments were. I apprehended, where there appeared so much sincerity, the Almighty would in his own time reveal himself to him.

"He seemed much gratified in attending our religious meetings, and I have many times seen him much affected, and in tears, in them. He used frequently, in a modest way, to argue the point of his disbelief with me, but never I believe, as to himself, to much purpose. I lent him several books where the existence of a God was treated on, but all seemed unavailing. He had made notes in a Bible I had lent him, almost throughout the whole book, in opposition to its precepts and doctrine; and, towards the close of the period of his infidelity, he requested I would lend him Newton's Principia, which I refused; on the belief, that he had wandered so much in the dark, by seeking for that without, which was only truly to be found within, that I advised him to keep his mind still and quiet, adding, that I believed the Almighty would one day make himself known to him; but he must not be surprised if he should do it in such a way, as, to all outward appearance, would in his view be contemptible. A few weeks after this, two female Friends, Ann Christy and Deborah Moline, having a concern to visit the families of Friends who attended Westminster meeting, and as he had been a pretty constant attendant, and he was desirous of sitting with the Friends, his name was set down, with two others; and I requested the Friends to let me sit with them. Very soon after we were seated, divine goodness was pleased to overshadow this little assembly. The poor object of this little narrative in a few minutes burst into tears, and con-

in the Romish Church, and in the Episcopal Church of England.—Ed. C. Disciple.

tinued in this humble state for nearly twenty minutes, before a word was uttered; when one of the females, (A. C.) unlettered and unlearned as to human attainments, but who had waited for Christ to be her instructor; in a few words expressed herself to this effect: that she had felt an extraordinary solemnity on her first sitting down, which had continued to the present time, so much so, that she feared to speak, although she feared to keep silence; more especially as the subject which had come before her was of a truly awful and solemn nature. 'Surely,' she added, 'there is no person present who has any doubts respecting the existence of a Supreme Being. If there is, I would have such look into their own hearts, and observe the secret operations of a something there, they cannot but feel, more especially when they have committed an evil action; how does it torment the poor mind, and render it for a time in continual uneasiness! On the other hand, when they have acted well, have avoided the temptations to evil, what a sweet glow of approbation has covered the mind! From whence proceeds this uneasiness or this approbation? It must proceed from something. Man could not communicate these sensations to himself. Be assured they come from God. Nay, it is God himself who thus speaks in the inmost of the heart.' The Friend said but little more; to the person it was addressed to it was a volume; it was to him as though the windows of heaven were opened. To myself, it was an opportunity never to be forgotten.

"About two days from the above period, my friend called on me in the evening, and requested to have some conversation with me, and which I readily agreed to. Without any preface he told me, that he knew not how he could be sufficiently grateful to me for the patience I had endured with him; or for the kind concern I had invariably manifested for his welfare, but he added, 'I believe it will give you inconceivable pleasure to be informed, that I have now not a doubt remaining. I am abundantly thankful to that Almighty Being, who in mercy has made himself known to this poor benighted heart of mine, in some degree through the instrumentality of that dear woman, though I may acknowledge to you, that before a word was spoken the business was nearly effected. I had taken great pains, as you know, to invalidate the Scripture testimony; but at that solemn and heavenly opportunity, all the arguments I had made use of for this purpose reverted back, and I became confounded and ashamed; I felt, as it were, all at once the certain evidence of a kind and merciful God; which so overcame me, that I could only show my love and gratitude by my tears, so that for a while I appeared to myself in heaven; that is, in a situation of mind far beyond what any earthly mortal could bestow. The dear woman was doubtless sensible of my situation, and confirmed to me the evidence I had felt in my own soul.'

"I this evening thought, that though I had been thus favoured, it would be difficult to point out, or explain the Divinity of Christ, a thing which I then conceived as altogether absurd. But on coming up your steps and waiting to speak to you, the whole mystery was unfolded with the greatest clearness and satisfaction to my own mind; and now I have no doubts on that subject.'

"He also entered on the subject of the creation of man, his fall, his complete redemption through Jesus Christ, and other religious topics, in a way that struck me with astonishment, because his explanations, though confirming as to the evidence of these great and important truths, were conveyed in language very dissimilar to what has usually been written on these subjects. In short, it appears as if a ray of divine light and intelligence had been afforded him, as a certain confirming seal to the evidence he had felt of the being, and of the power of God.

"His very nature, at this time, seemed altered, and his countenance seemed changed, as from the haughtiness, which his outward rank in society had given him, his disposition now became mild and passive, like a little child, joined to the simplicity and innocence of a lamb. Soon after this occurrence, he called on me one morning, when, during the previous night, there had been a dreadful storm, attended with violent thunder and lightning. He related his feelings at that time, which were very striking. He said,

that previous to this storm, he had never known what the fear of death was; he had supposed it to be mere annihilation, and that both soul and body would be destroyed at the moment of death; the fear of which had never given him any concern; but now it was different; he saw his awful situation; that perhaps in an instant he should be in the presence of that Being he had contemned during his whole life.

"His sins were ranged in order before him, and he felt all the horrors of self-condemnation and fear. In this situation he was led to pray fervently for forgiveness for the past, and preservation for the future. It was a new scene in the period of his life, the effect of which words could not express. After his mind had been thus graciously visited and enlightened, his natural imperious temper would sometimes show itself, with sudden fits of passion; for this he was always penitent, and often expressed his sorrow. Perhaps this was permitted to convince him of the necessity of watchfulness, and that he should guard against too great dependence on past experience, or too much confidence in his natural strength, and that in order to reap all the advantages of so much divine favour, great humility and self-abasement would be necessary.

FOR THE FRIEND.

FRAGMENTS.—No. 5.

John Griffith. When I had arrived to upwards of nineteen years of age, I was, through infinite mercy never to be forgotten, visited in an extraordinary manner; concerning which, as it was the happy means of turning my mind, in a good degree, from the perishing vanities of an uncertain world to the God of all our mercies, I intend to be somewhat particular. One evening, being with divers of my companions in vanity, and under no restraint, as the heads of the family were not at home, we carried our frothy vain conversation and foolish rude actions to a higher degree of wicked madness than I ever was guilty of before, in which I suppose I was as a ring-leader. On this account, I felt some sharp lashes of conscience as I went to bed that night; and a thoughtfulness took hold of my mind, that we had not a being in this world for such a purpose, of which I gave some hint to my bedfellow; yet this conviction did not sink so deep, but that I pretty soon got to sleep. I had not slept long, before a messenger alarmed me with an account that one of my jolly companions, who, I think, had been the best of us, was dying, desiring me to go immediately to him. I was exceedingly struck with terror of mind at the thoughts of the manner in which we had spent the evening, and the sudden stroke that followed upon this poor man. But when I came to his bed-side, and saw the dreadful agony he was in, my horror was increased beyond all expression, as none of us expected he would live many hours. For my part, I was so deeply plunged into anxiety of mind, that it seemed as if the pains and terrors of hell had laid hold of me already; and I was then in full expectation, there was no deliverance for me; but that I should die with the weight of that distress which was upon me, before morning. This happened on a seventh day night, and though the young man in time recovered, he was not fit to be left next day, which hindered me from going to meeting, to which I was exceedingly desirous to have gone; for by this time I was pretty thoroughly awakened to a sense of duty; and it being a week before the like opportunity presented, it seemed the longest week I had ever known. Oh, how did I long to present myself before the Lord in the assemblies of his people, that I might pour forth my inward cries before him, in a state of sincere repentance, and deep contrition of soul! which, through the effectual operation of his power in my heart, I was then in a condition to do. Now I clearly saw, that repentance is the gift of God, and that his love wherewith he hath loved us in Christ Jesus our Lord, leads sinners thereto. The fleshly will being for the present overcome and silenced, there was a giving up, with all readiness of mind, to the Lord's requirements. There was not any thing then too near to part with for the real and substantial enjoyment of the beloved of my soul; for I was brought, in degree, to experience, that he came "for judgment into this world, that

they which see not might see, and that they which see might be made blind." I could no longer look upon my former delights with any satisfaction, but instead thereof had a glorious view of the beautiful situation of Mount Zion, and my face was turned thitherward, and for the joy that was set before me, I was made willing to endure the cross of Christ, and to despise the shame; and though I became a wonder, and gazing stock to my former companions, I did not much regard it, knowing I had just cause so to be. I greatly rejoiced when first day came, that I might go to meeting, which proved to me indeed a memorable one. Now did I in some degree experience the substance of what was intended by the baptism of water unto repentance; the washing of water by the word; and being born of water and the spirit. All which would be fully seen and clearly understood by the professors of Christianity, were they rightly acquainted with the gospel of Christ, which is the power of God unto salvation. This power, inwardly revealed, is alone able to work that change in them, without which, our Lord saith, none shall so much as see the kingdom of God.

Richard Davies, travelling in Pembrokeshire on a religious account, with his companion, Thomas Ellis, appointed a meeting at New Castle in Carmarthenshire, some friends accompanying them thither. Several magistrates of the place came to the meeting, and were very civil. Richard Davies says: "The weight and service of the meeting lay chiefly upon me; for though our friend T. E. had been reckoned a deacon, and an eminent preacher among the Independents, yet his mouth was but very little as yet opened by way of testimony amongst Friends. He was an understanding man in the things of God, and was not hasty to offer his offering till he found a very weighty concern on him. As I was declaring to the people in the Welsh language, I stood opposite a great window that opened to the street, and there was an evil minded man in the street, that had a long fowling piece, who put the mouth of it through the window, and swore that if I would speak another word, I was a dead man. But blessed be God, I was kept in that which is above the fear of man, and the Lord kept me in dominion over all. There were two women sitting in the window, and the mouth of the gun came between them; one of them turned her back upon it, and said in Welsh, when the man threatened as before, "I will die myself first." And there was one in the meeting that went to this man, and took the gun away from him, and that wicked man came into the meeting, and was pretty quiet there; the Lord's good presence was with us; a good meeting we had, and I may say, 'They that trust in the Lord are as Mount Zion, that cannot be moved.' And, as it was said of old, as the hills were round about Jerusalem, so is the Lord round about his people, to be a present help to them in every needful time."

Thomas Chalkley. After I had finished my concerns in England, I embarked in the sloop Dove for Philadelphia, she being consigned to me in this and the former voyage. It being often calm, and small winds, our provisions grew very scanty. We were about twelve persons in the vessel, and but one piece of beef left in the barrel; and, for several days, the winds being contrary, the people began to murmur, and told dismal stories about people eating one another, for want of provisions; and the wind being still against us, they murmured more and more, and at last against me in particular, because the vessel and cargo were under my care, so that my inward exercise was great about it; for neither myself, nor any in the vessel did imagine that we should be half so long as we were on the voyage; but since it was so, I seriously considered the matter, and to stop their murmuring, I told them they should not need to cast lots, which was usual in such cases, which of us should die first, for I would freely offer up my life to do them good. One said, "God bless you, I will not eat any of you." Another said, he would die before he would eat any of me; and so said several. I can truly say, at that time my life was not dear to me, and that I was serious and ingenuous in my proposition; and as I was leaning over the side of the ves-

ael, thoughtfully considering my proposal to the company, and looking in my mind to him that made me, a very large dolphin came up towards the surface of the water, and looked me in the face. And I called to the people to put a hook into the sea, and take him, "for here is one come to redeem me," said I to them; and they put a hook into the sea, and the fish readily took it, and they caught him. He was longer than myself; I think he was about six feet, and the largest that I ever saw. This plainly showed us, that we ought not to distrust the Providence of the Almighty. The people were quieted by this act of Providence and murmured no more. We caught enough to eat plentifully of, until we got into the capes of Delaware. Thus I saw it was good to depend upon the Almighty; and rely upon his eternal arm, which in a particular manner did preserve us safe to our desired port: blessed be his great and glorious name through Christ for ever!

Christopher Taylor, of Ottley, going to a meeting on first day, was met by a cruel persecutor near Bradford, who struck him over the head with a great staff, so that he made him reel, and with a second blow on his face, broke his cheek bone in pieces. After he had knocked him down, the barbarous ruffian pursued his blows, and it was believed would have murdered him immediately, had not others present fallen down, and kept off some of the strokes by taking them on themselves. When he abused them at his pleasure, he went away boasting. It was thought he was suborned by others to commit this abuse; but his wickedness was punished in an exemplary manner. As he and others were smoking tobacco in a room, under which flax was laid, the hot ashes fell through the cracks of the floor, and fired the flax; his companions escaped, but he taking up the boards to extinguish the fire, was, by a sudden eruption of it, smothered or burnt to death.

John Banks. The Lord laid a necessity upon me, to go forth with a testimony against that spirit of *separation and division*, that had sown much *discord*, and made much division in the churches of Christ, casting stumbling blocks in the way of the weak, making the cross of Christ of none effect through a *false liberty*, and making *dissension among brethren*, and *setting up separate meetings* from the people of God." Before he commenced this journey, he believed it to be his duty to write a testimony against the spirit of separation which disturbed the church's peace at that day, as it is now doing among us. When it was read in the meetings to which he sent it, those who were tinctured with that spirit became enraged, and some cried out, "He means us." In the paper he says:

"And now, dear friends, although the devil, the old lion, be at work in this day, in a great mystery, even in the mystery of iniquity, by his evil power and rending spirit, heed him not, *nor the strongest of his instruments*, for the power of God is *over him and them all*, yea, over all that is contrary unto it. For this is he that was the first, and will be the last, who said, I am the Alpha and Omega, the beginning and the end; and he will tread down Satan shortly, and all his agents of mischief. He has promised to bruise the serpent's head, which daily is fulfilling; by the dominion of his power and Holy Spirit over hell, death, and the grave, and every *foul, unclean, dark quibbling spirit*; for that is appointed for the fire of eternal wrath and judgment, whose end is to devour, kill, and destroy, and *make rents and breaches* among God's people, where it gets an entrance, *whatever it pretends*, which I am to warn Friends to beware of, and do say, **THIS IS ONE OF THE DEVIL'S LAST SHIFTS, TO APPEAR IN THE NAME OF LIGHT, and ancient power and truth, as it was in the beginning; a transformation to cover his dark power and spirit, which creeps so cunningly in the dark to deceive the simple on this wise."**

It is a remarkable circumstance, that even during the lifetime of the first Friends, some of their contemporaries asserted that they had lost the life and power which they had been so recently sent to preach, in the character of light. Under profession of restoring the society to its original condition, those pretenders set up opposition meetings, and those pre-

ed to overturn that order, which the light led those worthies to institute. But it is still more extraordinary, that the professed admirers of George Fox should now renounce all faith in our Lord Jesus Christ, as the saviour and redeemer of lost man, for the purpose of reviving the ancient belief in the light. This must certainly be "the devil's last shift,"—to destroy our faith in Christ by pretending to be an advocate for the light, of which he is the inexhaustible fountain and dispenser to his creature man. It is in fact paving the way for the deism of Paine and Bolingbroke, under the false and grossly abused profession of being the restorers of George Fox's doctrine of the light within.'

John Banks further says, "Glory endless to the true and living God, and the all sufficiency and unchangeableness of his power; for this subtle serpent, with all his wile, cunning, and subtlety, in the pure light is seen and discovered, in all his wicked works, and workers, and cunning contrivances. And that power is risen, even the great power of God, in the hearts of all of them who keep faithful and close unto it, which will tread him down, and preserve in the pure unity and gospel fellowship which stands in the spirit, and in the truth, that this wicked power and spirit, hath no share in it, *that would make breaches and rents*, and let in the wild beasts of the field to devour God's heritage, in this his day, and to scatter abroad the sheep of his pasture, and of his fold, and drive them back again into spiritual Sodom and Egypt, *where the Lord of life and glory is crucified and slain, and made merry over*. This spirit is not of the Father, but of the world, which will lead into *looseness, and lightness, and false liberty* again, where it gets an entrance."

REMARKS ON SILENT WORSHIP.

*Seriously recommended to mankind universally for their
most weighty consideration.*

Devotion considered simply in itself, is an intercourse between God and us; between the supreme, self-existent, inconceivable Spirit, and that spiritual essence with which, for awful reasons, he has animated a portion of matter upon earth, that we call man. It is a silent act, in which the soul divests itself of outward things; flies into heaven, and pour forth all its wants, wishes, hopes, fears, guilt, or pleasure, into the bosom of an Almighty friend. Though this devotion, in its first stages, may be a wearisome or insipid exercise, yet this arises merely from the depravity of nature and of our passions. A little habit will overcome this reluctance. When you have fairly entered upon your journey, the ways of this wisdom will be ways of pleasantness, and all its paths are peace. True devotion, doubtless, requires a considerable degree of abstraction from the world. Hence modern Christians treat it as a vision; hence many modern writers have little of its unction; but it glows in the Scriptures—it warms us in the fathers—it burned in an Austin, and many others of the persecuted martyrs who are now with God. That we hear little of it, is not wonderful. It makes no noise in the circle of the learned or of the elegant. Under a heap of worldly care, we smother the lovely infant, and will not let it breathe; vanity, ambition, pleasure, avarice, quench the celestial fire, and these, alas! are too much the god of mortals! Ever since the world began, writers have been amusing us only with shadows of this piety, instead of giving us its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, an august temple, or splendid imagery, which have little connexion with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of this engaging child of reason and truth; whilst the lukewarm have rested in a few outward duties, which have had no vigour; and as they spring not from the heart, never entered the temple of the Most High.

Real piety is of a very different, and of a much more animated nature; it looks up to God—sees, hears, feels him in every event—in every vicissitude—in all places—in all seasons—and upon all occasions. It is theory, verified by experience; it is faith, substantiated by mental enjoyment; it is heaven transplanted in the human bosom; it is the radiance

of the divinity warming and encircling man; it is a spiritual sense; gratified by spiritual sensation; without this, all ceremonies are inefficacious; books, prayers, sacraments, and meditations, are but a body without a soul, or a statue without animations. That man is capable of such an intercourse with his Maker, there are many living witnesses to prove, without having recourse to the visions of fanatics, or the dreams of enthusiasts; it may be proved to spring from natural and philosophical causes. God is a spirit, so is the mind; bodies can have intercourse, so can souls; when minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise—sin interrupted, and holiness must restore it to a soul. Thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye as the falling of dew, but not less refreshing to its secret powers, than that is to vegetation. The primitive saints are described thus, when they speak of their transports; David felt it, when he longed for God, as the hart panteth after the water brooks; St. Paul, when he gloried in his tribulations; it was embodied in him, when he was carried up into the third heaven, and heard things impossible to be uttered. St. Stephen was filled with it, when he saw the heavens open, and prayed for his murderers; by it martyrs were supported, when they were stoned and sawed asunder; and till we feel it in ourselves, we shall never fully know how glorious the Lord is. If you can acquire this spiritual abstraction, you will at once have made your fortune for eternity; it will be of little moment what is your lot on earth, or what the distinguishing vicissitudes of your life; prosperity or adversity—health or sickness—honour or disgrace—a cottage or a crown—will all be so many instruments of glory; the whole reason will become a temple, every want and every object will lead your mind to God, and his greatness and protection. You will insensibly lose the littleness, the glory and tinsel of all human things. If I wish only to set off your person to the greatest advantage, I would recommend this true sublime of religion; it gives a pleasing serenity to the countenance, and a cheerfulness to the spirit, beyond the reach of art, or the power of affection; it communicates a real transport to the mind, which dissipation mimics only for a moment; a sweetness to the disposition, and a lustre to the manners, which all the airs of modern politeness study, but in vain. Easy in yourself, it will make you perfect good humour with the world, and when you are diffusing happiness around you, you will only be dealing out the broken fragments that remain after you have eaten.—*London Review.*

On Silent Worship.—From Fothergill's Sermons.

[Sermon delivered at Leeds, 1760.]

"It is a communion in spirit, wherein the sanctified soul approaches the author of spirits with a sacrifice in spirit, when the sacrifice of words shall fail. For there is communion which language cannot express! A worship that wants not the aid of words, nor is to be defined by a harmony of sounds, in which we approach the sacred Author of unutterable love."

"When there was 'silence in heaven for the space of half an hour,' when the vocal tribute of 'holy, holy, holy,' and the hallelujahs of sanctified spirits in endless felicity were suspended, their worship continued in awful, holy, solemn, inconceivable silence! it was a rapturous adoration, too copious for language to express! a cloud of incense before the throne of immaculate purity and love! may our minds be gathered to it, let our name and profession to religion be what it may! and may we experience this divine communion of saints, and deeply ponder God's unbounded love in solemn silence!"

Piety which does not sweeten a man's natural temper, may be compared to fruit, good in its kind, but unripe.

Dillwin's Reflections.

If the acquisition of property require the sacrifice of probity, welcome poverty.—Blair.

FOR THE FRIEND.

GEMS FROM THE ANTIQUE.

BY CROLEY.

A Woman contemplating a Household God.—This gem was evidently intended as a symbol of that "domestic affection," which the ancients exalted into an object of divine homage.

Domestic love! not in proud palace halls
Is often seen thy beauty to abide;
Thy dwelling is in lowly cottage walls,
That in the thickets of the woodbine hide;
With hum of bees around, and from the side
Of woody hills, some little bubbling spring
Shining along, through banks with harebells dyed;
And many a bird to warble on the wing,
When morn her saffron robe o'er heaven and earth
doth fling.

Oh! love of loves! to thy white hand is given
Of earthly happiness the golden key!
Thine are the joyous hours of winter's even,
When the babes cling around their father's knee;
And thine the voice, that on the midnight sea
Melts the rude mariner with thoughts of home,
Peopling the gloom with all he longs to see:
Spirit! I've built a shrine, and thou hast come,
And on its altar closed—for ever closed thy plume!

SHEEP AND WOOL.

Translated from the "Bulletin des Sciences Agricoles," for July, 1827.

Sweden was the first nation that imported merino sheep from Spain. The earliest attempts to improve the native breeds were unfortunate, but in 1715 the efforts of the Swedish minister were successful.

Merinoes were introduced into Saxony in 1765. The number first purchased was 229. Saxony has attained to a greater degree of perfection in this branch of industry than any other nation. In 1775, Maria Theresa bought 500 merinoes in Spain; these were the first that appeared in Austria. The attempts of Prussia to introduce merinoes were not successful until 1816; when the king made large purchases in France. The French government purchased 367 merinoes in Spain, in 1786, and placed them at Rambouillet. They have since spread over the kingdom. It was not until 1790, that merinoes were imported into England. They had many prejudices and much opposition to encounter; they have not been extensively propagated in that country. The English love fat mutton, and prefer those breeds which will furnish them with the finest meat. They import merino wool from Spain and Saxony. Italy has never attempted to improve her native breeds.

M. Ribbe endeavours to prove that there is a greater profit in crossing native sheep with merinoes, than in forming flocks entirely of the latter.

[According to the experiments of Dr. Parry, a merino cultivator in England, the fifth cross brings the wool of the progeny to the same fineness as that of the merinoes.]

The various sorts of wool are coarse or fine, long or short, hard or soft, elastic or brittle, round or flat, crisped or not crisped. The fleece should be thick, and if it be well filled with oil, it is a sign of its excellence. The hairs or fibres of merino and Saxony wool should be round, even, bright, pliant, not breaking easily, and of a suitable length. When wool unites these qualities, it is called in Saxony, Electorate wool.

[The wool of sheep is nothing but crisped hair; in some varieties it resembles the hair of oxen, and in others, the hair and wool are mixed.]

The filaments of merino wool should be well crisped or waved; the fineness of the fleece may be determined from the number of these curls and from their smallness. Wool of a superior quality has commonly twenty of these little bends. If merino sheep are not sheared, the wool continues to grow several years, but its growth diminishes every year, when the extremities perish and become brown. The small races of sheep produce more and better wool than the large ones. Sheep with broad heads do not yield so fine wool as those with slender heads. Merinoes at the

birth, are covered with little locks or tufts of curled wool, about as large as a grain of barley; the smaller these locks are, the finer the fleece will be; the closer they are together, the more abundant will be the wool.

Dry pastures, fallow fields, and lands covered with stubble, afford the best nourishment for sheep. The plants and grasses that grow on marshy, boggy soils, commonly contain acid, deleterious substances, which occasion diseases. Disorders are also produced by the grass being too often wet by the dew, or by frequent rains. Many sheep farmers believe that their flocks have no need of drink when they are in pastures. This opinion is erroneous. It is seldom that plants contain juice enough to quench their thirst. [There are different opinions on this subject here as well as in Germany. We have known sheep kept in a pasture, where there was no water, for six or eight weeks in succession, in a dry season; they appeared to thrive, and when put into another pasture where there was water, manifested no desire to drink.]

Acorns, and the leaves of the elm and poplar, are excellent food in the winter, to correct the disposition which sheep may have to the scab, and other diseases. Many people give their sheep grain in order to increase their gain in wool. They are in error; grain increases the greasiness and quantity of the wool, but makes it coarser, and thereby diminishes the value of the fleece. Sheep require cleanliness and air; in dry weather they do not need to be shut up, for they fear the cold less than any other animal. The practice of keeping sheep confined among heaps of manure, deprived of air and exercise, is a fatal one.

M. Ribbe speaks of the small-pox (*petite-verole*) prevailing among the sheep in Germany, and says vaccination is the best means of preserving them from it. He does not think that salt is indispensable for sheep.

The greatest market for wool is that of Breslau, in Prussian Silesia. The quantity brought to the fairs in that city, in June and October, 1820, was 190,000 bales. There are annual fairs for the sale of wool, &c. at Berlin, Dantzic, Magdeburg, Leipzig, Bautzen, Vienna, Pest, &c. Much of the wool of Germany is exported to England.

THE FRIEND.

FOURTH MONTH, 26, 1828.

The yearly meeting of Friends for Pennsylvania, New Jersey, &c. commenced its session on second day, the 21st instant, at the usual place in this city.

As the recurrence of this annual solemnity has been anticipated with more than ordinary interest and anxiety, on account of the extraordinary circumstances in which our religious Society in this land has been placed, through the defection of many of its members from our ancient faith and discipline; for the satisfaction of our distant friends, it will be right to say, that on comparing our own observations with the estimates of others, we think it may be safely stated, that the number of Friends assembled on the occasion does not fall short of the number which usually have attended more than one-fourth.

Many important subjects have presented for the consideration of the meeting, some of which have already been acted upon in much brotherly harmony and with great unanimity; others remain to be decided.

The serious and orderly deportment of a

large number of young persons, present on this interesting occasion, has afforded particular satisfaction, more especially when contrasted with the painful indications of a disposition very opposite to this, which have come under our notice within the two or three past years.

It should be understood that we have reference only to the time up to the 25th instant, when this account was sent to the printer. We can yet form no conjecture as to when the meeting will conclude, and shall probably have occasion to introduce some further particulars respecting its deliberations and conclusions in our next number.

DEATHS.

Died, in this city, on the 21st inst. **PATTISON HARTSHORN**, aged 84 years.

on the 23d inst, **JOHN MORTON**, in the 89th year of his age.

Both these venerable individuals were respected members of the Society of Friends, and long known in this city as merchants of eminence and probity.

An equivocation is nearly related to a lie. It is an intention to deceive under words of a double meaning, or words which, literally speaking, are true, and is equally criminal with the most downright breach of truth. When St. Peter asked Sapphira, (in the fifth chapter of the Acts) "whether her husband had sold the land for so much?" she answered he had, and literally she spoke the truth, for he had sold it for that sum, included in a larger. But having an intention to deceive, we find the apostle considered the equivocation as a lie.

In short, it is the intention to deceive which is criminal: the mode of deception, like the vehicle in which poison is conveyed, is of no consequence. A nod, or sign, may convey a lie as effectually as the most deceitful language.—*Gilpin*.

The cultivator of the human mind must, like the gardener, study diversities of soil. The skilful labourer knows that even where the surface is not particularly promising, there is often a rough, strong ground, which will amply repay the trouble of breaking it up; yet we are often most taken with the soft surface, though it conceal a shallow depth, because it promises present reward and little trouble. But strong and pertinacious tempers, of which perhaps obstinacy is the leading vice, under skilful management, often turn out steady and sterling characters; while from softer clay, a firm and vigorous virtue is but seldom produced.—*H. More on Female Education*.

No joys are always sweet, and flourish long, but such as have self-approbation for their root, and the divine favour for their shelter.
Young's Centaur.

They, who are stung with envy, especially when they allow its malignity to appear, confess a sense of their own inferiority; and, in effect, pay homage to that merit, from which they endeavour to detract.—*Blair*.

THE FRIEND.

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FOR THE FRIEND.

MANNERS AND CUSTOMS OF THE AGE OF HOMER.

(Continued from page 221.)

The knowledge of natural history possessed by Homer and Hesiod must have been very small. In the similes of Homer, allusion is made to lions and lynxes, wolves, and some few other wild animals, and their habits and propensities are casually mentioned.

Some mention is also made of a few species of birds and insects, but of scarcely any fish; and the trees, shrubs, and flowers that are described, are fewer than might be expected in writings so diffuse as those of the great poet.

The volume which we are reviewing contains detailed and highly interesting accounts of the civil government, military conduct, and religion of the contemporaries of Homer; but as a particular reference to these would not perhaps be expedient, we shall pass on to a description of the private life and manners of these remote ages, and shall take up the various matters as they occur, without attention to order or arrangement.

There are three meals mentioned in Homer, supposed to correspond to our breakfast, dinner, and supper, though these are frequently confounded, and do not appear to have been served with regularity. The food consumed at all these meals was generally the same—beef, mutton, goat's flesh, and pork, with bread and wine. The meat was generally roasted or broiled, though sometimes boiled. The simplicity of manners among kings and princes in these primitive times is strikingly illustrated in Homer's description of the entertainment given by Achilles to the deputies which the other kings had sent to negotiate with him. We here find the great Achilles himself, and his two lieutenants, Patroclus and Automedon, converted into butchers and cooks. Patroclus kindles the fire, puts on the pots, gridirons, &c. whilst Achilles and Automedon contrive between them to prepare the meat, and the former to cut it up into portions, which was always the case before serving it up. Fish and fowl appear only to have been eaten through necessity, and though they had fruit trees in their gardens, we do not find that they used fruit at their tables. The only kind of vegetables noticed is onions, and those in a curious mixture of wine, grated cheese, honey cakes, &c. which was prepared

for Nestor, to encourage wine drinking, a provocative which one would suppose was scarcely needful, as the worthies of Homer's time were right sturdy toppers, and paid their devoirs to Bacchus with a hearty good will. Wine was valued, as now, for its age, and was kept in goat skins or earthen jars. Ulysses tells a wonderful story about some wine that was so strong as to retain its taste and odour after being watered twenty times; and Hesiod talks of adding three-fourths of water to some of his beverage. They had neither knives, forks, nor table cloths; and therefore washed their hands before and after meals, a servant attending with water and napkins. Where furniture was plenty, each guest had a separate table. They sometimes sat at meals on single seats, and sometimes on benches. The luxury of reclining on couches whilst eating, after the Roman fashion, being unknown in these early times.

The adventure of Nausicaa, who was surprised by Ulysses in washing clothes, gives us an insight into another part of the ancient domestic economy. From this account it appears that princesses and ladies of quality performed offices equally menial with those of their lords and husbands, Nausicaa was a king's daughter, but she did not consider it as below her dignity to take the soiled garments of her father's family in a wagon, and accompanied by her maids, to carry them to be washed in some pools at a distance from the palace.

The clothes were placed in holes dug in the sand, and tramped with the feet; when sufficiently cleansed, they were spread to dry on the pebbly sea shore, and the princess and her attendants sat down to anoint themselves after their fatigue, and to regale upon provisions and wine which they had brought with them.

The custom of washing linen at rivers and fountains, according to Doctor Chandler, is still continued in the east.

The female servants were generally slaves, and were occupied in grinding corn, performing the various household duties, and waiting upon guests at the table and at the baths. Faithful slaves, especially nurses, like Euryclea, often rose to consequence, had the management of the house, and were employed in the elegant work of weaving and embroidery.

Weaving, spinning, and embroidery were also the favourite occupations of the mistresses themselves. Andromache, Helen, Penelope, and other women of the highest rank, are represented as exceedingly industrious in these employments. Arete, one of the most magnificent queens of her age, is represented as spinning with her maids at day break, and Nestor's queen as making his bed. Their

cooks were always men, and were as sleek and saucy as some of their brethren of modern days.

The female dress was oftentimes rich and costly, and the Grecian and Trojan ladies wore veils. Their hair was confined in nets, curled and interspersed with golden ornaments. They wore golden ear rings, and necklaces of amber, set in gold; but they do not appear to have used either gloves or rings; the person was covered by a long robe, sometimes fringed, and worn with a girdle clasped by fibullæ or broaches. Their feet were protected by sandals, which were of the same construction for men or women.

The dress of the men was exceedingly simple, consisting of a tunic and slippers; they sometimes wore an embroidered coat over this, and both men and women, for purposes of dress and dignity, threw a large robe over their common vestments. The men wore a pileus, or cap of leather, and gloves and leggings.

The following extract from the work will give an idea of the construction of ancient houses.

"Houses of the better kind had a court in front within a wall. In this wall there was a gate, and at the gate benches of stone. In the court was a portico, under which they often slept: and under the portico, the entrance, or vestibule, which opened by folding doors into the inhabited part of the house. The roofs were flat, and surrounded with a parapet or cornice. The door posts were connected by a lintel above, and the door had a handle for shutting it. From the vestibule a door opened into the saloon, which was set round with seats fixed to the wall, and dressed with coverlets wrought by the women. The walls were ornamented with works in brass and gold, amber, silver, and ivory, and with their implements of war. In these apartments, entertainments were given to the men. It does not appear that the women partook of them, though they were often present." These apartments were sometimes flagged, and surrounded with pillars, supporting the upper story, which was laid out for the women's apartments. They were floored with oak well polished. There is reason to believe that the stairs were without the house, and little better than mere ladders. Besides the apartments we have noticed, there were chambers for sleeping and for store rooms, in which latter they kept their arms. The cottages, (in place of the porticos of the better sort of houses,) were surrounded by a shed, in which the servants ate and slept.

They had straps, bolts, keys, and handles to their doors, but they depended upon knots for the security of their trunks.

Homer describes a key used in Ulysses' house so large as to be carried in both hands; the handle of ivory, and the rest of brass. This instrument had no wards, (though fitted to the size of the key-hole,) but was a mere hook, drawing back the bolt in a horizontal manner, with a noise which the poet compares to the roaring of a bull feeding in a meadow.

A few words will suffice to describe the knowledge which Homer's countrymen possessed of the healing art. It appears to have been principally confined to surgery, and even in this their practice was extremely simple, though it is evident that they were possessed of considerable knowledge of external anatomy.

Their process was to bathe wounds in warm water, suck out the blood, and apply a dressing of bitter herbs. It is inferred from a passage, I believe in the Iliad, that the rust of their brazen weapons was used as a styptic. Incantations and charms were supposed to have much power in healing diseases and even wounds. We should not suppose, from the conduct of Machaon, who was the principal physician in the army at the siege of Troy, that they had much opinion of reduction by low diet; for, in his own case, when wounded, this celebrated surgeon swallowed a drink composed of *wine, cheese, and barley flour*.

We shall close the present number with a quotation from the work, on the subject of the funeral ceremonies of the ancients, deferring some remarks upon the mechanical arts of the age of Homer to another number.

"As soon as a person died, his eyes and mouth were affectionately closed by his nearest relations; and the want of this ceremony was deeply lamented by the friends of those who died in war or abroad; as the neglect of it in other cases, was considered as a detestable crime. The body was then washed and anointed. It was afterwards rolled in a cloth, and covered with a sepulchral robe, sometimes woven for the purpose by a relation, as in the case of Penelope's web. The corpse was laid out with the feet to the porch. The mourning then began, accompanied by singers, who sang the funeral dirge, while the women beat their bosoms, tore their hair, and threw it on the corpse. This sometimes lasted many days. The principal mourners expressed their grief by rolling in the dust. Achilles throw hot ashes on his head, like the mourners among the Jews. Thetis put on black to sympathise with his son on the death of Patroclus, or in anticipation of his own death."

"The bodies were all burned in Homer's day, and the bones collected in a vase, which was buried in the earth. The place where they were deposited was marked with a mound of earth, or stones, pillars, and trees, either green or withered, particularly oak or fir, as being least subject to rot."

"Over their sepulchres they placed the emblems of the arts or professions of the deceased. The funerals of great men were often celebrated with games, and the slaughter of victims, but the nature of these is so well known, that I think it needless to enlarge on them."

(To be continued.)

FOR THE FRIEND.

THE SEIKS.

The history of the rise and progress of the different sects in philosophy and religion, besides the lively interest to be derived from the incidents with which its pages are interspersed, has an important relation to the study of human nature, and the development of character, both individual and national. In the following brief sketch, taken from Murray's Historical Account of Discoveries in Asia, we have an instance of a well adjusted, apparently sincere, and benevolent scheme, prematurely frustrated, by oppression on the one hand, and the indulgence of the fierce and angry passions in defence of the rights of conscience on the other.

"The fine provinces to the north west of India are possessed by the Seiks, a race of fanatic warriors, with whose origin and institutions we are now pretty fully acquainted. Its founder, Nanac, was born in an obscure village in the province of Lahore. He displayed from his youth a religious and contemplative disposition, and the sums given to him by his parents for his establishment in the world, were, much to their dissatisfaction, distributed among Fakirs and the poor. Being hereupon disinherited, he devoted himself wholly to a religious life, and soon became eminent as a teacher. His system appears to have been mild and philosophic. Placed in the midst of the contending factions of Mahometans and Hindoos, he endeavoured to form a tie between them, by dwelling upon and illustrating that grand principle in which they all agreed, the unity and perfection of the Divine nature, and by representing their external observances as comparatively insignificant. By the mere force of persuasion he made many converts. At his death, his place was filled successively by Amara Das, Rum Das, and Arjunonah. The last distinguished himself as the compiler of the Ade Granth, or sacred-book of the Seiks; but having excited the jealousy of the Mahometan government, he was imprisoned, and put to death in a cruel manner. This catastrophe gave a new character to the sect, and began their conversion from habits of thought and contemplation, to those of war and blood. Har Govind, the son of Arjunonah, spent his life in urging and leading them on to vengeance. This priest militant wore constantly two swords in his girdle, and headed his followers in a series of desperate attacks on the Mahometan chiefs in the Punjab, which, however, have been on too small a scale to attract the notice of history. These insurrections were suppressed by the vigorous administration then prevailing in the Mogul empire; and after the death of Har Govind, the Seiks sunk, for a time, into peaceable subjects. Tegh Behadur, however, who succeeded as high priest, was inveigled to Patna, and there treacherously put to death. This event gave its final stamp to the destiny of the Seiks. Guru Govind, the son, equally eminent as a preacher, an author, and a warrior, from that moment entirely devoted himself, and trained his followers to vengeance. They were taught to give themselves wholly up to arms; to have steel always on their persons. Steel became, as it were, the watch word of the state, the object of their worship; nay, they wildly bestowed on their superior Deity the title of All Steel. From a poem of Guru Govind himself, the following extraordinary passage is quoted. "Thou art the sword, the cutlass, the knife, and the dagger; the protection of the immortal Being is over us; the protection of All Steel is over us; the protection of All Steel is constantly over us."

This daring innovator threw down at once all the barriers of caste which separated the Hindoos from each other, and depressed the efforts of a large proportion of the people. He declared them all equal, and invited them alike to enter the career of military glory. The Seiks, imbued with these sentiments, collected their force amid the mountains of Serinagur, and rushed down in fury on the western provinces. Had circumstances been favourable, Guru

Govind might have become the founder of a mighty kingdom; but he had to contend with Aurangzebe in the full height of his power. After several desperate conflicts, he was totally defeated, his adherents routed, dispersed and driven into the mountains; and he himself, overwhelmed by this series of disasters, died in a state of insanity.

After the death of Aurangzebe, and the distractions which followed it, the Seiks had another opportunity of emerging into notice. After Guru Govind, they no longer owned a spiritual leader, but a chief, named Banda, raised himself by his talents to the military command, and lead them to victory and vengeance. They spread themselves over several of the finest northern provinces, fighting almost with the fury of demons. They slaughtered all who refused to embrace their faith, polluted the mosques, and even dug up and mutilated the dead bodies. At length, however, a force was collected to oppose them; and after several vicissitudes, they received a defeat so total, that their strength was entirely broken, and they were hunted down, and destroyed in vast numbers. Banda was carried to Delhi, and executed amid every species of insult and torture, which he met with undaunted fortitude. This chief, however admired for his valour, is held in abhorrence by one division of his own sect; not, however, on account of his savage cruelty, but because he forbade them to wear blue, and ordered them to cry Fatcha Dhera instead of Gurujé Ki Fatch. After this blow, the Seiks remained in obscurity till the expedition of Nadir Shah. They then took the opportunity to issue from their fastnesses, and harass the retreating rear of that monarch. India being now left in a state of anarchy, they again appeared on its theatre; and after various turns of fortune, and repeated contests with the king of Caubul and the Maharrattas, are now in possession of the territory watered by the five rivers, called the Punjab—the India of Darius and Alexander, and one of the finest districts of Hindostan.

The Seiks are all horsemen; they are bold, rough, and unpolished in their manners, but are brave, active, and cheerful, capable of attachment, and possess more aptness and sincerity than other Hindoos. Their cruelty seems rather national than individual. They are sparing and temperate in their diet, but indulge deeply in opium and spirituous liquors."

THE LANDSCAPE.

By Dr. THOMAS BROWN.

See Lucy, see!—He bursts in gladness forth;
The clouds all melt around him. The bright Sun
Smiles, as if happy to behold once more
The Earth he blesses;—and delighted Earth,
As at a Father's glance of fond return,
Flings off the gloom that mantled her, and gay
Smiles upward to his smile. How swiftly flit
The shadows o'er that mountain's rugged top!
The forest, as it rises from the breeze,
Far backward shakes them from its branchy crest.
See how they course the meadow!—Now 'tis all
One brightness—Save where, 'neath those clustering
boughs

That o'er the streamlet hang from bank to bank,
Hid from the noontide beam, they linger still,
And, listening to the watery murmur, breathe
Fresh coolness from the wave. Ere the bright orb
Had chas'd them to their bower, methought the
scene,

Distinct and lovely in their very shade,
Was present all as now. The mountain rear'd
High o'er the mist that circled the low cliffs
Its rough majestic summit, like a throne,
Where he who rules the storm might sit, and rest
His thundering sceptre. On its side, the woods
Reveal'd their dim recesses; and below,
The copse and skirting meadow show'd the flowers,
That, blooming there in rich luxuriance, fring'd
The wide green mantle. Ev'n the shadowy rill,
Beneath those very branches, to our view
Gave its light surge, that, o'er the willow's stalk
Bent downward, rippled whiter mid the leaves!
Deem'd we not then, my Lucy! we had mark'd
What the full scene could offer? Yet, when now
O'er all that faint magnificence the Sun
Spreads his new splendour, think'st thou not, we see

A different world—unchang'd in form, but bright,
As with the shadow of a fairer heaven?

Such the sweet radiance, Lucy! which thy love
Has shed on all things lovely. I had deem'd,
Ev'n in my boyhood, Nature could not glow
More bright, than then it shone. My earliest breath
Rose heav'nward in a wilderness of sweets
So fair, as might have cradled the young heart
Of one, whom She whose temple is the world,
Was nursing for her altar. My first gaze,
Beyond the mansion of my simple home,
Was on the breadth of Ocean, and the hills
That circled me. The sounds that struck my ear
Came from the roaring surge, or the dark wood,
That shook its mighty branches o'er the cliff,
As if, above the storm, it were itself
Sole mover of the blast, and proudly sent
The tempest forth, to howl and rage below.
Ev'n in the city's busy haunt, my dreams,
True to that early charm, were still of groves
And waters. I have felt the mountain breeze
Float o'er me, and in slumber oft have caught,
As when I lay, on some wild bank reclin'd,
The brook's sweet whisper, or wild rush of floods
Lull'd faint but hoarse afar. All other charms,
Save those which live before me now, and bless
Their gazer, I had mark'd; but, these unknown,
I knew not other beauty. The same forms,
With same sweet change of morn, and noon and eve,
Were joy, ev'n then, and wonder;—but the light
That glistens o'er them now—the tender charm,
Which souls not eyes behold—is thine, all thine.

Ev'n now, my Lucy! seest thou not the smoke
Through those loose branches rising, in a wreath
So light as scarcely hides the leafy stem
Round which it twines? The cottage walls are hid:
And though the roof peers upwards through the
boughs,

The close green moss that wraps it almost seems
A portion of the forest. Time has been,
When I have gaz'd on it, and only mark'd
How graceful every wavy fold—how soft
In contrast with the verdant gloom behind,
Its thin ethereal blue;—as if the sky
Had dropt some azure brightness, that, too pure
For earthly soil, was hastening back to heaven.
'Twas loveliness ev'n then—but now, O now,
How eloquently fair! The soft mild tints,
That melt and vanish in the sunny beam,
Are but a moment's charm. A sweeter light
Glows from thy breast. I think of thee—and feel
What happiness, beside that cottage hearth,
May now be flowing from a love like thine.
Then Fancy bears me nearer;—from my glance
The walls are hid no more. Already there,
I see the lattice, and the woodbine sprays
That half would shadow it, if one fond hand
Check'd not the gadding wreaths. I look within,
And see—No, Lucy, no! I see not thee—
But 'tis a form, where other eyes may gaze,
As mine have gaz'd on thine. Once more I view
The curling smoke; 'tis now a soul, a voice
That speaks of tender joy: enough one roof,
One simple roof, to give thee to my thought
In all thy fondness; and what gives me back
That image—must be beauty—must be bliss.

What loveliness but yields it? All of fair
Bears semblance of fair thought. If not thyself,
In the wide glowing world of charming things,
At least some ever brightening joy I see
Like what thou shedd'st—some gracious power of
good,
Like that which in thy bosom lives, and flows,
In words or looks around thee. Thou hast taught
My eyes to feel all beauty; for thy love
Gave the fair happiness I see in all:
And often, when on some fresh scene, which Art
Has touch'd with reverent hand, or Nature's self,
More lavish from a richer source, has dress'd
In wilder grace, long pausing I have mus'd,
Unconscious of thy image; I have found,
In that new rapture, some sweet charm which told
Of dearer hours, that on the scene had shed
Light like thy smile, and brighten'd it with thee.

And think not, Lucy! brighter as thou art
Of other loveliness, those eyes, that beam
So sweetly on me now, have caught no power
From scenes they gladden. Ever art thou fair,
Ev'n in the city's gaudy tumult, fair;
Yet he who marks thee only as the charm
And worship of gay crowds in festive halls,
Knows but thy living image, not thy soul,
Joyless in that cold pomp. What splendid throng
E'er saw thee lovely, as when now thou sitt'st
On this lone bank beside one faithful heart,
And feel'st in Nature's softness all thy own?
Heaven's sacred light is round thee, and pure airs
Waft incense from each bloom; the river breathes
Its gentlest murmur at thy feet; and meads,
And groves, and sunny hills, and those calm clouds
That dazzle as themselves could give the day,
Have kindred in thy smile. What'er thou look'st,
What'er thou look'st upon, are here one charm,
One harmony of beauty; and thyself
Like some bright power, that with reflective glance
Shares the full lustre, it has spread o'er all.

THE SILK WORM.

The raising of silk worms, and the manufacture of silk, having become an object of increasing interest and attention, and it being very desirable that the experiments which may be attempted should be conducted with the advantage of correct information on the subject, and the present being the proper season to commence such operations, we shall insert, for the benefit of those of our readers who may incline to make the attempt, the most material part of a communication which is going the rounds of the newspapers, dated Warren, March 1828, and signed W. B. Buchanan.

"As soon in the spring as the weather becomes mild and settled, and the buds of the mulberry tree begin to expand, the paper on which the eggs are deposited, hitherto kept in a cool cellar, may be laid, loosely folded, in a situation affording a temperature of 60 or 65 degrees, for two or three days; and which may be gradually increased to 80; as the leaves are pushed forward or retarded by the season. Where there are but few eggs, these variations of temperature may be attained, by removing them to different parts of the apartment; always avoiding the direct rays of the sun, by wearing them about the person, or by placing them in a kitchen, if necessary, to hasten their production. Generally, I should imagine the temperature of the season would be sufficient, and if favourable to the advancement of the leaf, would probably bring forth the insect in proper time. This is, however, a critical point in the management of the silk worm, and perhaps the chief obstacle our capricious climate opposes to it. The late frosts to which we are liable, and which sometimes destroy the leaves of the hardest forest trees after they are completely expanded, might unexpectedly deprive the stock of sustenance, and they must perish. But this risk is to be incurred with many other productions, and the advantage here is, that though the disappointment may be great, the loss is inconsiderable. The eggs cost little, and the insects, at this early period, have not had labour enough bestowed on them, to make them valuable.

The eggs being properly matured, the insect will come forth in the form of a small black ant, full of life and activity, and eagerly demanding food; but if it be observed that only few have made their appearance, it will be better to let them remain until a general production has taken place, and even to perish if a considerable interval should elapse before this occurs. The first worms are generally of little value; and it would be difficult to regulate their treatment with those that come later. In large establishments, this is accomplished by placing the insect first obtained in a cool situation, and feeding them sparingly to retard their growth; while the late

ones are allowed more heat and food, that they may overtake them, and thus go through the different stages in the same time. This, in a mere experiment, would afford too much trouble; and it is, therefore, better to lose the very forward eggs, and to throw away the very backward ones, or to keep the worms produced from the latter, distinct from the general stock. It is also recommended, where the business is extensively engaged in, to scrape the eggs from the paper on which they have been deposited, and to place them on pewter or earthen plates, preparatory to their hatching, after they have been washed in very pure water and carefully dried; but this trouble appears unnecessary, and the danger of breaking or losing them, renders it unadvisable when the quantity is small.

1st Age.—We will suppose the essay to be made with 1000 worms, which are as many as those who have not much time and space to bestow, can conveniently manage. When a quantity of eggs have produced, the paper should be spread out on a table, and a few twigs, or rather the extremities of the branches of the mulberry tree, with the leaves upon them, should be laid lightly on the worms. They will very soon collect on these, and should then be lifted, twigs and all, and deposited on a clean sheet of foolscap, which will be found to afford them sufficient space during what is called their first age. This paper may be laid on a common waiter, the elevated ridges of which will protect the insects from accident; though it is a valuable property of the silk worm never to wander unless in search of food, and if this be properly distributed about the centre of the paper that contains them, there is no danger of their abandoning it. They should be placed near a south or east window, so as to enjoy the light, but be protected from the sun, or a current of air. The temperature of the apartment should be kept as near 72 degrees Far. as possible, and the door or window open occasionally when it exceeds this, or a little fire kindled if it fall much below it. They should also be remote from noise, from odours of every kind, the smell of meats, tobacco, &c. and would, therefore, do best in a room not used by the family. They would themselves be offensive in a chamber after they had obtained their third age, but not till then, though in France and Italy the peasants have them in every part of their dwellings.

When, by means of the twigs, the principal part of the worms have been removed, they should have their first repast, which must consist of the tenderest leaves cut fine, and so distributed, that the branches may be lifted off when they are forsaken for the fresh food. It will be necessary to feed them four or five times during the day, and once before they are left at bed time, or oftener, if they be found to consume readily what is given to them. An hour and a half is allowed them to finish their meal, and if this has been sufficient to satisfy them, they remain quiet, and appear to sleep. If they are still restless, more leaves must be given, provided they have none remaining, or these have become hard and dry. A little observation will enable the person who attends, very soon to understand their wants, and the quantity of food they require—this will now be very small, and will not exceed a handful or two of leaves per day.

It is desirable that the leaves should be gathered a few hours before they are used, and very important that they be given free from moisture of dew or rain. It is well, therefore, to procure in the evening, what will be required for the following morning; and in the morning, the supply necessary for the evening, so that if unavoidably wet, they may be spread out on the floor, where the air can circulate freely among them, and soon fit them for use. Drying them in the sun will not do so well; they may also be preserved fresh for several days, by laying them loosely in a large basket, or on a clean board or table, and placing them in a cool cellar, so that provision may always be made against the continuation of wet weather. An opportunity is afforded, a short time after feeding, of removing the decayed leaves, and the stems and fibres which the worms do not eat. This should not be neglected, and it is the only cleaning they now require. It is also well to distribute the leaves, at each time of feeding, a little more

widely, that the space allotted to the worms may be extended with their growth. When too many are collected upon one spot, a fresh leaf should be thrown them, and when they have attached themselves to it, they may be transferred to fill a vacant space. They should be distributed as evenly as possible over the paper, so as not to incommode or touch each other.

On the third day, they will be found to eat voraciously, and care must be taken to keep them properly supplied, by observing the rules already laid down. It is important to cut the leaves tolerably fine before they are given to the insects, as they feed principally from the edges, and are thus greatly facilitated in obtaining their nourishment.

Towards the close of the fourth day, many of them will be found inert, and on the fifth, they will probably be all in the same condition; this is what is technically called their *mue*, (casting of the skin,) and now will be seen the importance of having had as many protruded at the same time from the egg as possible, as those last hatched will continue to demand food to the annoyance of the early ones, which now refuse it, and only require repose. A little must still be furnished, to maintain the former, until they fall into the same condition, and it is then only necessary to leave them perfectly quiet, and to observe that the temperature of the room is perfectly regulated.

The duration of the *mue* is quite uncertain. In mine, it was hardly perceptible. Sometimes it lasts for hours, sometimes for days, much depending on the season, the treatment, and the quality of the worms. It is, however, a critical period, and requires that every precaution should be taken to prevent their being disturbed.

2d Age.—When the insects begin to revive, they should not be fed too soon. Time should be allowed for a large majority of them to be in a state to require food, before it is furnished, and several hours should be permitted to elapse, rather than lose the opportunity thus afforded of equalizing them. It will now be necessary to increase the space they before occupied, and the expedient of the twigs with leaves may again be resorted to, to transfer them to two clean sheets of paper, and to divide the stock between them, or on three, if they appear crowded; feeding, after they have reposed an hour or two, with leaves cut less fine than before, and removing the twigs when they have been deserted. The paper they left, with the litter remaining on it, should be removed from the apartment.

It is better now, instead of confining the insects to the centre of the sheet, to form them in a band along the middle of it, and to preserve this disposition of them during the rest of their treatment. It will enable them to be fed by laying the leaves on the outside of the bands, and require fewer to be sprinkled over them, which are always oppressive. These bands may be enlarged, by attracting the worms towards the edges of the paper as they augment in size.

They will require double the food they received in the first age, which may be furnished in the same manner, and when they fall into their second *mue* on the fourth or fifth day, the same precautions should be observed, only affording them occasionally a little more air if the weather be fine and warm. Should the door or window be opened once or twice during this age, to reduce the thermometer a degree or two for a short time, it would have a beneficial effect, by producing a change of air in the apartment.

3d Age.—The insects will now have attained a size that will require for them a further augmentation of space and food. A shelf should, therefore, be provided in a part of the room where they will be protected from the sun, a strong glare of light, or a current of air. A corner, adjoining a south or east window, would be the most suitable situation. It may be raised three feet from the ground, and attached to the wall, or otherwise supported. If eight feet long by thirty inches wide, it will be sufficient to contain the sheets on which they are subdivided, through this and the following age, when another may be added to conclude the experiment. They would do very well on tables, where it is not convenient to erect shelves, and the papers might be

dispensed with, placing them on the board, provided it be smooth and dry; but it would then be more difficult to clean them of their litter.

Four or six sheets will now be necessary, to which they may be removed, as before, when recovered from their torpor, and deposited on the shelf, beginning at one end of it and extending the papers along the middle, as the quantity is increased.

They will probably require shifting to fresh papers once or twice during this age, which is very easily accomplished, by throwing them a few fresh and entire leaves, to which they will soon attach themselves, and thus afford the means of removing them. It may also be necessary to purify the air of the room which is often offensive, from the quantity of decaying leaves, and the litter of the insects. For this purpose, the following simple process is recommended.

In a plate, saucer, or other open vessel, mix together three tea-spoonful of common salt, and one of the black oxide of manganese, (to be had of any druggist,) and pour thereon two or three spoonful of sulphuric acid, (oil of vitriol,) carry the mixture round the room, that the gas (chlorine) which will immediately be evolved, may be freely circulated. Care should be taken to hold it at arm's length, and above the head, as it is pernicious if inhaled directly into the lungs, though perfectly harmless if breathed in an apartment. A substitute for this, when it cannot conveniently be had, is vinegar, sprinkled lightly over the floor and shelves, or poured on a hot iron, that the fumes may spread through the apartment. By these means, with the occasional admission of air by raising the window to the full during the day, and leaving it up for an inch or two when the nights are sultry, the worms may be kept in good condition, and escape the evils to which they are liable in close and overheated apartments. Moisture is also very injurious to them; it will destroy them if brought in with their food, and renders them sickly and inactive when it prevails in the atmosphere. It is, therefore, recommended, to kindle a little fire of light wood, that will burn briskly, with a bright blaze, if a long spell of wet weather should occur, even though it should be warm. They can better withstand heat than humidity, though every precaution should be taken to exempt them from either. In our climate, however, little is to be apprehended on the latter score, at the season of this culture, and the former may be obviated by the judicious admission of air at proper seasons. A piece of gauze or fly net should be used when the windows are up, to keep out flies and gnats, which are very annoying to silk worms.

On the fourth and fifth days, they have their third *mue*, and their food and treatment are to be regulated as on the former occasions.

4th Age.—The treatment during this period differs very little from the last. The insects will increase rapidly in size and appetite, and must be managed accordingly, dividing them on fresh sheets, and augmenting the supply of leaves, which may now be given in larger cuts. They should have four regular meals per day. One very early in the morning, the second about ten, third at three, and the last late in the evening, and it is often necessary to throw them a few leaves in the intervals, especially if they show signs of hunger by restlessness, and by lifting their heads when approached. The chief art in the management of silk worms is, in adapting their food to their wants, and this can only be acquired by observation. If they have too little, it retards their growth and operations; if too much, it oppresses them, and adds to the trouble of attending them, by the accumulation of dried leaves remaining unconsumed, which also contribute very much to corrupt the air of the apartment.

It will now be time to put up the second shelf, about two feet above the first, and to remove to it some of the worms, if they appear crowded. If not, it will be ready to receive them after they recover from their fourth and last *mue*, which takes place about the fifth or sixth day.

I repeat, that the time of these *mues* is very uncertain, and have not, therefore, pretended to fix the exact periods of their occurrence or termination. They cannot, however, be mistaken. The worm first re-

fuses food; remains for some hours quite inactive; is then observed to be agitated, to cast its skin, and shortly after to resume its functions. Nature seems to have made this little insect the subject of her ingenuity, and to have contrived these *mues* to augment the display of it. She has given it a covering, which, at first, hangs loosely about it, but which soon becomes too small to contain its bulk, rapidly increased by its voraciousness; with an instinct nearly allied to reason, it abstains for a time from food, that its body may be sufficiently attenuated to pass through the rings into which its skin is divided; then casting forth some glutinous matter, which binds it by one extremity to the surface on which it is placed, it struggles forth at the other, leaving its incumbrance behind, and prepared to run another career of gluttony.

5th Age.—This is the important period, in the management of the silk worm, and should have unremitting attention. It has now become valuable, on account of the time and labour bestowed on it, and as it is about to afford the harvest, it should be diligently looked to.

The temperature may now be reduced to about 70 degrees Far. (too much heat having the effect of rendering the worms indolent) the space increased, and the food given in entire leaves, or merely torn in two. It is said they consume two hundred times the quantity that served them in their first age, and a good stock must, therefore, be brought in at every gathering. In removing them, it is well to keep such as are backward in their recovery distinct, as they will be later in climbing, and require food longer than the rest.

The decayed leaves should be carefully picked off two or three times a day, and the worms shifted once or twice before they begin to evince a commencement of their labours, which will be in eight or ten days from the *mue*. The last changing should, if possible, take place just before they begin to climb, and the fumigation used at the same time, and as often before as the state of the atmosphere in the room seems to require it.

It will not be difficult to discover when the insects have arrived at maturity. It may be known by many indications. By their crawling over the fresh leaves without nibbling them, and raising their heads as if they had other wants. They become almost transparent, especially on the back, and their necks are shrivelled or wrinkled. Their bodies have a pulplike appearance, and become shorter and thicker. They are also more disposed to roam than hitherto, and begin to leave silky traces on the papers as they pass over them.

It will now be necessary to afford them the means of forming their cocoons, which may be done by cutting from the younger chestnut trees the extremities of their branches, which are well supplied with leaves, and sticking them in holes bored in the bottom of the upper shelf, so that they may extend down to the lower one, and a few of the leaves rest thereon, that the worms may reach them, and climb, conveniently. The upper shelf may be provided for, by stretching a line over it, to which the boughs may be suspended, and allowed to hang down in the same manner. These boughs must not be placed too thick at first, lest they interfere with the insects that are not yet disposed to mount, and prevent them from finding their food, which must still be furnished them, diminishing the quantity in proportion to their numbers. The shelves should be frequently visited at this period, and bunches continually suspended over such places as require them. If a straggler be found remote from the branches, it may be gently lifted, and laid near them, and when any of these appear crowded, they may be removed, with the worms on them, and suspended in some other part of the room, supplying their places with fresh ones. In this manner the insects are not oppressed, and the air can better circulate among them, which it should be permitted to do freely, so soon as they have enveloped themselves in their cocoons.

A few worms may require to be fed for some days after the rest have completed their cocoons, and others will never form any; but this is unavoidable.

Three days and a half are required to complete the cocoons, and on the sixth or seventh they may be

detached from the leaves, beginning with the boughs first furnished, which are likely to contain the most perfect. When it is meant to reel them, and this cannot be done immediately, it is necessary to throw them into boiling water, or to bake them in an oven, to destroy the insect, which would otherwise pierce them, when it is transformed into a moth, and spoil them for this purpose.

If it be designed to obtain a stock of eggs, the cocoons, after having been stripped of the loose silk or bur that surrounds them, should be laid on one of the shelves, that the worms occupied, selecting as the best those cocoons of a middle size, of a light straw colour, and which appear hard and of fine texture. The room should be so much darkened, that objects can hardly be discerned across it. In the course of fourteen or eighteen days, or sooner if the weather be warm, the end of the cocoon will become moist, and the butterfly, into which the insect is metamorphosed, will make its appearance. The males may be easily distinguished from the females, as they are much smaller and more active. An equal number of each should be placed together on sheets of paper, and laid on the unoccupied shelf, there to remain for a few hours, when the male may be removed, and the female left to deposit her eggs, which she will soon do on a small spot of paper. The eggs will at first be of a yellow colour, but will become of a dark hue in the course of two or three days. The papers should be carefully rolled together, and wrapt round with a piece of cloth, to keep them dry, and placed in a cool cellar, to remain until they are wanted for the ensuing season. I am not prepared to say, whether any advantage would be derived from attempting two crops in the same season, which the length of our summers, and the property of the mulberry to reproduce its leaves, would enable us to do. Circumstances prevented me from making the experiment last summer; but an acquaintance, who tried it, tells me, the cocoons were very small. It is probable, the excessive heat may be prejudicial to the insects. I will, however, make the attempt this season, and advise those who have the facilities to do the same.

To obtain the silk from the cocoons, requires a reel of a particular construction, and as the produce of the number of worms that will be attended by any individual this year, will probably be but small, it will be better to let them come to perfection, that a stock of eggs may be provided for at another season.

For the gratification of curiosity, and to show that this operation is not attended with great difficulty, a few skeins may be run off, by means of the ordinary winding apparatus used in family manufacture. Having first stripped the cocoons of the bur, they are to be thrown into a vessel of hot water, the proper temperature of which is to be found by experience. If too great, it will render the thread brittle; if not warm enough to dissolve the gummy matter which abounds in it, it will come off with difficulty. A few degrees below the boiling point will be most suitable, and when this is attained, the balls are to be stirred round with a small whisp, or the feathered end of a quill, until the thread sattach to it; lifting these, and drawing them a few times with the hands, the balls remaining on the water until they run well, they may be made fast to the reel and wound off without trouble, if only two or three cocoons are united to form the thread. This will be sufficient to ascertain the quality of the silk, though for the purpose of the manufacturer, so small a thread would hardly answer. In this state, when properly and carefully reeled, is worth four to five dollars per pound, and the burr or loose silk, that which is thrown aside in reeling, as well as the pierced cocoons, will all be valuable. A reel, with the art of using it, will be indispensable in every establishment where the production of silk is undertaken. This machine, which is not costly, and for which I can at any time furnish a model, is the only item of expense necessary in the business. The eggs may easily be procured; there is scarcely a farm that has not many fine mulberry trees upon it, or some vacant field or fence row, where they might be planted; scarcely a dwelling that has not some spare corner, or a family where there are not unemployed females and children, whose services might thus be rendered

productive, and who, in this light and interesting occupation, would meet with a better reward for their industry in two months, than the various small objects on which they now bestow it, would obtain for them in twelve. They will find it a pursuit uniting amusement with the prospect of gain, and particularly adapted to those situations of life, where capital is scarce and employment uncertain.

The success which has rewarded our enterprise in many of the useful arts so long considered as peculiar to European ingenuity, encourages me to believe that this important branch may be advantageously undertaken—prompted to it as we are, by the suitability of our climate, the luxuriance of our foliage, and the increasing necessities of our population.

From Campbell's Specimens of the British Poets.

MICHAEL BRUCE.

BORN 1746—DIED 1767.

Michael Bruce was born in the parish of Kinross-wood, in Kinross-shire, Scotland. His father was by trade a weaver, who, out of his scanty earnings, had the merit of affording his son an education at the grammar-school of Kinross, and at the university of Edinburgh. Michael was delicate from his childhood, but showed an early disposition for study, and a turn for poetry, which was encouraged by some of his neighbours lending him a few of the most popular English poets. The humblest individuals who have befriended genius deserve to be gratefully mentioned. The first encouragers to whom Bruce showed his poetical productions were a Mr. Arnot, a farmer on the banks of Lochleven, and one David Pearson, whose occupation is not described. In his sixteenth year he went to the university of Edinburgh, where, after the usual course of attendance, he entered on the study of divinity, intending, probably, to be a preacher in the Burgher sect of dissenters, to whom his parents belonged. Between the latter sessions, which he attended at college, he taught a small school at Gairney Bridge, in the neighbourhood of his native place, and afterwards at Forrest Hill, near Allan, in Clackmannanshire. This is nearly the whole of his sad and short history. At the latter place he was seized with a deep consumption, the progress of which in his constitution had always inclined him to melancholy. Under the toils of a day and evening school, and without the comforts that might have mitigated disease, he mentions his situation to a friend in a touching but resigned manner—"I had expected," he says, "to be happy here, but my sanguine hopes are the reason of my disappointment." He had cherished sanguine hopes of happiness, poor youth! in his little village-school; but he seems to have been ill encouraged by his employers, and complains that he had no company, but what was worse than solitude. "I believe," he adds, "if I had not a lively imagination I should fall into a state of stupidity or delirium." He was now composing his poem on Lochleven, in which he describes himself,

"Amid unfertile wilds, recording thus
The dear remembrance of his native fields,
To cheer the tedious night, while slow disease
Prey'd on his pining vitals, and the blasts
Of dark December shook his humble cot."

During the winter he quitted his school, and returning to his father's house, lingered on for a few months till he expired, in his twenty-first year. During the spring he wrote an elegy on the prospect of his own dissolution, a most interesting relic of his amiable feelings and fortitude.

FROM THE ELEGY ON SPRING.

Now spring returns: but not to me returns
The vernal joy my better have years known;
Dim in my breast life's dying taper burns,
And all the joys of life with health are flown.

Starting and shiv'ring in th' inconstant wind,
Meager and pale, the ghost of what I was,
Beneath some blasted tree I lie reclin'd,
And count the silent moments as they pass:

The winged moments, whose unstaying speed
No art can stop, or in their course arrest;
Whose flight shall shortly count me with the dead,
And lay me down in peace with them that rest.

Of morning dreams presage approaching fate;
And morning dreams, as poets tell, are true.
Led by pale ghosts, I enter death's dark gate,
And bid the realms of light and life adieu.

I hear the helpless wail, the shriek of woe;
I see the muddy wave, the dreary shore,
The sluggish streams that slowly creep below,
Which mortals visit, and return no more.

Farewell, ye blooming fields! ye cheerful plains!
Enough for me the churchyard's lonely mound,
Where melancholy with still silence reigns,
And the rank grass waves o'er the cheerless ground.

There let me wander at the close of eve,
When sleep sits dewy on the labourer's eyes;
The world and all its busy follies leave,
And talk with wisdom where my Daphnis lies.

There let me sleep forgotten in the clay,
When death shall shut these weary aching eyes,
Rest in the hopes of an eternal day,
Till the long night is gone, and the last morn arise.

SELECTED FOR THE FRIEND.

SECRET DEVOTION.

I love to steal away awhile
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.

I love in solitude to shed
The penitential tear;
And all His promises to plead,
Where none but God can hear.

I love to think on mercies past,
And future good implore;
And all my sighs and sorrows cast
On him whom I adore.

I love by faith to take a view
Of brighter scenes in heaven;
Such prospects oft my strength renew,
While here by tempests driven.

Thus, when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

Let the weak and the ill natured enjoy the poor pleasure of whispering calumny and detraction, and let the man of sense and spirit display the wisdom and dignity of disregarding them. The dog bays the moon, but the moon still shines on in all its beautiful serenity and lustre, and moves in its orbit with undisturbed regularity.—*Knox's Essays.*

How different is the view of past life, in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly! the latter is like the owner of a barren country that fills his eye with the prospect of naked hills and plains, which produce nothing either profitable or ornamental; the other, beholds a beautiful and spacious landscape, divided into delightful gardens, green meadows, fruitful fields, and can scarce cast his eye on a single spot of his possessions, that is not covered with some beautiful plant or flower.

Addison.

Though ten thousand tongues should chant our praises, they would sound unharmonious in our ears, if conscience join not in the choir!

Stone.

From the *Saturday Evening Post*, August 4th, 1827.
THE SOCIETY OF FRIENDS.—No. 3.

It must be known to all my readers, that the meeting held at Green street, in the sixth month, was an adjournment of one held at that place in the fourth month preceding, and that an address was published by each of these assemblies. I shall, therefore, as their origin and end are the same, refer indifferently to both epistles. That of the fourth month, after declaring that the unity of the yearly meeting is interrupted, "that a division exists among us, developing in its progress views which appear incompatible with each other, and feelings averse to a reconciliation," points out the cause. "DOCTRINES held by one part of society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious." The epistle of the sixth month goes more into particulars. "Friends travelling in the ministry, with certificates from their monthly and quarterly meetings, were interrupted in their labours, and in some instances publicly opposed in our meetings for divine worship. They, and other faithful Friends in the ministry, were unjustly charged with preaching infidel doctrines, denying the divinity of Christ, and undervaluing the Scriptures, together with divers other things, generally known to you, and equally unfounded."

Now the whole matter in dispute turns on this point—Are these charges unfounded?

The doctrines which have been pronounced to be unsound and spurious, and which the epistle of the fourth month declares to be sound and edifying, are these very doctrines which deny the divinity of Christ, and undervalue the Scriptures, to which the epistle of the 6th month alludes. The language of the latter paragraph quoted above, taken in connexion with what precedes it in the epistle, distinctly points to the attempt made by the the Elders in Philadelphia, in the year 1822, to obtain a private conference with Elias Hicks, respecting doctrines which he was at that time publicly preaching, and which they viewed as "unsound and spurious."

All who are in the least degree conversant with the progress of this dissension, and the private opinions of the individuals connected with it, must know, that it is identified with the opposite views entertained respecting the ministry of Elias Hicks. Many persons may have imbibed similar opinions from other sources; there may have existed secret jealousies—personal prejudices—wounded feelings—and opposite views of men and measures; but whenever he has appeared, or his doctrines have become the subject of discussion, these latent and hitherto inert elements of discord and separation have assumed polarity, and ranged themselves on his side.

I do not undertake to say, that all who are now there, have adopted his sentiments; but I assert, what will not be contradicted, that they all take the ground, that there is nothing in the doctrines which he preaches, which ought to subject him to the censures of his fellow professors, or that is incompatible with his rights and duties as a member of this Society of Friends. It becomes necessary, therefore, to investigate the opinions held by this extraordinary man. In doing this, I shall refer to the two volumes of sermons printed, one in Philadelphia, and the other in New York, to his printed letters to W. B. Irish, Dr. Atlee, Dr. Shoemaker, and Thomas Willis, and to an essay entitled, "Wisdom justified of all her children."

The influence which Elias Hicks has acquired in the Society of Friends is no way surprising. The earnestness and vehemence of his oratory, his venerable, antique appearance, his general reputation for probity, the novelty of many of his opinions, the boldness and apparent simplicity of his views respecting the government of Providence, and the spirituality of the Gospel dispensation, are all fitted to overwhelm the understanding and lead captive the affections of his hearers. A close examination, however, will detect many gross inconsistencies amidst these imposing traits. His mission, he says, is to call the attention of the people from every thing outward; as if outward helps were not designed in the scheme of Providence, for our strength and confirmation. He acknowledges that every good has its counterfeit—that there are transformations—that

antichrist transforms himself into an angel of light; and that what is written concerning the precepts and example of Jesus, comprehends more than all the other books on earth. Yet if it is attempted to convict him of error by what is there written, he at once exclaims, "the letter kills," and "there never was any thing made more a nose of wax of than the Bible." He rejects, as cruel and unjust, the Scripture doctrine that the death of Christ was an offering for the sins of the world; yet teaches that it atoned for those of the Jews under the Mosaic law. He admits that Christ was a perfect example, yet asserts that he was a frail and peaceable man, and that it is in the power of each one of us to become as truly and really as he, the son of God. In short, the practical tendency of his doctrines is, to persuade the mind of its own infallibility, and to destroy the authority of Scripture as a curb on the licentiousness of opinion.

He teaches that Jesus Christ was not only the son of Mary, but that "there is considerable more Scripture evidence of his being the son of Joseph than otherwise;" at all events, so unimportant a matter is the Divinity of Jesus, that he believes "it would be a much greater sin in him to smoke tobacco than that was the produce of the labour of slaves, than to believe either of these positions." (Letter to T. Willis.) "He had a measure of the grace of God, to direct him to the fulfilment of the Jewish covenant and law, and when he had completed this, and filled it up from the divine acquirements, he was prepared for a greater portion of divine power." N. Y. Sermon, p. 93. After having "fulfilled all the righteousness of the law," and submitted to the water baptism of John, "he immediately received the descending of the Holy Spirit of God upon him, by which he became a partaker of the Divine nature of his Heavenly Father, and by this spiritual birth became the Son of God with power." Wisdom justified, &c. "Here is the full and complete divinity of Jesus Christ. From what Jesus himself said, HE WAS NOT GOD." N. Y. Sermon, p. 96. "God has been as willing to reveal his will to every creature as he was to our first parents, to Moses and the prophets, to Jesus Christ and his apostles. He never can set ANY OF THESE above us, because if he did he would be partial." Phil. Sermon, p. 292. "He must dispense (to his children) that portion (of his divine nature) which will make them like himself. For his children are as much like their Almighty Father as the children of the sons of men are like their fathers. Every child of God has the full and complete nature, spirit, and may I not say THE DIVINITY OF GOD ALMIGHTY." N. Y. Sermon, p. 130.

Elias Hicks asserts that the sufferings and death of all the righteous, (among whom he includes Jesus Christ,) "were entirely opposite to, and inconsistent with the will and purpose of God." "Had the Israelites all been faithful to that outward covenant given them through Moses, the end of the coming of their Messiah would have been much more fully answered.—No suffering, no crucifixion, no death of Jesus Christ would have taken place; but when his ministry on earth was finished, he would, like Enoch and Elijah, have been translated without suffering the pains of death." Letter to W. B. Irish. "I consider the offering of the body of Jesus Christ, on the outward cross, applied only as a matter of redemption to the Israelites; an outward redemption of their outward bodies."—Ibid.

"He was only an outward Saviour—that healed their outward diseases—no outward Saviour could cleanse the soul—no external Saviour could have any hand in it." Phil. Sermon, p. 50. "I readily acknowledge, I have not been able to see or understand how the cruel persecution and crucifixion of Jesus Christ, by the wicked and hard hearted Jews, should expiate my sins." Letter to Dr. Atlee. In another place he speaks of the wickedness and absurdity of the idea, and asks if "it be possible that any rational being, having a right sense of justice or mercy, would be willing to accept forgiveness of sins on such terms?" Letter to Dr. Shoemaker.

I tremble while I transcribe these sentences. "Father, forgive them, for the know not what they do," was the prayer, in his last mortal agony, of HIM, whose birth was proclaimed by an angel to be "good tidings of great joy, which shall be to all people;"—

who said to the woman, "Thy sins are forgiven thee;"—who declared, "I and my Father are one;" whose reply to the exclamation of Thomas, "My Lord and my God!" was, "because thou hast seen me thou hast believed;"—who prayed to the Father, "Glorify thou me with thine own self, with the glory which I had with thee, before the world was;"—who declared, that "all the tribes of the earth should see his coming in the clouds of heaven, with power and great glory;"—who hath loved us and washed us from our sins in his own blood," "the Lamb slain from the foundation of the world," "King of kings and Lord of lords."

With respect to the Scriptures, Elias Hicks generally styles them "the letter." Although he admits a great deal of them to have been opened by the revealing spirit of the Lord, (Phil. Sermon, p. 315,) yet he says that we must no longer look to the letter; let it come from what source it may, it is no difference. (Ib. p. 112.) "No experience will be worth any thing to us, which is not begotten by the influence of the blessed spirit of God." (N. Y. Sermon, p. 123.) "It (the letter, i. e. the Scriptures) proves itself what it is; that it is nothing but a history of passing events, which occurred eighteen hundred years ago, a great portion of which may be true." (Phil. Sermon, p. 315.) He asserts that they were not necessary, perhaps not suited to any other people than the Jews. (Ib. p. 119.) "That there is nothing in the New Testament which appertains to a covenant." (P. 124.) That the great and only thing needful is to turn inward—to turn our back upon the letter. (P. 225.) "What can the letter do—what has it ever done? It can do nothing." (P. 171.) "One would suppose, that to a rational mind, the hearing and reading of the instructive parables of Jesus, would have a tendency to reform, and turn men about to truth, and lead them in it—but they have no such effect." (P. 129.) To sum up all in one comprehensive phrase, "The letter kills."

Such are the opinions of Elias Hicks on these fundamental points of Christian faith. These are the doctrines which are "held by one part of Society,"—the doctrines which the epistle of the fourth month believes to be sound and edifying, and which the epistle of the sixth month must necessarily have had in view, when it pronounces the charge of denying the divinity of Christ, and undervaluing the Scriptures, to be unjust and unfounded!

It is the more important to bear this in mind, as it identifies by their own confession the cause of the Friends who assembled in Green street, with the doctrines of Elias Hicks. It proves beyond dispute, that views incompatible with each other have indeed interrupted the unity of the body.

I presume that no sincere inquirer after truth, will now refuse to admit, that the Society of Friends has a clear and well defined belief upon the great cardinal points of the divinity of Jesus Christ, and the authority of the Holy Scriptures; that Elias Hicks has also peculiar and distinct views upon these subjects, so different from, so opposite to, so incompatible with the former, that they cannot exist together in the same society without creating the evils enumerated in the epistle—disunity, discord, disorder, and confusion.

MELANCTHON.

The Scriptures.—A person who had the satisfaction of enjoying the conversation of the late venerable Charles Thomson not many years before his decease, heard him relate that his relatives and friends, in his youth, were anxious that he should commence the study of theology, after having finished his collegiate studies, and for this purpose recommended to him the perusal of certain theological works, then in high esteem by the sect to which he belonged. He inquired from whence these writers drew their religious knowledge? they answered, "from the Holy Scriptures most assuredly," and seemed to be surprised at his asking the question. Well, then, replied he, if they whom you so highly recommend as models drew their religious instruction from the Scriptures, I shall apply directly to the same source, instead of taking knowledge at second hand, and immediately began to study the sacred volume with assiduity.

FOR THE FRIEND.

The two short articles annexed were by a friend sent to us for insertion some time ago. The individuals, whose names are prefixed to them respectively, (several years since deceased,) were both of them distinguished and highly esteemed ministers of the gospel in the Society of Friends. The first was from the state of Indiana, but by his extensive travels and labours in the work of the ministry, became very generally known. James Simpson, formerly of Bucks county in this state, but in the latter years of his life a resident of Philadelphia county, is still fresh in the recollection of many, for his strongly marked, original, but very interesting character. Indebted but little to education, inartificial, and extremely simple in his manners, he possessed an acute and vigorous intellect, and an imagination fertile in the most beautiful illustrations, which gave to his conversation peculiar attractions, and to his preaching a character, in its highest strains approaching to poetical sublimity.

Observations of William Williams, who departed this life about the first of ninth month, 1824; delivered or written the week before his death.

"It is well known to many on our continent, that I have lived an active life, in which I have not believed in, neither followed after cunningly devised fables, or the rudiments of men, neither human reason alone; but I have believed in the doctrines of the glorious gospel of our blessed Lord and Saviour Jesus Christ, as they stand recorded in the Scriptures of truth; and not because they stand there alone, but the Spirit of God bearing witness with my spirit, that these things are true. This doctrine have I believed in from a child, and when I became obedient to the manifestations of Divine grace in my own breast, given to me and to all men to profit withal, I was called upon to publish the same to the sons and daughters of men; to which call I became obedient, conferring not with flesh and blood, but trusting in his divine promise, that he would be with his followers to the end of the world; which promise I found to be fulfilled; so that through his aid and assistance I have been enabled to go forth amongst all sorts, and to publish this his gospel in large and mixed assemblies, where there were many and various minds, the power accompanying the word, so the mouths of the gainsayers were stopped, and the minds of the unbelievers were shaken, so that none dared to oppose me openly. Yet the unbelievers in Christ often talked behind my back, calling me a liar, a fool, and many other things, and that I would alter my mind before I died; and as I have now been confined fifteen months to my chamber and bed, wherein I have had great opportunity to consider and reconsider, and now feeling that my close is drawing near, for the comfort of my well wishers every where, and for the stopping of the mouths of the gainsayers, I give this forth as my last testimony to the glorious gospel of Christ.

"That my mind hath become in my silent meditations more and more strengthened in faith, to believe in God, in his dear Son Jesus Christ, and in his glorious gospel. I have become deeply exercised from day to day on account of the disobedient and unbelieving, seeing the awful situation they are in, if they do not come to return, repent, and live; verily there is a reward for the righteous: verily there is a God that judgeth.

"Now to the glory, to the honour, and to the dignity of that God that judgeth, in whom I have believed, be it ascribed, that I feel no condemnation, but my soul is enabled to sing, 'O death, where is thy sting? O grave, where is thy victory?' and this not in the dark, but under the influence of the shining light of the everlasting gospel, wherein I may say that I feel many who have seen and heard me, very near to my best life, hoping ere long that we shall meet in the mansions of eternal peace."

The following circumstance, related by James Simpson, soon after his return from a religious visit to some of the eastern states, occurred whilst he was travelling in Rhode Island.

"I met with a young doctor, whom I took to be a deist. I asked him if he was not a deist, and he frankly acknowledged that he was. I then replied, that I supposed it was of no use to talk with him about the Scriptures, for he did not believe in them. His answer was, 'No, sir, I do not.' 'Well,' replied I, 'as it is reason thou buildest upon, render me a reason for thy disbelief.' That he could readily do; for, said he, there are so many foolish, nonsensical passages in them, that it is beneath a man of good understanding to believe them. I then requested him to single out one of those foolish passages, and the one he fixed upon was the woman being cured of a grievous disease, by touching the hem of our Saviour's garment, which he considered foolish nonsense, and beneath a man of good understanding to believe such idle tales. I then told him, I supposed he was well acquainted with the power of electricity. Yes, he said, he was. Well, said I, supposing thou hadst never seen nor heard tell of it, and a stranger, as I am, should come from another country, and tell thee that he could fill thee so full of fire, that another, touching thy garment, the fire would fly out of thee into him, wouldst thou not think it a foolish tale that was not worth thy notice? After some pause he said, he thought he should. I then replied to him, if a man can be filled so full of fire that another touching his garment, the fire will go into him, as this we know to be the case, why not admit the Saviour of the world to be so filled with virtue, that another touching his garment, virtue should go out into him. At which he sat a considerable time silent, and finding he was in a better state to hear me, I asked him if he had never been sitting in his room thinking little or nothing, (not nothing, because ~~thought~~ quite still,) and all at once something alarmed thee, perhaps it is a gun that off out yonder, and so soon as that sound strikes thy ear, thy eye is turned to see; and when thy eye discovers it, thy nerves and members are at command to start up and go. Now, as thou art a physician, and pretendest to understand the human frame, render me a reason, as it is reason thou buildest upon, of this intelligence from the ear to the eye, and so on to thy other faculties. His answer was, 'Oh, Sir, that is out of my power.' And finding him in a better state to hear than to talk, I went on from one thing to another, until I beat him as completely out of his Deism, I believe, as ever a man was beaten out of any thing; and I thought he loved me as well as ever he loved any man, for he followed me several hundred miles, assisting me in appointing meetings where there were no Friends.

Palm.—There grows upon the river Mobile a species of palm, which is but little known to naturalists, but which promises to be an important article of food to man. It has no stalk or stem above ground. The leaves spread regularly all round, and when fully expanded, are flabelliform. In the centre of these leaves is produced the receptacle of the fruit, which is of the form and size of a common sugar-loaf. This receptacle consists of a vast number of berries of the size and shape of common plumbs; each is covered with a fibrous, farinaceous, pulpy coating, of considerable thickness. This substance is said to resemble manna in texture, colour, and taste; or, perhaps, it still more resembles moist brown sugar with particles of loaf sugar mixed with it. It is a most delicious and nourishing food, and is diligently sought after in the places where it grows. Upon first tasting it, it is somewhat bitter and pungent.—*Barton's Collections.*

Rain.—On the banks of the Rio Negro, it rains almost the whole year, with the exception of the months of December and January. Even in the season of drought, the blue sky is seldom seen during two or three days in succession. I repeated the experiments at San Carlos, which I had made at Javita, on the quantity of rain that falls in a given time. These researches are important for explaining the enormous swelling of the rivers near the

equator, which were long thought to receive the snow waters of the Cordilleras. I have seen fall at different times in two hours, 7.5 lines; in three hours 18 lines; in nine hours, 48.2 lines. As it rains without intermission, (a small but very thick rain,) I have thought that the quantity of water which falls annually in the forests cannot be less than ninety or one hundred inches.—*Humboldt.*

Lime necessary for raising Peas.—It is observed that the common pea, whether white or gray, cannot be reared to perfection in any field which has not been either naturally or artificially impregnated with some calcareous matter. And hence it is supposed to happen, that peas are only cultivated universally as a field crop, unless in those parts of the country where either lime, marl, or chalk abounds, or upon strong clays; except, indeed, on the sea coast, where shell-fish are often caught in abundance, and where the fields are manured with their shells in a state of mixture with dung. But it is remarkable, that a soil that could scarcely have brought one pea to perfection richly manured with dung, from their running too much to haulm, and after blossoming, dying away without becoming ripe; if it has once had lime upon it, it is capable, when properly prepared in other respects, of producing plentiful crops of peas ever afterward.—*Dickson's F. Com.*

From T. Evans' Exposition of the Faith of Friends.

Declaration of Faith presented to parliament in the year 1689, and may be found in a pamphlet entitled "The Christianity of the Quakers asserted against the unjust charge of their being no Christians." It is in the form of question and answer.

"Question. Do you believe the divinity and humanity of Jesus Christ, the eternal Son of God, or that Jesus Christ is truly God and man?"

"Answer. Yes, we verily believe that Jesus Christ is truly God and man, according as Holy Scripture testifies of him; God over all, blessed for ever; the true God and eternal life; the one Mediator between God and men, even the Man Christ Jesus.

"Question. Do you believe and expect salvation and justification by the righteousness and merits of Jesus Christ, or by your own righteousness or works?"

"Answer. By Jesus Christ, his righteousness, merits, and works, and not by our own: God is not indebted to us for our deservings, but we to him for his free grace in Christ Jesus, whereby we are saved through faith in him, not of ourselves, and by his grace enabled truly and acceptably to serve and follow him as he requires. He is our all in all, who worketh all in us that is well pleasing to God.

"Question. Do you believe remission of sins and redemption through the sufferings, death, and blood of Christ?"

"Answer. Yes; through faith in him, as he suffered and died for all men, gave himself a ransom for all; and his blood being shed for the remission of sins, so all they who sincerely believe and obey him, receive the benefits and blessed effects of his suffering and dying for them: they, by faith in his name, receive and partake of that eternal redemption which he hath obtained for us, who gave himself for us that he might redeem us from all iniquity: He died for our sins, and rose again for our justification; and if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"Question. Do you believe and own the Holy Scriptures contained in the books of the Old and New Testament, to be given by divine inspiration, and to contain all matters of doctrine and testimony, necessary to be believed and practised, in order to salvation and peace with God?"

"Answer. Yes, we do; and by the assistance of the grace and good Spirit of God, which gives the true understanding of the mind of God, and meaning of Holy Scripture, we always desire to live in the faith, knowledge, and practice of them, in all things appertaining to life and godliness: Holy Scripture being given by divine inspiration, is profitable for doctrine, correction, and instruction, that the man of God may be perfect, thoroughly furnished unto every good work; able to make the man of God wise unto salvation, through faith in Jesus Christ."

THE FRIEND.

FIFTH MONTH, 3, 1828.

Littell's Religious Magazine.—In our estimation, much credit is due to the enterprise and industry of E. Littell, bookseller and publisher of this city. His Museum of Foreign Literature and Science already appears to have acquired, and we think deservedly, a permanent reputation, and the Monthly Journal of Foreign Medicine, we should apprehend, must possess decided claims to the patronage of medical men. But our present object, which has been deferred longer than was our intention, is to invite the attention of our readers to the Religious Magazine, or Spirit of the Foreign Theological Journals and Reviews, also edited by him. We highly commend the liberal spirit displayed in the plan, and having examined the first three numbers, the whole which have yet appeared, and from which, at different times, we have transferred several selections to our pages, we are confirmed in the opinion, that this work is likely to prove a valuable accession to the list of useful publications. We have been gratified to perceive concurrent testimonials in its favour by other editors.

Having access to all the sources of literary information, the proprietor of the Religious Magazine states, that he will be able to give to the readers of that work an early account of every new publication which will tend to practical improvement, or increase the stock of theological learning.

It is published monthly, at six dollars per annum, by E. Littell, No. 88, Chesnut street.

Our yearly meeting closed its sittings on the evening of second day, the 28th ult., in a manner correspondent with the harmony and solemnity which had invariably marked its deliberations throughout. Notwithstanding this, its almost unprecedented prolongation, and the anxiety which might be supposed to invest the minds of our friends from a distance to return at the expiration of the time they had expected to be absent from their homes, it was satisfactory to observe that the house was nearly, if not altogether as full at the last, as at any preceding sitting. This unusual continuance of the meeting was owing to the number and importance of the concerns; several of them arising out of peculiar existing circumstances, which engaged its deliberations. Brotherly harmony and entire unanimity accompanied the various measures adopted, several of which were of vital interest to the Society. Among these was a document prepared by the meeting for sufferings, containing, first, a detailed and clear narrative of the rise and

progress of the schism which has taken place in the society, wherein Elias Hicks is prominently held up to view, and identified with the separatists, as their founder and leader. The narrative is followed by an exhibition of the unsound principles of the new sect, (the real ground of the secession,) contrasting various quotations from the printed sermons of Elias Hicks, from the Berean, &c., with extracts taken from the writings of Friends, and declarations of faith put forth by the Society in its collective capacity, showing, incontestibly, the total incompatibility of those principles with the acknowledged doctrines of Friends, and of the New Testament. This interesting document received the sanction of the yearly meeting, by a more general concurrence of voices, than we remember to have witnessed on any former occasion, and was ordered to be printed for distribution.

The meeting likewise removed the restrictions on the small pamphlet of extracts, printed under the direction of our meeting for sufferings some five or six years ago; the same about which the outcry of creed! popery! &c. was vociferated in the yearly meeting, and re-echoed over the country, at that tumultuous era. This identical *creed* it is our intention to insert in our next number, accompanied with suitable remarks and explanations, that our friends, and the public at large, may be able to appreciate for themselves the character of the *creed* itself, and of the clamour which was raised against it.

The London New Monthly Magazine for October, 1827, under the head of "*Foreign Varieties*," gives the following comparison of the convictions for crime in England and France, during the year 1826. The immense disproportion is worthy of reflection. May it not be in a great degree attributable to the greater consumption of ardent spirits in England?—We are decidedly of this opinion.—*N. Y. Gazette.*

Crimes in France.—It is an extraordinary and melancholy fact, and one which will deserve the serious attention of the legislator and the philosopher, that in France, as in England, the number of criminals last year exceeded the number in the year preceding. It appears that in the year 1826, the number of persons charged with criminal offences in France was 7591; of whom 603, who fled, were condemned *par contumace*. Of the remainder, 2640 were acquitted; and 4348 were found guilty, and condemned to the following punishments:

To death, - - - - -	150
To hard labour for life, - - - - -	281
To hard labour for various terms, - - - - -	1139
To solitary imprisonment, - - - - -	1228
To the pillory (<i>carcan</i>), - - - - -	5
To banishment, - - - - -	1
To civil degradation, - - - - -	1
To imprisonment, with or without fine, - - - - -	1487
To confinement for a certain number of years (being under 16 years of age) in a house of correction, - - - - -	56
Total, - - - - -	4348

The proportion of females to males was about twenty to a hundred, and above half the accused persons were under thirty years of age.

The population of France is, in round numbers, 31 millions. The population of England and Wales may be reckoned, in round numbers, at 14 millions. The number of persons charged with criminal offences in England and Wales in 1826, was 16,147; of these,

Were condemned to death, - - - - -	1200
Transportation for life, - - - - -	133
14 years, - - - - -	185
7 years, - - - - -	1945
Imprisonments for different terms, - - - - -	7322
Whipping and fines, - - - - -	310
	11,095
Acquitted, or no bills found, - - - - -	5,052
Total, - - - - -	16,147

Out of the above, 1700 were for offences against the game laws! We have no returns of the committals in Scotland or Ireland, so as to place the aggregate list of criminals against the total population of the United Kingdom.

As the preservation of the Old Testament from infringement, abridgment or addition, was an important part of the religion of the Jews, and they were, as a nation, entirely opposed to the Messiah in his outward appearance, it is a memorable proof of the authenticity of those records, leaving no room for the charge or suspicion of collusion on their part, in handing them down to us.—*Dilwyn's Reflections.*

A real seeker after truth disguises nothing; he is, therefore, not offended at a detection of error, even in himself; because he knows that if truth be gained, he shall partake of the benefit.—*Id.*

An humble, resigned mind is always our duty and interest to press after. It has a fortification in itself against the varied assaults of Satan, and a sufficient portion of Gilead's balm for every afflictive dispensation of infinite wisdom.—*S. Grubb.*

The art of pleasing, which is founded on sincere principles, derived from religion and morality, is as far superior to that base art, which consists only in simulation and dissimulation, as the fine brilliancy of the real diamond excels the lustre of French paste. *Knox's Essays.*

The cheerfulness of heart which springs up in us from the survey of nature's works, is an admirable preparation for gratitude. The mind has gone a great way towards praise and thanksgiving that is filled with such a secret gladness. A grateful reflection on the Supreme Cause who produces it, sanctifies it in the soul, and gives it its proper value. Such an habitual disposition of the mind consecrates every field and wood, turns an ordinary walk into a morning or evening sacrifice, and will improve those transient gleams of joy which naturally brighten up and refresh the soul on such occasions into an inviolable and perpetual state of bliss and happiness. *Addison.*

No wild enthusiast ever yet could rest,
Till half mankind were like himself possessed.
Philosophers, who darken and put out
Eternal truth by everlasting doubt,
Church quacks, with passions under no command,
Who fill the world with doctrines contraband;
Discoverers of they know not what, confined
Within no bounds—the blind that lead the blind;
To streams of popular opinions drawn,
Deposit in those shallows all their spawn.
The wriggling fry soon fill the creeks around,
Poisoning the waters where their swarms abound.
Scorn'd by the nobler tenants of the flood,
Minnows and gudgeons gorge th' unwholesome food.
Cowper.

THE FRIEND.

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BY JOHN RICHARDSON,

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HEBER'S INDIAN JOURNAL.

Through the kindness of a friend we have been gratified with a perusal of a "Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay, by the late Reginald Heber, Bishop of Calcutta." Under strong prepossessions, as we were, in favour of the talents and elegant attainments of the author, our expectations were considerably raised, and we have not been disappointed. Few books of travels have been written, in our opinion, equal to this in interest and attractions. Quoting the language of the London Quarterly Review in reference to it, with "the eye of a painter, and the pen of a poet; a mind richly stored with the literature of Europe, both ancient and modern; great natural shrewdness and sagacity; and a temper as amiable and candid as ever accompanied and adorned the energies of a fine genius," much of the charm which the author has spread over his pages, appears to us to consist in the traces with which they abound of his own amiable and engaging disposition—his everactive benevolence—his conjugal and parental tenderness—his liberal, mild, and unaffected piety. We understand that our enterprising fellow citizens, Carey, Lea and Carey, will soon publish an edition of it; in the mean time, we have thought some extracts might be advantageously introduced into "The Friend." The work appears to have been begun immediately on the Bishop's arrival in the Hooghly, and the first chapter is principally occupied with what occurred in the passage up that river until he reached Calcutta. Although the incidents in this portion of the narrative, in themselves, are rather unimportant, they nevertheless constitute, in the hands of the author, to whom every thing he now beheld for the first time wore the face of novelty, the materials of a portraiture so vivid and faithful to the life, that the reader for the time being, seems to be led captive, to be identified with the party, and to have under his eye the actual scenery, with all its distinctive peculiarities.

"At day-break of October 4th, we had a good view of the Island of Saugor, a perfectly flat and swampy shore, with scattered tall trees dark like firs, and jungle about the height of young coppice wood, of a very fresh and vivid green. With a large glass I could distinguish something like deer grazing or lying down amid the swampy grass, and also some ruinous cottages and barn-like buildings.

"These are the remains of a village begun by a joint company, who undertook to cut down the thickets and reclaim the marshes of Saugor, a few years ago. They found, however, that as the woods were cut down on this side, the sea encroached, the sandy beach not having sufficient tenacity of itself to resist its invasions; and the land was again abandoned to its wild deer and its tigers; for these last it has always been infamous, and the natives, I understand, regard it with such dread, that it is almost impossible to induce them to approach the wilder parts of its shore, even in boats, as instances are said to be by no means infrequent of tigers swimming off from the coast to a considerable distance. This danger is, probably, like all others, overrated, but it is a fortunate circumstance that some such terror hangs over Saugor, to deter idle seamen and young officers from venturing on shooting excursions, so much as they otherwise would do, on a shore so dreadfully unwholesome as all these marshy islets are, under a sun, which even now intensely fierce, is standing over our heads 'in a hot and copper sky.' The stream of coffee-coloured water by which we are surrounded, sufficiently indicates by its tint the inundations which have supplied it.

"One of the first specimens of the manners of the country which have fallen under our notice, has been a human corpse, slowly floating past, according to the well known custom of the Hindoos. About 12 o'clock some boats came on board with fish and fruit, manned by the Hindoos from the coast.

"They were all small, slender men, extremely black, but well made, with good countenances and fine features—certainly a handsome race; the fruits were shaddocks, plantains, and coco-nuts, none good of their kind, as we were told; the shaddock resembles a melon externally, but is in fact a vast orange, with a rind of two inches thick, the pulp much less juicy than a common orange, and with rather a bitter flavour, certainly a fruit which would be little valued in England, but which in this burning weather I thought rather pleasant and refreshing. The plantain grows in bunches, with its stalks arranged side by side; the fruit is shaped like a kidney potato, covered with a loose dusky skin, which peels off easily with the fingers. The pulp is not unlike an over-ripe pear.

"While we were marketing with these poor people, several large boats from the Maldiv Islands passed, which were pointed out to me by the pilot as objects of curiosity, not often coming to Calcutta; they have one mast, a very large square mainsail, and one top-sail, are built, the more solid parts of cocowood, the lighter of bamboo, and sail very fast and near the wind; each carries from thirty to fifty men, who are all sharers in the vessel and her cargo, which consists of cowries, dried fish, coco-nut oil, and the coir or twine made from the fibres of the same useful tree; and each has a small cabin to himself.

"Several boats of a larger dimension soon after came along side; one was decked, with two masts, a bowsprit, and rigged like a schooner without top-sails. The master and crew of this last were taller and finer men than those whom we had seen before; the former had a white turban wreathed round a red cap, a white short shirt without sleeves, and a silver armlet a little above the elbow, the crew were chiefly naked, except a cloth round the loins; the colour of all was the darkest shade of antique bronze, and together with the elegant forms and well turned limbs of many among them, gave the spectator a perfect impression of Grecian statues of that metal; in stature and apparent strength, they were certainly

much inferior to the generality of our ship's company."

"We were now approaching the side of the river opposite Kedgerree, and nothing met the eye but a dismal and unbroken line of thick, black wood and thicket, apparently impenetrable and interminable, which one might easily imagine to be the habitation of every thing monstrous, disgusting, and dangerous, from the tiger and the cobra di capella down to the scorpion and musquito—from the thunder storm to the fever. We had seen, the night before, the lightnings flash incessantly and most majestically from this quarter; and what we now saw was not ill fitted for a nursery of such storms as Southey describes as prevailing in his Padalon. The seamen and officers spoke of this shore with horror, as the grave of all who were so unfortunate as to remain many days in its neighbourhood; and even under our present brilliant sun, it required no great stretch of fancy to picture feverish exhalations rising from every part of it. As we drew nearer to the Sunderbunds their appearance improved; the woods assumed a greater variety of green and of shade; several round-topped trees, and some low palms, were seen among them, and a fresh vegetable fragrance was wafted from the shore. The stream is here intense, and its struggle with the spring-tide raises waves of a dark-coloured water, which put me in mind of the river where Dante found the spirit of Filippo Argenti. I looked with much interest on the first coco-palms I saw, yet they rather disappointed me. Their forms are indeed extremely graceful, but their verdure is black and funereal, and they have something the appearance of the plumes of feathers which are carried before a hearse. Their presence, however, announced a more open and habitable country. The jungle receded from the shore, and its place was supplied by extremely green fields, like meadows, which were said to be of rice, interspersed with small woods of round headed trees, and villages of huts, thatched, and with their mud walls so low, that they looked like haystacks.

"During this day and the next I made several fresh observations on the persons and manners of the natives, by whom we were surrounded. I record them, though I may hereafter see reason to distrust in some slight degree their accuracy. I had observed a thread hung round the necks of the fishermen who came first on board, and now found that it was an ornament worn in honour of some idol. The caste of fishermen does not rank high, though fish is considered as one of the purest and most lawful kinds of food. Nothing, indeed, seems more generally mistaken than the supposed prohibition of animal food to the Hindoos. It is not from any abstract desire to spare the life of living creatures, since fish would be a violation of this principle as well as beef; but from other notions of the hallowed or the polluted nature of particular viands. Thus many Brahmins eat both fish and kid. The Rajpoots, besides these, eat mutton, venison, or goat's flesh. Some castes may eat any thing but fowls, beef, or pork; while pork is with others a favourite diet, and beef only is prohibited. Intoxicating liquors are forbidden by their religion; but this is disregarded by great numbers both of high and low caste; and intoxication is little less common, as I am assured, among the Indians, than among Europeans. Nor is it true that Hindoos are much more healthy than Europeans. Liver-complaints, and indurations of the spleen, are very common among them, particularly with those in easy circumstances, to which their immense consumption of "Ghee," or clarified butter, must greatly contribute. To cholera morbus they

are much more liable than the whites, and there are some kinds of fever which seem peculiar to the native race.

"The great difference in colour between different natives struck me much: of the crowd by whom we were surrounded, some were black as negroes, others merely copper-coloured, and others little darker than the Tunisians whom I have seen at Liverpool. Mr. Mill, the principal of Bishop's College, who, with Mr. Corrie, one of the chaplains in the Company's service, had come down to meet me, and who has seen more of India than most men, tells me that he cannot account for this difference, which is general throughout the country, and every where striking. It is not merely the difference of exposure, since this variety of tint is visible in the fishermen who are naked all alike. Nor does it depend on caste, since very high caste Brahmans are sometimes black, while Pariahs are comparatively fair. It seems, therefore, to be an accidental difference, like that of light and dark complexions in Europe, though where so much of the body is exposed to sight, it becomes more striking here than in our own country.

"Accidents often happen in this great river, and storms are frequent and violent. The river is now unusually high, and the Brahmans have prophesied that it will rise fourteen cubits higher, and drown all Calcutta; they might as well have said all Bengal, since the province has scarcely any single eminence so high above the river. Whenever we see the banks a few feet higher than usual, we are told it is the dam of a "tank," or large artificial pond. The country is evidently most fertile and populous, and the whole prospect of river and shore is extremely animated and interesting. The vessel in which we are, is commanded by one of the senior pilots of the Company's service; who, with his mate, are the only Europeans on board; the crew, forty in number, are Mohammedans, middle-sized, active, and vigorous, though slender. Their uniform is merely a white turban, of a singularly flat shape, a white shirt, and trowsers, with a shawl wrapped round their hips. I was amused to-day by seeing them preparing and eating their dinner, seated in circles on the deck, with an immense dish of rice, and a little sauce-boat of currie well seasoned with garlic, set between every three or four men; the quantity which they eat is very great, and completely disproves the common opinion that rice is a nourishing food. On the contrary, I am convinced that a fourth part of the bulk of potatoes would satisfy the hunger of the most robust and laborious. Potatoes are becoming gradually abundant in Bengal; at first they were here, as elsewhere, unpopular. Now they are much liked, and are spoken of as the best thing which the country has ever received from its European masters. At dinner these people sit, not like the Turks, but with the knees drawn up like monkeys.

"Their eating and drinking vessels are of copper, very bright, and well kept, and their whole appearance cleanly and decent, their countenances more animated, but less mild and gentle than the Hindoos. They do not seem much troubled with the prejudices of Mohammedanism, yet there are some services which they obviously render to their masters with reluctance. The captain of the yacht ordered one of them, at my desire, to lay hold of our spaniel; the man made no difficulty, but afterwards rubbed his hands against the side of the ship with an expression of disgust which annoyed me, and I determined to spare their feelings in future as much as possible.

"We had hoped to reach Fulta, where there is an English hotel, before night; but the wind being foul, we were obliged to anchor a few miles short of it. After dinner, the heat being considerably abated, we went in the yacht's boat to the nearest shore. Before us was a large extent of swampy ground, but in a high state of cultivation, and covered with green rice, offering an appearance not unlike flax; on our right was a moderate sized village, and on the banks of the river a numerous herd of cattle was feeding; these are mostly red, or red and white, with humps on their backs, nearly resembling those which I have seen at Wynnattay and Combermere. Buffaloes are uncommon in the lower parts of Bengal. As we approached the village, a number of men and boys came out to meet us, all naked except the Cumber-

bund, with very graceful figures, and distinguished by a mildness of countenance almost approaching to effeminacy. They regarded us with curiosity, and the children crowded round with great familiarity. The objects which surrounded us were of more than common beauty and interest; the village, a collection of mud-walled cottages, thatched, and many of them covered with a creeping plant bearing a beautiful broad leaf, of the gourd species, stood irregularly scattered in the midst of a wood of coco-palms, fruit, and other trees, among which the banyan was very conspicuous and beautiful; we were cautioned against attempting to enter the houses, as such a measure gives much offence. Some of the natives, however, came up and offered to show us the way to the pagoda—"the Temple," they said, "of Mahadeo." We followed them through the beautiful grove which overshadowed their dwellings, by a winding and narrow path; the way was longer than we expected, and it was growing dusk; we persevered, however, and arrived in front of a small building with three apertures in front, resembling lancet windows of the age of Henry the Second. A flight of steps led up to it, in which the Brahmin of the place was waiting to receive us—an elderly man, naked like his flock, but distinguished by a narrow band of cotton twist thrown two or three times doubled across his right shoulder and breast, like a scarf, which is a mark of distinction, worn, I understand, by all Brahmans; a fine boy with a similar badge, stood near him, and another man with the addition of a white turban, came up and said he was a police-officer ("police-wala.") The occurrence of this European word in a scene so purely Oriental, had a whimsical effect. It was not, however, the only one which we heard, for the Brahmin announced himself to us as the "Padre" of the village, a name which they have originally learnt from the Portuguese, but which is now applied to religious persons of all descriptions all over India, even in the most remote situations, and where no European penetrates once in a century.

"I greatly regretted I had no means of drawing a scene so beautiful and interesting; the sketch I have made is from recollection, and every way unworthy of the subject.

"I never recollect having more powerfully felt the beauty of similar objects. The greenhouse-like smell and temperature of the atmosphere which surrounded us, the exotic appearance of the plants and of the people, the verdure of the fields, the dark shadows of the trees, and the exuberant and neglected vigour of the soil, teeming with life and food, neglected, as it were, out of pure abundance, would have been striking under any circumstances; they were still more so to persons just landed from a three months' voyage; and to me, when associated with the recollection of the objects which have brought me out to India, the amiable manners and countenances of the people, contrasted with the symbols of their foolish and polluted idolatry now first before me, impressed me with a very solemn and earnest wish that I might in some degree, however small, be enabled to conduce to the spiritual advantage of creatures so goodly, so gentle, and now so misled and blinded. As the sun went down, many monstrous bats, bigger than the largest crows I have seen, and chiefly to be distinguished from them by their indented wings, unloosed their hold from the palm-trees, and sailed slowly around us. They might have been supposed the guardian genii of the pagoda.

"During the night and the whole of the next day the wind was either contrary, or so light as not to enable us to stem the current; it was intensely hot; the thermometer stood at about 96 degrees. The commander of our vessel went this morning to a market held in a neighbouring village, to purchase some trifles for the vessel; and it may show the poverty of the country, and the cheapness of the different articles, to observe, that having bought all the commodities which he wanted for a few pice,* he was unable in the whole market to get change for a rupee, or about two shillings.

* A small copper coin, about the value of our half-penny.

"In the evening we again went on shore, to another village, resembling the first in its essential features, but placed in a yet more fertile soil. The houses stood literally in a thicket of fruit trees, plantains, and flowering shrubs; the muddy ponds were covered with the broad-leaved lotus, and the adjacent "paddy," or rice-fields, were terminated by a wood of tall coco-nut trees, between whose stems the light was visible, pretty much like a grove of Scotch firs. I here remarked the difference between the coco and the palmira: the latter with a narrower leaf than the former, and at this time of year without fruit, with which the other abounded. For a few pice one of the lads climbed up the tallest of these with great agility, notwithstanding the total want of boughs, and the slipperiness of the bark. My wife was anxious to look into one of their houses, but found its owners unwilling to allow her. At length one old fellow, I believe to get us away from his own threshold, said he would show us a very fine house. We followed him to a cottage somewhat larger than those which we had yet seen; but on our entering its little court-yard, the people came in much earnestness to prevent our proceeding farther. We had, however, a fair opportunity of seeing an Indian farm-yard and homestead. In front was a small mud building, with a thatched verandah looking towards the village, and behind was a court filled with coco-nut husk, and a little rice straw; in the centre of this was a round thatched building, raised on bamboos about a foot from the ground, which they said was a "Goliah," or granary; round it were small mud cottages, each to all appearance an apartment in the dwelling. In one corner was a little mill, something like a crab-mill, to be worked by a man, for separating the rice from the husk. By all which we could see through the open doors, the floor of the apartments was of clay, devoid of furniture and light, except what the door admitted. A Brahmin now appeared, a formal pompous man, who spoke better Hindoostanee than the one whom we had seen before. I was surprised to find that in these villages, (and Mr. Mill tells me that it is the case almost all over India) the word "Grigi," a corruption of "Ecclesia," is employed when speaking of any place of worship. Many of these people looked unhealthy. Their village and its vicinity appeared to owe their fertility to excessive humidity under a burning sun. Many of the huts were surrounded by stagnant water; and near the entrance of one of them they showed us a little elevated mound like a grave, which they said was their refuge when the last inundation was at its height. So closely and mysteriously do the instruments of production and destruction, plenty and pestilence, life and death, tread on the heels of each other!

"Besides tamarinds, cocos, palmiras, plantains, and banyans, there were some other trees of which we could not learn the European name. One was the neem, a tree not very unlike the acacia, the leaves of which are used to keep moths from books and clothes. Another I supposed to be the manchineel, —a tree like a very large rhododendron, but now without flowers; its thick club-ended branches, when wounded, exuded a milky juice in large quantities, which the natives said would blister the fingers. We saw one jackall run into the woods: the cries of these animals grew loud and incessant as we returned to the ship, and so nearly resembled the voice of children at play, that it was scarcely possible at first to ascribe them to any other source. On our arrival at the vessel we found two Bholiahs, or large row boats, with convenient cabins, sent to take us up the river, as it was impossible, with such light winds, for the yacht to stem the force of the current.

"Extensive plantations of sugar-cane, and numerous cottages, resembling those we had already seen, appeared among the groves of coco-nut and other fruit-trees, which covered the greater part of the shore; a few cows were tethered on the banks, and some large brick-fields with sheds like those in England, and here and there a white staring European house, with plantations and shrubberies, gave notice of our approach to an European capital. At a distance of about nine miles from the place where we had left the yacht, we landed among some tall bamboos, and walked about a quarter of a mile to

the front of a very dingy, deserted looking house, not very unlike a country gentleman's house in Russia, near some powder-mills; here we found carriages waiting for us, drawn by small horses with switch tails, and driven by postilions with whiskers, turbans, bare legs and arms, and blue jackets with tawdry yellow lace. A "meese," or groom, ran by the side of each horse, and behind one of them were two decent looking men with long beards and white cotton dresses, who introduced themselves as my Peons or Hurkarus; their badges were a short mace or club of silver, of a crooked form, and terminating in a tiger's head, something resembling a Dacian standard, as represented on Trajan's pillar, and a long silver stick with a knob at the head.

We set out at a round trot; the meeses keeping their places very nimbly on each side of us, though on foot, along a raised, broadish, but bad road, with deep ditches of stagnant water on each side, beyond which stretched out an apparently interminable wood of fruit trees, interspersed with cottages: some seemed to be shops, being entirely open with verandahs, and all chiefly made up of mats and twisted bamboo. The crowd of people was considerable, and kept up something like the appearance of a fair along the whole line of road. Many were in bullock carts, others driving loaded bullocks before them, a few had wretched ponies, which, as well as the bullocks, bore too many and indubitable marks of neglect and hard treatment; the manner in which the Hindoos seemed to treat even their horned cattle, sacred as they are from the butcher's knife, appeared far worse than that which often disgusts the eye and wounds the feelings of a passenger through London.

(Further Extracts in our next.)

Narrative of a Descent in the Diving Bell, &c. &c. By Dr. LOUIS THÉODORE FRÉDÉRIC COLLADON, of Geneva, Hon. Mem. R.I.A.M.W.S., &c.

Amongst the numerous applications of the sciences to the purpose of the arts, one of the most remarkable, and at the same time one of the most important, is undoubtedly that which has carried to so high a degree of perfection the diving-bell, and by this means rendered it one of the most useful of machines, not only in the practice of submarine architecture at great depths, but in mining or exploding the rocks which obstruct the entrance of harbours, or in obtaining from the bottom of the sea any valuable goods which may have been lost near the coast.

Having heard when I was in Ireland, in September, 1820, of the employment of this machine, which has been in use for several years past at Howth, near Dublin, and of the sensations experienced by those who descend to the bottom of the sea, I was very desirous to ascertain in person the accuracy of the facts which had been stated to me. It was not long before an excellent opportunity presented itself. Having obtained from my friend Mr. Bald a letter of introduction to Mr. Souter, engineer at Howth Harbour, I left Dublin for Howth on the 8th of September, 1820, with a friend, intending to go down in the diving-bell. The weather was very fine; the wind, however, rather high, and the sea rough. We got into a boat at eleven o'clock in the morning, and in a few minutes came along side a vessel to which the diving-bell is attached. The workmen were then at the bottom of the water, employed in clearing the entrance of the harbour.

The bell in which we were to descend may be thus described. It was a kind of oblong iron chest, cast in one single piece, open below, six feet long, four broad, and five high: it weighed four tons; it was three inches thick at bottom, and half that thickness at top. It was cast in London, and, including the necessary apparatus and the air-pump, cost about £200. The bell being a great deal heavier than the water which it displaces, descends by its own weight. The upper part is pierced with eight or ten holes, in which are fixed the same number of convex glasses, very thick, which transmit the light. The glasses, or lenses, are fixed in the top of the bell, by means of a copper ring, screwed up against the glass, between which and the bell a coat of putty is laid, and then screwed hard up, so as to render it air-tight. The top is pierced with another hole, about an inch in

diameter, which receives a long flexible leather pipe intended to introduce into the bell the air compressed from above by a forcing-pump. In the inside of the bell is a valve which serves to close the aperture, and prevent the air from escaping.

In the interior were two small benches on opposite sides of the bell, with a foot-board between them. There was room enough for four persons. From the middle of the roof descended several strong chains, intended to sustain a kind of iron-basket, in which they place the stones or other matters which they wish to carry up. The bell in which we went down was suspended by the centre with strong ropes, and managed by means of a moveable crane erected on the deck of a small vessel. We got into the bell, which was sufficiently elevated above the surface for that purpose, by means of a boat placed underneath it. We had with us two workmen.

We descended so slowly that we did not notice the motion of the bell; but as soon as the bell was immersed in water, we felt about the ears and the forehead a sense of pressure, which continued increasing during some minutes. I did not, however, experience any pain in the ears; but my companion suffered so much, that we were obliged to stop our descent for a short time. To remedy that inconvenience, the workmen instructed us, after having closed our nostrils and mouth, to endeavour to swallow, and to restrain our respiration for some moments, in order that, by this exertion, the internal air might act on the Eustachian tube. My companion, however, having tried it, found himself very little relieved by this remedy. After some minutes, we resumed our descent. My friend suffered considerably: he was pale, his lips were totally discoloured; his appearance was that of a man on the point of fainting; he was in involuntary low spirits, owing, perhaps, to the violence of the pain, added to that kind of apprehension which our situation unavoidably inspired. This appeared to me the more remarkable, as my case was totally the reverse. I was in a state of excitement resembling the effect of some spirituous liquor. I suffered no pain; I experienced only a strong pressure round my head, as if an iron circle had been bound about it. I spoke with the workmen, and had some difficulty in hearing them. This difficulty of hearing rose to such a height, that during three or four minutes I could not hear them speak. I could not, indeed, hear myself speak, though I spoke as loudly as possible; nor did even the great noise caused by the violence of the current against the sides of the bell reach my ears. I thus saw confirmed by experience what Dr. Wollaston had foreseen by theory in his curious and interesting paper on sounds inaudible to certain ears.

After some moments, we arrived at the bottom of the water, where every unpleasant sensation almost entirely left us. We were then twenty-seven feet below the surface. I confess that the recollection of the great depth, joined to the idea, that if the smallest stone, or other matter, should obstruct the action of the valve, the bell would be instantly filled with water, did not fail to create for a short time a kind of uneasiness. One of the workmen, however, to whom I imparted my thoughts on that subject, desired me, with a smile, to look at one of the glasses placed above us, which I observed to be so much cracked in the middle, that bubbles of air were continually escaping.

We breathed during the whole of our stay under water with much ease. We experienced now and then a great heat. Our perspiration was sometimes copious, and sometimes there suddenly came over us so thick a vapour as to prevent my seeing the workmen placed opposite to me; but as by means of the signals they constantly sent us from above pure air, in so large quantities, that a great part of what was contained in the bell made its escape with great violence, this inconvenience very soon disappeared. Our pulse was not affected.

Mr. Bald, who went down two days before me in one of the bells used at Howth, and to whose kindness I am indebted for the communication of his notes and observations, took with him a thermometer, and found the temperature of the air at the surface and in the inside of the bell to be 63 degrees Fahr. while the temperature of the water within a

foot of the bottom (that is to say, nineteen feet below the surface) was 56 degrees Fahr.

The light which we had in going down and at the bottom of the sea was very strong. Mr. Bald could distinguish very easily in descending a great number of fishes, and other marine animals, which fled at the approach of the diving-bell. The sun shone bright, and I could write and read very easily. We took some marine animals, and obtained several pieces of rock, which suggest some interesting views, explanatory of their formation, which is perhaps owing, as in the case of coral, &c. to certain animals. That part of the bottom of the sea which did not present any rock, was composed of sand and pebbles. The current of water was very violent; the colour of the water, as seen through the glasses, seemed to us to be of a light green: in the bell, where we had about ten or twelve inches of it, it was quite colourless.

Having remained more than an hour at the bottom, and having seen the men work as easily as in the open air, they made some signals, and we ascended, fully satisfied with what we had seen, and convinced of the facility and safety of these submarine operations. Before we went down, they had lost their basket at the bottom of the water, and, in order to find it again, they were obliged, in using their signals, to have the bell moved in every direction, which gave us the advantage of becoming well acquainted with the method they employed to make themselves understood. In going up, the sensations which we experienced in the head were very different from those which we felt in descending. It seemed to us that our heads were growing larger, and that all the bones were about to separate. This disagreeable sensation, however, did not last long; we were in a short time above the surface, not only much pleased with what we had seen, but also with the idea of emerging safe from our narrow prison.

The signals made use of by the workmen are very simple: they consist in a smaller or greater number of strokes given with a hammer against the sides of the bell, according to the wishes of the workmen. These signals are easily heard on board, though no noise made above reaches the bell.

The men also send up a note of what they want upon a label, which is instantly attended to if practicable, or some intimation sent down to them that it cannot be done. This is effected by means of a cord, one end of which is in the bell, and the other upon deck.

It is by the signals above described that the bell is moved from one place to another in search of stones. This is effected by raising the bell a few feet from the bottom, and then, by the aid of the moorings of the ship, the bell sweeps along in any desired direction. As soon as a large stone is discovered, a signal is made, the horizontal movement is stopped, and the bell lowered over the stone. If the bell be a little aside, the workmen can, by standing in the bottom of the sea, and pressing with their shoulders against the bell, make it swing a foot or two in any direction, as it is suspended from an outrigger, at some height from the vessel's deck.

The men at Howth are principally occupied in clearing the entrance to the harbour. They are paid by the ton weight for what they quarry and send up, viz. 6s. 6d. per ton for very hard rock, that has chiefly to be blasted with gunpowder; 5s. 5d. per ton for easier quarried rock; and 4s. per ton for detached stone, gravel, and mud. At this rate, they are able to earn on an average 20s. per week all the year round. Their wage of rock averages 3½ tons per day, and detached stone 5½ tons for four men.

The method of blowing up rocks by aid of the diving-bell as practised in Ireland, is as follows. For an account of this process, I am entirely indebted to Mr. Bald's kindness.

Three men are employed in the bell; one holds the jumper or boring-iron, the other two strike alternately, quick, smart strokes with hammers. When the hole is bored of the requisite depth, a tin cartridge, filled with gunpowder, about two inches diameter, and a foot in length, is inserted, and sand placed above it. To the top of the cartridge a tin pipe is soldered, having a brass screw at the upper end. The diving-bell is then raised up slowly, and additional tin pipes with brass screws are attached, till

the pipes are about two feet above the surface of the water.

In the old practice, the tube was filled with powder as a train, and fired; but, in many instances, the heat melted the solder of the pipe, and the water entering extinguished the fire. The improved method is to leave the tube empty. The man who is to fire the charge is placed in a boat, close to the tube, and to the top of the tube a piece of cord is attached, which he holds in his left hand. Having in the boat a choffer with small bits of iron red-hot in it, he, with a pair of nippers, takes one of the bits of red-hot iron, and drops it down the tube, which instantly ignites the powder, and blows up the rock. A small portion of the tube is destroyed next the cartridge; but the greater part, which is held by the cord, is reserved for future service. The workmen in the boat experience no shock by the explosion; the only effect is a violent eruptive ebullition of the water, arising from the explosion; but those who stand on the shore, and upon any part of the rocks connected with those that are blowing up, feel a very strong concussion, similar to the shock of an earthquake. A certain depth of water is necessary for safety. Mr. Bald supposes at least twelve feet.

The workmen cannot go down and work when the sea is very rough, as the swell would prevent them from settling on the bottom; and they are frequently annoyed with what is termed a *ground-swell*, when it is quite still at top. This is a sure prelude of a breeze of eastern wind, which seldom fails to set in soon after, if it has not prevailed at the time on the other side of the channel.

The best and easiest time for going down is at low water, when there is less pressure; but amateurs prefer going down at high-water, that they may have it to say that they were twenty or thirty feet below water in a diving-bell.

The workmen are generally down in the diving-bell five hours in the day, without coming up; and in summer, one set of men are down ten hours one day and five hours the other, and so on alternately. They work at all seasons of the year, and do not feel much difference in the temperature. The water is more chilly in the winter; and when they come up into the atmospheric air, they feel it rather cold, after being heated by their exertions below. They do not complain in general of pains in the head, except those that are new hands, who are rather affected in that way, and about the ears; but this affliction soon wears off.—*Edin. Phil. Jour.*

FOR THE FRIEND.

MANNERS AND CUSTOMS OF THE AGE OF HOMER.

Concluded from page 226.

Music was the most valued and practised of the fine arts, although they do not appear to have had more than two musical instruments, one stringed, and the other a wind instrument. The lyre, or harp, was said to have been formed by Mercury from the shell of a land tortoise, with reeds or sheep's intestines stretched across the shell for strings; wire does not seem to have been used. Of the form or structure of their flute we have no description. Little mention is made by Homer of the art of statuary, and he says nothing of painting, except that the prows of ships and some few other articles were artificially coloured, from whence we may conclude that the two most extensive and valued branches of the fine arts were then unknown, or in their infancy.

Weaving and embroidery were arts much practised, and had attained great perfection. The former was always performed by women. Hesiod speaks of smelting both tin and iron, and of the inlaying of metals of various colours. The helmet of Hercules was made of pale steel, his shield is described as variegated with gold, white enamel, ivory, and amber.

Fishing is an art frequently mentioned, but generally as the employment of the poorest and most miserable men. Rods, lines, hooks made of horn, and large and small nets, are all noticed as implements used in fishing. The dolphin and the seal are the only fish distinctly mentioned by Homer, beds of oysters and some other shell fish, which, it seems, from an expression in the Iliad, were caught by diving, the diver leaping out of the ship even in stormy weather.

Chariots for war and travelling were so generally used, that the manufacture of them must have arrived at considerable perfection. In Homer's description of Juno and Minerva's attempt to steal a march upon Jupiter, we have the following particulars. Juno harnessed the horses, and Hebe hung the wheels; these had eight spokes and an iron axle. The fellows were of gold, the naves were round, and made of silver; a seat with two arms was hung by gold and silver straps; at the end of the pole was the yoke, to which were fixed the collars or straps, by which the horses were connected with the pole. No mention is made of traces, saddles, back or belly bands. Carts were drawn by mules; the chariots generally by horses, two, three, and even four abreast. Chariots were often inlaid or embossed with ornamental work of gold, silver, brass, or tin. When laid up, the wheels were taken off, and the body being protected with coverlets, was leaned up against the wall of the coach house. The reins were ornamented with gold and ivory, as also the headstalls.

The tripod is an article of furniture often mentioned. It was a stand with three feet, and was applied to a variety of purposes. Some were only pots to be placed over the fire, others were vases, others were used as seats, or as mere ornamental pieces of furniture, and were often bestowed as prizes on the victors at the games.

By two incidental passages in Homer, we are informed of the antiquity of cradles and mousetraps, so minute are the particulars to be learned from the ancient poets.

Among the mechanical tools used in Homer's time, we have already enumerated the axe, adze, and augur, when giving a description of the building of Ulysses' ship. To these may be added the anvil, sledge, and pincers of the blacksmith, and the portable anvil, mallet, and forceps of the goldsmith.

We have thus detailed some minute particulars of the manners and habits of a very remote age. They are interesting inasmuch as they show the state of civilization at that early period, and enable us to judge with some accuracy of the progressive advances of human skill and refinement. Z.

There is a principle, which is pure, placed in the human mind, which in different places and ages hath had different names: it is, however, pure, and proceeds from God. It is deep and inward, confined to no forms of religion, nor excluded from any where the heart stands in perfect sincerity. In whosoever this takes root and grows, of what nation soever, they become brethren in the best sense of the expression.—*J. Woolman.*

THE FRIEND.

FIFTH MONTH, 10, 1828.

The short compilation, (or, as it has been tauntingly called, "the Creed,") principally consisting of extracts from the writings of our early Friends, inserted in this day's paper with the preliminary remarks, we hope will obtain the close attention of our readers; considered in connection with the circumstances under which it was produced, the clamour which was raised, and the opprobrious epithets continually heaped upon it, this little, unassuming pamphlet becomes invested with a degree of importance, to which in itself it had no pretension, and which those concerned in preparing it could not have anticipated. It must, we think, be admitted by every candid reader, that the opposition by which these extracts have been met, explains the real difference between Friends and the Seceders, to be the unsoundness of the latter (or, at least, of their leaders) in respect to fundamental points of Christian doctrine.

We adverted in one of our recent numbers, to the declaration issued by our late yearly meeting respecting the conduct and doctrines of the followers of Elias Hicks, who have seceded from Friends. This very interesting and able paper is now printing, and we had intended to have re-published it in our columns; but finding it would occupy more space than we could devote to it consistently with our other duties, we propose to avail ourselves of the privilege proffered to us, of forwarding a copy to each of our subscribers beyond the verge of our yearly meeting. We hope this course of procedure will afford general satisfaction, as we are desirous that this important document may receive due attention wherever it may come.

We have received the fourth or April number of Littell's Religious Magazine, which, so far as we have inspected it, appears to sustain the promise of the preceding numbers.

The February number of the Christian Observer, and that for March of the London Magazine, have also come to hand.

These will contribute to our resources for the supply of matter for future numbers.

It may be well to mention, that, agreeably to a hint which was given some weeks ago, we have had reprinted those numbers of "The Friend" of which the first impression was exhausted, so that new subscribers may now be supplied with the whole series from the commencement.

Believers are not promised temporal riches, but they are assured of an aid, which is fully sufficient to reconcile them to their allotments. *Dilwyn's Reflections.*

ELISHA BATES AND THE BEREAN.

(Continued from page 215.)

"This last follows the first in order, and is a consequence of it, proceeding from it, as an effect from its cause. So as none could have enjoyed the last without the first had been, (such being the will of God,) so also can none now partake of the first but as he witnesseth the last. Wherefore, to us, they are both causes of our justification; the first the procuring, efficient; the other, the formal cause."—Barclay, 367, 368, 369.

Extracts from the Berean.

"The author, from p. 8 to 11 [of the Doctrines] gives us his views of the scheme of redemption; and here he adopts the Calvinistic doctrine of satisfaction. The divine principle, we are told, 'is the purchase of Christ's death.' 'Had it not been for what Christ has done for us, without us,' in his human nature, 'we could not have had the seed of grace,'—'without this outward death and sufferings, 'the visitations and operations of the Spirit of God, in our hearts, could never have been known.'—See p. 166.

"Our author's assumption is, that the first transgression of Adam produced in him, and through him in all his posterity, an incapacity to be saved or restored. This opinion, we believe, is not less opposed to Scripture testimony, than to the divine attributes."—354.

"Our author's first part of justification consists, then, in removing certain incapacities, the existence of which rests on a mere hypothesis, and which cannot be sustained without admitting other hypotheses equally incapable of proof."—lb.

"I reject the anti-scriptural expression, Propitiatory Sacrifice."—lb. 323.

"This seed of grace" was a free gift from infinite bounty, bestowed from the beginning, and not a new principle, procured after the fall, and purchased by the shedding of innocent blood; such a scheme as this is revolting to the first principles of reason."

I have endeavoured to be brief in these quotations, but I believe that those disposed to see cannot fail to see, that the writers of the Berean advocate principles totally at variance with those held by the early members of the Society.

And thus the assertion, so frequently and confidently made, that they hold the doctrines of our early Friends, is proved to be totally destitute of foundation.

I might instance many other points of doctrine, in which the contrast is truly striking, but as they will be brought into view in the further discussions of the subject, I do not consider it necessary to detain the reader from the intended investigation.

Having shown, by the foregoing comparison of doctrines, that the tenets advocated by the Berean, and on which a new society is now forming, are irreconcilably at variance with those of the Society of Friends, I shall proceed now to notice more particularly some of these doctrines, with the arguments by which it is attempted to support them.

The reader may bear in mind, that those doctrines promulgated in the Berean, and through various other channels, are now producing what might have been expected as a natural result—a separation in the Society of Friends. And it has taken place in a manner to bring it precisely within the language of the apostle, "They went out from us, because they were not of us." In the first official document published by the separatists they say: "A division exists among us,—developing, in its progress, views which appear incompatible with each other." "DOCTRINES [are] held by one part of Society, which we believe to be sound and edifying, and pronounced by the other part to be unsound and spurious." "From THIS has resulted a state of things, that has proved destructive of peace and tranquillity," &c. and from which we are given to understand the separation has taken place. Plainly, the part alluded to, deny the proper divinity of Jesus Christ, his propitiatory sacrifice, and mediation with the Father; with the necessity which all men are under by nature of redemption by him—together with sundry other tenets not necessary now to enumerate. And these "doctrines," contrary as they are to Scripture, and the clearly declared sentiments of our early Friends, are not acknowledged now by the Society,

but are "pronounced to be unsound and spurious." And in their subsequent document, called "An Address," &c. they declare their determination to withdraw from religious communion with those who have produced, and seem disposed to continue these disorders—that is, from those who are not willing to receive as sound and edifying doctrines, the assertion that Jesus Christ was no more than man, except in that same manner that every other righteous man is raised above the mere human nature—that in a state of nature, or as we come into existence, we have no need of redemption by him—and that the benefits which the Scriptures and our primitive Friends ascribed to his sufferings and death are amongst the darkest doctrines ever introduced into the Christian church, and even revolting to the first principles of reason. Because these, and other doctrines connected with them, are not received by Friends, but "pronounced unsound and spurious," "a state of things has resulted," terminating in the formation of a new society, founded on these doctrines.

Returning to the essays of the Berean, in opposition to the doctrines, we find them earnestly contending that infants, and consequently mankind in a state of nature, are not subjects of redemption by Jesus Christ.

This sentiment is interwoven into several of the numbers, from page 164 to 230, and perhaps in other places—denying at one time that infants are affected by the fall of Adam, with a proneness to sin; which is most explicitly held forth by Barclay, and other early Friends, and at another, p. 230, after reciting what is freely and fully admitted by the Society, that sin is not imputed to infants, he queries: "From what then are infants saved or redeemed? They have not sinned in their own persons. From what then, I ask, are infants saved or redeemed? Is it from original sin? If saved or redeemed from any sin, (AND THESE TERMS IMPLY SIN,) it must be from original sin—for there is no other kind of sin to be redeemed from. Is not this, then, a plain assertion of the doctrine of original sin? If not, there is no meaning nor application in the writer's reasoning or argument."

These remarks, it is to be remembered, are in reply to several quotations which are made from the doctrines, relating to "the salvation of infants," that they are "objects of redeeming love," that "through Jesus Christ, a remedy sufficient for salvation has been provided for every individual soul." And the whole force of his remarks is directed to the point, that they are not saved or redeemed by Jesus Christ—in short they have no need of benefits from him, but as they stand simply in a state of nature, or the posterity of Adam are entitled to heaven, independent of a Saviour or Redeemer!—But no—Heaven, according to this writer, is not a place but a state—and as they are neither saved nor redeemed—not raised out of their mere state of nature, their heaven is just the state they are in, and that is all of it!

It may not be improper to remark, in this place, that John Brown brought against R. Barclay some of the very arguments used by the Berean against the doctrines of Friends, in relation to the salvation of infants. "As for his adding," says R. Barclay, "they that have no sin have no need of a Saviour to save them from sin," he overturns it all by asking me—'since I affirm [infants] have a seed of sin in them, which is called death, and the old man, how can they put off this and sing the song of the redeemed, which all that enter into glory must do?' Does not this, then, show I believe they have need of Christ, as a Saviour, who died for them, to deliver them from this?" Barclay's Works, fol. 771.

The reader will not only perceive that the reasoning of the Berean is as completely answered by this short extract from Barclay, as the cavil of John Browne was at the time—but he will see what I request him to bear in mind, that the doctrines of the Berean are totally at variance with those of Barclay, and our other ancient Friends.

It is not necessary to detain the reader at the present time, with arguments to prove, in the abstract, that mankind are affected by the fall of Adam, not with guilt, but with infirmity and a proneness to sin. It has been already proved, and is susceptible of more abundant proof, that such were the doctrines of the Society of Friends, as set forth by Robert Barclay,

whose works have always been acknowledged as a fair statement of their principles. I am very confident, however, that the doctrine is supported by Scripture and sound reason. But I wish to keep the discussion within as narrow limits as the nature of the subjects will admit. It is on this ground that I pass over many of the cavilling objections and frivolous arguments contained in the Berean, because a distinct reply to each would extend these articles to an inconvenient length.

But before I leave entirely the subject of the effects of the fall, it may not be amiss to mention, that I said in the Doctrines, "We do not question that the visible creation suffered some change, in consequence of the lapse of him, to whose accommodation it was so remarkably adapted," and referred to Gen. iii. 17, in confirmation of the idea. The Berean treats this with great contempt and ridicule; and, as a set off to the texts, tells us dogmatically, "God cannot curse." P. 149. The reader, however, may be informed, that our primitive Friends held the same sentiment that is expressed in the doctrines. R. Barclay even makes it the foundation of an argument against the doctrine of original sin—taking it as an undeniable fact, that "the whole creation suffered a decay by Adam's fall, and yet" that "herbs and trees" do not thereby become "sinners." See Barclay's Works, fol. 41, 770, and other places.

In page 179, the Berean begins an article by saying, "It was shown in my last that E. Bates makes a distinction between the Word as Creator, and the Word as Redeemer." It happens, however, so far from his having shown this in his previous number, that this is the first mention of the charge. Nor has he shown it in any of his numbers; nor can he show it. Such is the random manner in which he writes—such the imposition he attempts to practise on his readers.

I hold, and the "Doctrines" are in conformity with this, that "In the beginning was the Word, and the Word was with God, and the Word was God; by Him were all things made that were made; and the Word was made flesh, and dwelt among men. He came to his own, but his own received him not; but to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his [person], and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

If the evangelist and apostle have made a distinction between the Word as Creator and the Word as Redeemer, then has E. Bates, but not otherwise.

[To be continued.]

FOR THE FRIEND.

Agreeably to the intimation given in the last number of "The Friend," we now insert the paper in relation to some of the doctrines of our religious Society, which was prepared by the meeting for sufferings, and read from their minutes in the yearly meeting of Philadelphia, in 1823.

The members of our own Society, and our fellow Christians in general, will now have the opportunity of seeing for themselves, upon what grounds the disaffected party, who have since separated from the Society of Friends, began, and have continued their opposition. They will be able, from a perusal of this document, to perceive the kind of doctrines which the Society of Friends profess, and for the faithful maintenance of which they have, during a period of five years, suffered the vituperations and contumely of the followers of Elias Hicks; and they will also be competent to decide, whether the promulgation of doctrines so sound, so

scriptural and so accordant with the ancient faith of the Society, was a sufficient reason for introducing schism into a yearly meeting, for disturbing neighbourhoods, for dividing families, and for destroying social happiness and religious communion. We use this language in reference to the paper in question, because, however other causes of difference may be alleged to exist, and have in reality operated, yet this act of the meeting for sufferings has been a uniform and constant theme of objection, and the cry of a *creed*, *popery*, and *oppression of conscience*, has always been the loudest in reference to this paper. A few remarks will serve to explain the origin and design of this much misrepresented document.

In the years 1822 and 1823, some individuals in Wilmington, Delaware, who have since been better known as the principal supporters of the "Berean," engaged in a newspaper controversy upon the doctrines of the Society of Friends, with a writer under a fictitious signature. In the course of this discussion, these individuals, who had thus assumed to speak on behalf of our religious Society, avowed and advocated certain sentiments, entirely hostile to the acknowledged principles of Friends, and to the plain doctrines of the Christian religion, much to the discredit and injury of our profession. Under these circumstances, the meeting for sufferings, in consonance with the express instructions of our discipline, deemed it to be its duty to disavow these notions, as not being the doctrines of the Society of Friends; and a committee being appointed on the subject, they produced the paper now under notice, which it was intended to send to Wilmington, for insertion in the journal in which the objectionable essays had been published, but the meeting, concluding that as the controversy had been anonymous, a disavowal on the part of the Society of any concern in it, or responsibility on account of it, by a simple minute, would be sufficient, it was determined not to send the extracts. A worthy member of the meeting for sufferings, since deceased, then incidentally suggested, that as the paper prepared by the committee contained valuable matter, it might be advantageous to print it in pamphlet form, for general circulation; this was acceded to, and the pamphlets were ready for distribution at the time of the yearly meeting in 1823.

What occurred in that meeting, no orderly, well instructed member of the society could have anticipated. The meeting for sufferings had performed no more than its duty; it had merely done what had very frequently been done before by the Society in its various capacities; for it has been the uniform, unvarying practice, from its very beginning, for the body itself, or properly authorized members on its behalf, to publish to the world the Christian belief of Friends, whenever the reputation of the Society seemed to require it. The Society has as much right to declare its faith at this day, as it had in early time, and to choose any language or form which it may deem best adapted to this purpose. The meeting for sufferings preferred, however, to adhere to the language of the acknowledged early writers of the Society; hence we find that every word (in this pam-

phlet, which has given so much offence) with the exception of a few texts of Scripture, and some conjunctive words necessary to connect the parts together, are the expressions of Fox, Penn, Barclay, Claridge, and of the declaration of faith made by the Society in 1693.

From this statement of facts, three conclusions are evident; first, that the assertion that this paper was prepared as a *creed* for the Society, and that it was intended for the subscription of all its members, at the peril of disownment, is entirely gratuitous, and without foundation; secondly, that the meeting for sufferings acted, in preparing it, in strict conformity with their duty, and with the invariable usage of our Society; and, lastly, that the true ground of objection to the document in the minds of those who have raised so much clamour against it, is *their* radical unsoundness in principle, and their unwillingness to believe and acknowledge the sound, saving, and scriptural truths and doctrines which it contains; by which they make it manifest to the world, that they are not true Quakers, and that they neither are in unison with the faith of the worthy founders of our Society, or with its faithful members in the present day.

When the minutes of the meeting for sufferings were read in the yearly meeting in 1823, the followers of Elias Hicks, who have since seceded from Friends, raised a great clamour. The cry of a *creed*, *popery*, *oppression*, &c. resounded from all sides; one declared that the document was opposed to the principles of Quakerism; another, that it was contrary to reason, scripture, and revelation; another, that it had its origin in darkness, and was calculated to produce darkness; and a fourth, at an adjournment, when the subject was a second time under discussion, proposed that it should be erased from the minutes of the meeting for sufferings. It is also worthy of remark, that the conclusion to propose this erasure, and the appointment of the person to make the proposition to that effect, had been agreed to at a private meeting of some of the leaders of this disorderly faction, held intervening the two sittings of the yearly meeting. So early had the followers of Elias Hicks adopted the plan of holding private separate meetings, for prejudging, and predetermining matters, which were to come before our meetings for discipline. After two turbulent sittings, the yearly meeting, in order to regain a little quiet, directed the publication of the pamphlet to be suspended, but rejected the proposition to strike it off the minutes of the meeting for sufferings, on the ground, that such a procedure would be equivalent to a rejection of the doctrines which it contained. From 1823 to the present time, great assiduity has been used, both within and without the limits of our yearly meeting, to misrepresent the design and character of this publication, and to infuse prejudices against the members of the meeting for sufferings into the minds of those who had no means of obtaining correct information. At our late yearly meeting, however, the document being again read and deliberately considered, the doctrines it contains were fully approved, and the meeting for sufferings was directed to publish it to the world. This little tract is not to be considered as a full

exhibition of all the doctrines of Friends; as it refers to those only, which were misrepresented in the controversy at Wilmington before alluded to, viz. the doctrines of the Holy Three which bear record in heaven; the true divinity and perfect manhood of our Lord Jesus Christ; his sufferings and propitiatory sacrifice for the sins of all mankind, and the authenticity and divine authority of the Holy Scriptures; all which sacred doctrines the Society of Friends have always believed, and which the truly initiated followers of Elias Hicks always deny; the support of which, on the one hand, by the faithful members of the Society, and the constant opposition to and rejection of them, on the other, by Elias Hicks and his followers, have effected and produced the secession of the latter from the Society of Friends. Before concluding our remarks, we would make an observation or two on the word *creed*, a recurrence to the etymology of which would render its sound much more harmless to many ears than it now appears to be. The word *creed* is derived from the Latin verb *credere*, to believe; any thing, then, which a man believes, is his *creed* upon that particular point. Men never do, nor can associate together, in a body without some common object or purpose, and without some principles of action, which are common to all the members of the compact. These principles are capable of being spoken in words, or reduced to writing; and if so reduced, they form a *creed*. It is impossible, in the nature of things, that a religious society can exist without some belief or *creed*, either expressly written or perfectly understood. The Society of Friends believe in the great fundamental doctrines of Christianity, as laid down in the Scriptures; this then is their *creed*. Elias Hicks, and his followers, call the Scriptures a "dead monument," "mere letter," and deny the divinity and propitiatory sacrifice of our blessed Lord; this, therefore, is *their* *creed*. If we carry the system of infidelity to its utmost extent, and profess total atheism, we yet have a *creed*. To use the language of a celebrated writer, we may believe in all unbelief.

This foolish clamour, then, against the word *creed*, can only arise from ignorance of its meaning, or a desire to make use of it to alarm and mislead the simple and unwary.

The Society of Friends has never thought it necessary that its members should subscribe to any written declaration of faith, and it has objected to the formation of creeds, drawn up in the will and wisdom of uninspired men, and to the substitution of human contrivances, inventions, and glosses, in place of the plain doctrine and texts of Scripture; it has also strenuously protested against the arbitrary enforcement of any *creed* whatever; but it has never shrunk from an open and manly avowal of its faith in Scripture language, and it has always expected and exacted from its members a unity of faith in the grand fundamental doctrines of Christianity, and a practice correspondent therewith.

One great reason, in my opinion, why the new society, which has been formed by those who have separated from Friends, must and will be short lived, is their license to all manner of belief and unbelief within their pale; we

say, their general license; for if the monstrous principle of their leader, that "*belief is no virtue, and unbelief no crime*," be admitted as true; and if doctrines, as some other of their writers say, are of no importance, we can see no reason why Mahomedans, Jews, Pagans, and infidels of any grade, might not be admitted as members of this anomalous body. The truth of the matter is, that the leaders of the new sect, find themselves placed in a very unpleasant predicament; if (as some of them have said) they should come forward with an open avowal, as a Society, of their doctrines respecting Christ and the Scriptures, they would alarm, and perhaps entirely drive off, many of those who adhere to their party, under the belief which has been instilled into them, that there is no difference of principle between them and the Society of Friends.

If, however, they take the other course, and exercise no control over the doctrines or practice of their members, they must have the sense to perceive that their incongruous and ill-assorted fabric will soon crumble, and fall from its own weight.

It is owing to this difficulty that we find the addresses which they have issued written in so vague and negative a manner, on the subject of doctrines; few of them can exactly agree on what their doctrines really are, and those that can, are afraid affirmatively to avow them.

Extracts from the Writings of Primitive Friends, concerning the Divinity of our Lord and Saviour Jesus Christ.—Published by Direction of the Meeting for Sufferings held in Philadelphia.—Solomon W. Conrad, Printer, 1823.

At a meeting for Sufferings held in Philadelphia, the 17th of the first month, 1823—An Essay, containing a few brief extracts from the writings of our primitive Friends, on several of the doctrines of the Christian Religion, which have been always held, and are most surely believed by us, being produced and read,—on solid consideration, they appeared so likely to be productive of benefit, if a publication thereof was made, and spread among our members generally, that the committee appointed on the printing and distribution of religious books, are directed to have a sufficient number of them struck off, and distributed accordingly; being as follows:—

We have always believed that the Holy Scriptures were written by divine inspiration, that they are able to make wise unto salvation, through faith which is in Christ Jesus; for, as holy men of God spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But they are not nor cannot be subjected to the fallen, corrupt reason of man. We have always asserted our willingness, that all our doctrines be tried by them; and admit it as a positive maxim, that whatsoever any do, (pretending to the Spirit,) which is contrary to the Scriptures, be accounted and adjudged a delusion of the devil.

We receive and believe in the testimony of the Scriptures, simply as it stands in the text—"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

We believe in the only wise, omnipotent, and everlasting God, the creator of all things in heaven and earth, and the preserver of all that he hath made, who is God over all blessed for ever.

The infinite and most wise God, who is the foundation, root, and spring of all operation, hath wrought all things by his eternal Word and Son. This is that Word that was in the beginning with God, and was God; by whom all things were made, and without whom was not any thing made that was made. Jesus Christ is the beloved and only begotten Son

of God, who, in the fulness of time, through the Holy Ghost, was conceived and born of the Virgin Mary—in him we have redemption through his blood, even the forgiveness of sins. We believe that he was made a sacrifice for sin, who knew no sin; that he was crucified for us in the flesh, was buried and rose again the third day by the power of his Father for our justification, ascended up into heaven, and now sitteth at the right hand of God.

As then that infinite and incomprehensible Fountain of life and motion, operateth in the creatures by his own eternal word and power, so no creature has access again unto him but in and by the Son, according to his own blessed declaration, "No man knoweth the Father but the Son, and he to whom the Son will reveal him." Again, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Hence he is the only Mediator between God and man: for, having been with God from all eternity, being himself God, and also in time partaking of the nature of man; through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.

We acknowledge, that of ourselves we are not able to do any thing that is good: neither can we procure remission of sins or justification by any act of our own; but acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

We firmly believe it was necessary that Christ should come, that, by his death and sufferings, he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree; so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one, that the free gift is come upon all to justification. Thus Christ by his death and sufferings hath reconciled us to God, even while we are enemies; that is, he offers reconciliation to us; and we are thereby put into a capacity of being reconciled. God is willing to be reconciled unto us, and ready to remit the sins that are past, if we repent.

Jesus Christ is the intercessor and advocate with the Father in heaven, appearing in the presence of God for us, being touched with a feeling of our infirmities, sufferings, and sorrows; and also by his Spirit in our hearts, he maketh intercession according to the will of God, crying Abba, Father. He tasted death for every man, shed his blood for all men, and is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. He alone is our Redeemer and Saviour, the captain of our salvation, the promised seed, who bruises the serpent's head; the alpha and omega, the first and the last. He is our wisdom, righteousness, justification, and redemption; neither is there salvation in any other; for there is no other name under heaven, given among men, whereby we may be saved.

As he ascended far above all heavens, that he might fill all things, his fulness cannot be comprehended or contained in any finite creature, but in some measure known and experienced in us, as we are prepared to receive the same; as of his fulness we have received grace for grace. He is both the word of faith and a quickening spirit in us, whereby he is the immediate cause, author, object, and strength of our living faith in his name and power, and of the work of our salvation from sin and bondage of corruption.

The Son of God cannot be divided from the least or lowest appearance of his own divine light or life in us, no more than the sun from its own light: nor is the sufficiency of his light within set up or mentioned in opposition to him, or to his fulness considered as in himself or without us: nor can any measure or degree of light received from Christ, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him from being our complete Saviour. And where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt; as the path of the

just, it shines more and more until the perfect day; and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced.

Wherefore we say, that whatever Christ then did, both living and dying, was of great benefit to the salvation of all that have believed, and now do, and that hereafter shall believe in him unto justification and acceptance with God: but the way to come to that faith, is to receive and obey the manifestation of his divine light and grace in the conscience, which leads men to believe and value, and not to disown or undervalue Christ, as the common sacrifice and mediator. For we do affirm, that to follow this holy light in the conscience, and to turn our minds, and bring all our deeds and thoughts to it, is the readiest, nay, the only right way, to have true, living, and sanctifying faith in Christ, as he appeared in the flesh; and to discern the Lord's body, coming, and sufferings aright, and to receive any real benefit by him as our only sacrifice and mediator; according to the beloved disciple's emphatical testimony—"If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed: and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed; that as sin once reigned unto death, even so now grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord.

Signed on behalf of the Meeting,

JONATHAN EVANS, Clerk.

FOR THE FRIEND.

FRAGMENTS.—No. 6.

John Richardson. Having it on my mind to visit a meeting up the river called Perquimus, on the west side of the river Choptank, and being on the east side, Henry Hosier, and some more Friends, set forward with me in a small boat, not in good condition, but crazy, with only one small sail. We set out, as we thought, in good time to reach our desired port, but when we were upon the great river, (as I remember it is ten miles over the shortest way, but the manner of our crossing it made it more,) the wind veered much against us, being within about four points of our course. It rained hard also, and was so dark that we could scarcely see one another; and the water broke into the boat, so that it was nearly one man's work to heave it out; and all our company were discouraged, most of them being very sea-sick. Henry Hosier, of whom I had the most hopes for help, said that he could not steer the boat any longer. What by the extreme darkness, the roughness of the waves, boisterousness of the wind, and hard rain, I, unwell as I was, was obliged to undertake the steering of the boat, and not without some conflicts of mind, not having any certainty from any outward rule what way we went, having no fire, and the boat being open, we could not have any light to see our compass. But my faith was in the Lord, that he would bring us to shore; and I kept as near the wind as she would sail, and told my poor, sick, and helpless company, I believed that we should not perish, although we might miss our port. But the like imminent danger I think I was never in before, upon any water: yet, renowned over all be the great name of the Lord for ever, we put into the mouth of our desired river Perquimus, as though we had seen it in the day, or steered by a compass, neither of which we had the benefit of for several hours. Here we went ashore, and made a great fire under the river's cliff, and about midnight the moon rose, and it cleared up and froze, and was very cold. My companions falling asleep, I turned them over, pulling them from the fire as it increased, and putting them nearer as it failed, but could not keep them awake. I sought logs of wood, and carried them to and minded the fire, which was work enough for the remaining part of the night; but morning being come, we got into our cold icy boat, and sailed away towards the meeting. When we were come among Friends, notice was given of a stranger being there; and a heavenly

and sweet meeting it was, so that we thought we had a good reward for all our trouble, blessed be the name of the Lord now and for ever, for he is worthy. Although he may see good to try us, sometimes one way, and sometimes another, *how should we know that we have any faith, if it be not tried?* How shall we know that we have any true love to God if it never be proved? The trial of the true believer's faith is more precious than gold. The excellent sayings of Job came into my mind; "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." And then, like a man in the true faith, saith, "The Lord knoweth the way that I take; when he hath tried me, I shall come forth as gold." Job xxiii. 8, 9.

Thomas Story. Having been concerned in writing a settlement for a gentleman, upon the marriage of his daughter, and at his house in the country on that occasion; after the ceremony was over, and dinner on the table, the priest said what they call the grace, wherein he gave thanks for their creation, redemption, sanctification, &c. to which I paid no respect, keeping on my hat all the time, because it was a dead form; and that neither the priest himself, nor any of his company, seemed to have any real sense of what he said. As soon as dinner was over a fiddler began to play; and up started the priest, and taking one of the young women by the hand, fell a dancing very merrily. But I being in the room, and under heavenness, some others of the company could not take all the liberty the occasion called for in their way, and expecting I would not stay long, forbore. Nor could the priest make much of his dance; for the load upon my mind was to be left among them before I departed, and I only wanted a proper occasion, which was soon offered; for the priest's dance going on heavily, he left it, and came to me, where I was sitting quiet, and would have had me dance with one of the young women. Then I took the opportunity to tell him, that I had observed his grace, and what he had said before the Almighty and the company so very lately, giving thanks for his creation, redemption, sanctification, &c. and so very quickly after to fall into such behaviour as did not consist with sanctification and redemption, denoted his very great insensibility of the import of his own words. Then he clapped himself down on a seat, and began to defend the use and innocence of music, (which at that time was not the most offensive part,) and said that king David used music, yet was a prophet, greatly beloved of God, and wrote the Psalms, owned by Christ as of divine authority. I replied, that David employed his music in holy hymns and spiritual songs to the Lord, according to the dispensation then in being; but that afterwards, some airy persons, such as the priest himself, had invented unto themselves instruments of music, like unto David's, and used them in their profane revellings, as he and his company were then doing; and, therefore, a prophet of God, by divine authority and direction, cried out, "Wo to them that chaunt to the sound of the viol, and invent to themselves instruments of music like David;" and thou being in that practice, the wo is upon thee also. Upon this I was very easy, and left him sitting silent, and the company in some surprise; and wishing them all well, I departed in peace and great tranquillity of mind.

George Fox. Among others that came to see and discourse with me, there was a certain person from Nottingham, a soldier, who had been a Baptist, as I understood, and with him came several others. In discourse, this person said to me, "Your faith stands in a man that died at Jerusalem, and there never was any such thing." Being exceedingly grieved to hear him, I said, "How, did not Christ suffer without the gates of Jerusalem, through the professing Jews, chief priest, and Pilate?" He denied that ever Christ suffered there outwardly. Then I asked him, whether there were not chief priests, Jews, and Pilate there outwardly? When he could not deny that, I told him, As certainly there was a chief priest, and Jews, and Pilate there outwardly, so certainly was Christ persecuted by them, and did suffer there out-

wardly under them. Yet from this man's words was a *slander raised upon us*, that the Quakers should deny Christ, that suffered and died at Jerusalem, *which was all utterly false; the least thought of it never entered our hearts.* The same person also said, that never any of the prophets, nor apostles, nor holy men of God suffered any thing *outwardly*, but all their sufferings were *inward*. I instanced to him many of the prophets and apostles, how and by whom they suffered. So the power of the Lord was brought over his *wicked imaginations* and whimsies.

George Harrison and Stephen Hubbersty came on the 10th of the fourth month, 1656, to the house of Anthony Appleby, in Haverhill; they had not been long there, before a multitude of people beset the house, cursing, swearing, threatening, and throwing stones at the door till about midnight. Next morning they renewed their rage, swearing they would have these men, or pull the house down, much like the wicked Sodomites at the door of Lot. At length with one accord they made an onset, and broke the gate into pieces, entered the house, haled out George and Stephen, and desperately beat and kicked them, driving them along the street with hallooing and shouting, and stoned them beyond the town's end. When Anthony Appleby complained to a justice of the peace of that riot and wicked abuse of his Friends, the justice would not hear him, *because he had his hat on*, but ordered the constables, that if any of that persuasion came to town, they should bring them to him to be punished.

FOR THE FRIEND.

The great difficulty the seceders have to maintain their positions by argument, and the numerous inconsistencies and contradictions that are daily manifested in their conduct and publications, ought to open the eyes of all the honest hearted among them, for I have no doubt there are many of this description. At one time they declare "that doctrines are of no consequence; that we ought to be left at liberty to adopt what doctrines we please, and still remain members of the Society of Friends." This is the exact language of the Irish seceders. After pursuing this silly argument till they are completely run ashore, they will then flatly deny that they ever supported such a ground. They then assert, "that opinions are of no importance." After their arguments to support this fall by their own weakness, they then come out boldly, and, with as much confidence as if they believed themselves, assert "that they have always held the doctrines of our early Friends." After showing them by numerous and plain quotations, that their doctrines and those of our early Friends are at variance on some of the fundamentals of the Christian religion, they then contend "that our early Friends not only contradict each other, but that the same authors contradict themselves." If we show them that they hold doctrines repugnant to the Scriptures, they tell us "that the Scriptures are full of contradictions and absurdities;" and "that it is in vain that any man quotes the Scriptures as authority for his opinions."

One very striking contradiction I will here mention. The present editor of the Berean, I understand from undoubted authority, was the author of "Vindex." In the latter he gave plain and forcible quotations from the writings of our early Friends in order to prove the divinity of Christ, the doctrine of the atonement, &c. These are the doctrines for which Friends are now contending, and which the same individual opposes with much earnestness. So intent is he to disprove the divinity of Christ, that he says in the Berean for second month last, page 71, "It may, perhaps, be hereafter consistent with the designs of Infinite Wisdom, for some ends which cannot now be conceived by any human foresight or sagacity, to prepare another glorious body, and on it pour out again the Spirit without measure, in order to fulfil some still more magnificent purposes." Awful to relate, a still more magnificent purpose than the redemption of the world!!! Happy is it for any society of Christians to be rid of members who hold such sentiments; sentiments that are subversive of the fundamental principle of our religion, the divi-

nity of Jesus Christ our Lord. Yet this is the man who could write "Vindex."

I will relate one more instance of extraordinary absurdity in the different and contradictory attempts of some of the writers of the new sect, in their great anxiety to explain away the low abuse which one of their "distinguished ministers," endeavoured to cast upon the committee of the yearly meeting. I allude to a disingenuous effort to palliate the violence of their proceedings in Bucks quarter, in the 8th month last. "During the progress of the discussion that took place," it has been alleged in their behalf, "a much esteemed minister being deeply affected, we believe, with the inconsistency of the orthodox party enlisting hiring priests and lawyers in their service, to persecute their fellow members, in the course of his observations expressed, 'that Friends must not deceive themselves with a persuasion that the trials they had to endure were nearly at an end; and that for his part he should not be surprised, if our civil government would admit of it, that the kennels of the bloodhounds of persecution should be ransacked, and the ravens of the law invoked, and those scenes of cruelty that have disgraced the page of history, should again be realized.'" This is one version of the story. The Berean gives another, entirely different, and which is as follows. "In the quarterly meeting above alluded to," (Bucks quarter,) "held 3d of 8th mo., long and violent opposition was made by the orthodox members, aided by the Philadelphia committee (misnamed, the yearly meeting's committee) to the proceedings of the meeting, although united in by more than five-sixths of the members. It was in the course of this discussion that a 'distinguished minister' alluded to the bloody persecutions of a hiring priesthood, in times past, in which he quoted the prophet, Isaiah lvi. 2, and 'denominated them,' not the 'committee,' the 'bloodhounds of persecution.'" The verse above named is this: "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." Now, if the reader can tell me what this has to do with the yearly meeting's committee, or the "bloodhounds of persecution," he is a man of much greater sagacity than I am.

Setting aside the gross falsehoods above related, the "long and violent opposition, aided by the Philadelphia committee," (when, as I am credibly informed, the yearly meeting's committee had taken no part in the discussion,) and "enlisting hiring priests," &c. the contradictory accounts they give in order to smooth over the coarse and abusive language of one of their "distinguished ministers," language which would not for a moment be tolerated in any society except the one to which this "distinguished minister" belongs, may serve to show us to what miserable shifts people are driven, when they set truth and decency at defiance.

What this "distinguished minister" really said was this: "Do not suppose, my friends, that our sufferings are at an end. No: they have raked the kennels of persecution, and sent the bloodhounds to bate us, and they will cause the ravens of the law to destroy us." The reader is now left to infer what was intended by the "bloodhounds of persecution."

CORRECTOR.

West Chester, N. Y. 4th mo.

MARRIED,

At Friends' Meeting, Mulberry street, on 5th day, 8th inst., WILLIAM BIDDLE, druggist, to ELIZABETH GAMBERT, daughter of Philip Garrett, all of this city. On third day, the 6th instant, at Friends' North Meeting House, WILLIAM MAULE, to MARY, daughter of Edward Randolph, all of this city.

DEATHS.

Died, on 4th day morning, 7th instant, JOHN WARRER, long a respectable merchant of this city, and member of the Society of Friends, aged 77 years.

On the 30th ult., at her residence on the Wimmickon, MARY PAUL, a worthy member and elder in the Society of Friends, of Gwynned monthly, and Plymouth particular meeting, aged about 83.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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HEBER'S INDIAN JOURNAL.

(Continued from page 235.)

A description of Calcutta and its environs—its public buildings, charitable institutions, &c. together with excursions to Barrackpoor, Serampoor, and Chandernagore, richly interspersed with lively sketches and entertaining notices of circumstances characteristic of the people and country, constitute the materials of the second, third, and fourth chapters. In proceeding with our extracts, we cannot perhaps pursue a better rule, than to select such as strike our attention most forcibly.

"Though no slavery legally exists in the British territories at this moment, yet the terms and gestures used by servants to their superiors, all imply that such a distinction was, at no distant date, very common. 'I am thy slave,'—Thy slave hath no knowledge,' are continually used as expressions of submission and of ignorance. In general, however, I do not think that the Bengalee servants are more submissive or respectful to their masters than those of Europe. The habit of appearing with bare feet in the house, the manner of addressing their superiors by joining the hands as in the attitude of prayer, at first give them such an appearance. But these are in fact nothing more than taking off the hat, or bowing, in England; and the person who acts thus, is as likely to speak saucily, or neglect our orders, as any English footman or groom. Some of their expressions, indeed, are often misunderstood by new comers as uncivil, when nothing less than incivility is intended. If you bid a man order breakfast, he will answer, 'Have I not ordered it?' or, 'Is it not already coming?' merely meaning to express his own alacrity in obeying you. They are, on the whole, intelligent, and are very attentive to supply your wishes, even half, or not at all expressed."

"At Barrackpoor, for the first time, I mounted an elephant, the motion of which I thought far from disagreeable, though very different from that of a horse. As the animal moves both feet on the same side at once, the sensation is like that of being carried on a man's shoulders. A full grown elephant carries two persons in the 'howdah,' besides the 'mohout,' or driver, who sits on his neck, and a servant on the crupper behind with an umbrella. The howdah itself, which Europeans use, is not unlike the body of a small gig, but without a head. The native howdahs have a far less elevated seat, and are much more ornamented. At Calcutta, or within five miles of it, no elephants are allowed, on account of the frequent accidents which they occasion by frightening horses. Those at Barrackpoor were larger animals than I had expected to see, two of them were at least ten feet high. That which Lord Amherst rode, and on which I accompanied him, was a very noble fellow, dressed up in splendid trappings, which were a present from the king of Oude, and ornamented all over with fish embroidered in gold, a device which is highly considered

ed a badge of royalty. I was amused by one peculiarity, which I had never before heard of; while the elephant is going on, a man walks by his side, telling him where to tread, bidding him "take care,"—"step out," warning him that the road is rough, slippery, &c., all which the animal is supposed to understand, and take his measures accordingly. The mohout says nothing, but guides him by pressing his legs to his neck, on the side to which he wishes him to turn, urging him forwards with the point of a formidable goad, and stopping him by a blow on the forehead with the but-end of the same instrument. The command these men have over their elephants is well known, and a circumstance lately occurred of one of them making a sign to his beast, which was instantly obeyed, to kill a woman who had said something to offend him. The man was executed before our arrival.

"Capital punishments are described as far from frequent, and appear to be inflicted for murder only; for smaller crimes, offenders are sentenced to hard labour, and are seen at work in the public roads, and about the barracks, in groups more or less numerous, each man with fetters on his legs, and watched by police-men, or sepoy. These poor creatures, whatever their original crimes may have been, are probably still more hardened by a punishment which thus daily, and for a length of time together, exposes them, in a degraded and abject condition, to the eyes of men. I never saw countenances so ferocious and desperate as many of them offer, and which are the more remarkable as being contrasted with the calmness and almost feminine mildness which generally characterizes the Indian expression of features. What indeed can be expected in men who have neither the consolations of Christianity, nor the pity of their brethren—who are without hope in this world, and have no just idea of any world but this!"

"The vampire bat is a very harmless creature, of habits entirely different from the formidable idea entertained of it in England. It only eats fruits and vegetables, and indeed its teeth are not indicative of carnivorous habits, and from blood it turns away when offered to it. During the day-time it is of course inert, but at night it is lively, affectionate, and playful, knows its keeper, but has no objection to the approach and touch of others."

"November 18.—My wife went to a Nach given by one of the wealthy natives, Baboo Roupall Mullich, whose immense house with Corinthian pillars we had observed more than once in our passage along the Chitpoor road. She has given a full account of it in her journal. I was kept away by a regard to the scruples of the Christian and Mohammedan inhabitants of Calcutta, many of whom look on all these Hindoo feasts as indiscriminately idolatrous, and offered in honour of some one or other of their deities. The fact is, that there are some, of which this was one, given chiefly if not entirely to Europeans by the wealthy Hindoos, in which no religious ceremony is avowed, and in which, if any idolatrous offering really takes place, it is done after the white guests are departed."

The account of the Nach to which the Bishop refers as given by his wife, is, in the work, introduced in a note; it is as follows:

"I joined Lady Macnaghten and a large party this evening to go to a Nach given by a rich native, Roupall Mullich, on the opening of his new house. The outside was brilliantly illuminated, and as the building is a fine one, the effect was extremely good. The crowd without the gate was great. We were ushered into a large hall, occupying the centre

of the house, round which run two galleries with a number of doors opening into small apartments, the upper ones being for the most part inhabited by the females of the family, who were of course invisible to us, though they were able to look down into the hall through the Venetians. This hall is open to the sky, but on this, as on all public occasions, it was covered in with scarlet cloth, with which the floor was also carpeted. All the large native houses are built on this principle, and the fathers, sons, and grandsons, with their respective families, live together, till their numbers become too great, when they separate like the patriarchs of old, and find out new habitations. The magnificence of the building—the beautiful pillars supporting the upper galleries—and the expensive and numerous glass chandeliers with which it was lighted, formed a striking contrast with the dirt, the apparent poverty, and the slovenliness of every part that was not prepared for exhibition; the rubbish left by the builders had actually never been removed out of the lower gallery—the bannisters of the staircase, in itself paltry, were of common unpainted wood, and broken in many places, and I was forced to tread with care to avoid the masses of dirt over which we walked.

"On entering we found a crowd collected round a songstress of great reputation, named Viiki, the Catalini of the east, who was singing in a low but sweet voice some Hindoostanee songs, accompanied by inartificial and unmelodious native music. As the crowd was great, we adjourned into a small room opening out of the upper gallery, where we sat listening to one song after another, devoured by swarms of mosquitoes, till we were heartily tired, when her place was taken by the Nach, or dancing girls—if dancing that could be called which consisted in strained movements of the arms, head, and body, the feet, though in perpetual slow motion, seldom moving from the same spot. Some story was evidently intended to be told from the expression of their countenances, but to me it was quite unintelligible. I never saw public dancing in England so free from every thing approaching to indecency. Their dress was modesty itself, nothing but their faces, feet, and hands being exposed to view. An attempt at buffoonery next followed, ill imagined, and worse executed, consisting of a bad imitation of English country dances by ill-dressed men. In short, the whole exhibition was fatiguing and stupid—nearly every charm but that of novelty being wanting.

"To do us great honour, we were now shown into another room, where a supper table was laid out for a select few, and I was told the great supper-room was well supplied with eatables. I returned home between twelve and one much tired, and not the least disposed to attend another Nach."

"Nov 20.—We went to see the Botanical Garden with Lady Amherst. Captain Manning took us down in his ship's cutter to the 'Ghat,' or landing place, at the Garden Reach, which is on the opposite side of the river, and where we met Lady and Miss Amherst, who were waiting for us with one of the governor's boats. Of these there are two; the largest is called the Sunamooke, and is a splendid but heavy gilt and painted barge, rigged like a ketch, with a dining-room and bed-room. The other, on which we were now to embark, is the 'Feel Churra,' elephant bark, from having its head adorned with that of an elephant, with silver tusks. It is a large, light, and beautiful canoe, paddled by twenty men, who sit with their faces towards the head, with one leg hanging over the side of the boat, and the great toe through a ring fastened to its side. They keep time with their paddles, and join occasionally in

chorus with a man who stands in the middle, singing what I was assured were verses of his own composition: sometimes amatory, sometimes in praise of the British nation, the 'Company Sahib,' and the governor-general; and in one or two instances were narrations of different victories gained by our troops in India. The tunes of many of them are simple and pleasing, but the poet has not a good voice. His appearance is singular—a little, thin, squinting man, extremely conceited, with large silver manacles, like those of women, round his naked ankles, which he jingles in cadence to his story. In the fore-part of the boat is a small cabin, very richly ornamented, like the awnings in English barges, but enclosed with Venetian blinds; and between this and the head the mace-bearers of the governor stand. The Union Jack is hoisted at the head and stern of the boat, and the Company's flag in the centre. With oars it would go at a great rate, but the inferiority of paddles was now fairly proved, by the far more rapid progress of captain Manning's boat, though quite as heavy, and with only ten rowers.

"The Botanic Garden is a very beautiful and well managed institution, enriched, besides the noblest trees and most beautiful plants of India, with a vast collection of exotics, chiefly collected by Dr. Wallich himself, in Nepaul, Pulo, Penang, Sumatra, and Java, and increased by contributions from the Cape, Brazil, and many different parts of Africa and America, as well as Australasia, and the South Sea Islands. It is not only a curious, but a picturesque and most beautiful scene, and more perfectly answers Milton's idea of Paradise, except that it is on a dead flat instead of a hill, than any thing which I ever saw. Among the exotics I noticed the nutmeg, a pretty tree, something like a myrtle, with a beautiful peach-like blossom, but too delicate for the winter even of Bengal, and therefore placed in the most sheltered situation, and carefully matted round. The Sago-palm is a tree of great singularity and beauty, and in a grove or avenue produces an effect of striking solemnity, not unlike that of Gothic architecture. There were some splendid South American creepers, some plantains from the Malayan Archipelago, of vast size and great beauty; and what excited a melancholy kind of interest, a little wretched oak, kept alive with difficulty under a sky and in a temperature so perpetually stimulating, which allowed it no repose, or time to shed its leaves and recruit its powers by hybernation."

"December 12.—I attended, together with a large proportion of the European Society of Calcutta, an examination of the Native Female Schools, instituted by Mrs. Wilson, and carried on by her together with her husband and the other Missionaries of the Church Missionary Society. The progress which the children as well as the grown pupils had made, was very creditable; and it may show how highly we ought to appreciate Mrs. Wilson's efforts, when I mention, that when she began her work there was no known instance of an Indian female having been instructed in reading, writing, or sewing; and that all those who knew most of the country regarded her attempt to bring them together into schools as idle as any dream of enthusiasm could be." She is a sensible and amiable young woman, with patience and good temper sufficient to conquer most obstacles, and who has acquired an influence over these poor little girls and their parents, as well as over her grown pupils, which at first sight seems little less than magical. It was very pretty to see the little swarthy children come forward to repeat their lessons and show their work to Lady Amherst, blushing even through their dark complexions, with their muslin veils thrown carelessly round their alim half-naked figures, their black hair plaited, their foreheads speckled with white or red paint, and their heads, necks, wrists, and ankles loaded with all the little finery they could beg or borrow for the occa-

* At the end of the year 1826, Mrs. Wilson had about 600 scholars in various schools in the suburbs of Calcutta. When the Central School is completed, these will all be concentrated. At the commencement of this experiment, Mrs. Wilson thought herself fortunate when she had obtained the attendance of six or seven children.

sion. Their parents make no objection to their learning the catechism, or being taught to read the Bible, provided nothing is done which can make them lose caste. And many of the Brahmins themselves, either finding the current of popular opinion too strongly in favour of the measures pursued for them to struggle with, or really influenced by the beauty of the lessons taught in Scripture, and the advantage of giving useful knowledge, and something like a moral sense to the lower ranks of their countrymen and countrywomen, appear to approve of Mrs. Wilson's plan, and attended the examination of her scholars. There is not even a semblance of opposition to the efforts which we are now making to enlighten the Hindoos; this I had some days ago an excellent opportunity of observing, in going round the schools supported by the Society for Promoting Christian Knowledge with Mr. Hawtayne, and seeing with how much apparent cordiality he was received, not only by the children themselves and the school-masters, though all Hindoos and Mussulmans, but by the parents and the neighbouring householders of whatever religion."

"On the 27th of December I paid a visit of two days to the governor at Barrackpore. I went by water early enough in the morning to preach to the congregation, which, for want of a church, assembles in the great hall of the government-house. The distance is about twenty-four miles, which, with a favourable tide and a good set of rowers, may be ascended in two hours and a half, and descended in less than two hours. The river continues of nearly the same width as at Calcutta; its banks are covered with fruit trees and villages, with many very handsome pagodas, of which buildings Calcutta only offers some small, mean, and neglected specimens. The general style of these buildings is, a large square court, sometimes merely surrounded by a low wall, with brick balustrades, plastered so as to resemble stone, or indented at the top, with two or sometimes four towers at the angles, generally, in the present day, of Grecian architecture, and ornamented with pilasters, balustrades, and friezes. In the centre of the principal front is, for the most part, an entrance resembling, in its general character and style of arrangement, the beautiful Propylæum at Chester castle. When the pagoda adjoins the river, a noble flight of steps, the whole breadth of the portico, generally leads from the water to this entrance. Sometimes the whole court is surrounded by a number of square towers, detached by a small interval from each other, and looking not unlike tea-canisters, having such a propylæum as I have described in the centre of the principal front.

"In the middle of the quadrangle, or at least in the middle of one of its sides, opposite to the main entrance, is the temple of the principal deity, sometimes octagonal, with pinnacles and buttresses, greatly resembling a Gothic Chapter House, but in some instances taller and larger, with three domes, one large in the centre, and a smaller at each side, with three gilded ornaments on the summit of each, extremely like the old churches in Russia. All these buildings are vaulted with brick, and the manner in which the Hindoos raise their square or oblong domes seems to me simple and ingenious, and applicable to many useful purposes.

"It is very seldom that any thing like a congregation assembles in these temples. A few priests and dancing women live in them, whose business it is to keep the shrines clean, to receive the offerings of the individuals who come from time to time to worship, and to beat their gongs in honour of their idols, which is done three or four times in the twenty-four hours. On more solemn occasions, however, wealthy Hindoos give money to illuminate the building, and throw up fire-works, which are to be had in Calcutta of great excellence and beauty. And in one instance, which I omitted to mention before, on the celebration of the festival of the goddess Kali at the pagoda of Kalighat, near Russipugla, I saw the towers at the corners of the building hung round with an immense quantity of gilt paper, tinsel, and flowers, the court crowded with coloured plaster-statues as big or bigger than life, representing Sepoys, horse and foot, drawn up in the act of presenting arms, and a figure in their front on an elephant to repre-

sent the governor-general, also in the act of taking off his cocked hat. In the middle of the court, and before the gate of the sanctuary, was a very large temporary pavilion, I should suppose sixty feet long by about twenty, composed of coarse white cotton, but glittering with ribands, gilding, tinsel, and flounces of various coloured silks, with slender gilded pillars, overshadowing a vast Plateau, for it had exactly this appearance, of plaster filled with painted gods and goddesses, Kali and all her family, with all their respective heads and arms, while the whole building rang with the clamour, tinkling, and strumming of gongs, bells, and stringed instruments. Yet there were not many worshippers even then. These pagodas are often endowed with lands as well as rent-charges on lands, though some of them depend entirely on voluntary contributions. Most of the larger ones are kept externally very neat, and diligently whitewashed, while the Grecian ornaments of which I have spoken, and which must have been borrowed from the Europeans, are so many evidences of the repairs bestowed on them occasionally and of late years.

"During my stay at Barrackpore, I witnessed one custom of the Hindoos which I could not comprehend; a jackall was caught in a trap and killed, and as soon as the breath was out of his body, all the servants of that religion ran forward to wash their hands in his blood—which I am told they always do whenever they kill, or witness the death of a wild beast."

"Most of the Hindoo idols are of clay, and very much resemble in composition, colouring, and execution, though of course not in form, the more paltry sort of images which are carried about in England for sale by the Lago di Como people. At certain times of the year, great numbers of these are in fact hawked about the streets of Calcutta in the same manner, on men's heads. This is before they have been consecrated, which takes place on their being solemnly washed in the Ganges by a Brahmin Pundit. Till this happens, they possess no sacred character, and are frequently given as toys to children, and used as ornaments of rooms, which when hallowed they could not be, without giving great offence to every Hindoo who saw them thus employed. I thought it remarkable that though most of the male deities are represented of a deep brown colour, like the natives of the country, the females are usually no less red and white than our porcelain beauties as exhibited in England. But it is evident, from the expressions of most of the Indians themselves, from the style of their amatory poetry, and other circumstances, that they consider fairness as a part of beauty, and a proof of noble blood. They do not like to be called black; and though the Abyssinians, who are sometimes met with in the country, are very little darker than they themselves are, their jest books are full of taunts on the charcoal complexion of the 'Hubshee.' Much of this has probably arisen from their having been so long subjected to the Moguls, and other conquerors, originally from more northern climates, and who continued to keep up the comparative fairness of their stock by frequent importation of northern beauties. India, too, has been always, and long before the Europeans came hither, a favourite theatre for adventurers from Persia, Greece, Tartary, Turkey, and Arabia, all white men, and all in their turn possessing themselves of wealth and power. These circumstances must have greatly contributed to make a fair complexion fashionable. It is remarkable, however, to observe how surely all these classes of men in a few generations, even without any intermarriage with the Hindoo, assume the deep olive tint, little less dark than a Negro, which seems natural to the climate. The Portuguese natives form unions among themselves alone, or if they can with Europeans. Yet the Portuguese have, during a three hundred years' residence in India, become as black as Caffres. Surely this goes far to disprove the assertion, which is sometimes made, that climate alone is insufficient to account for the difference between the Negro and the European. It is true that in the Negro are other peculiarities which the Indian has not; and to which the Portuguese colonist shows no symptom of approximation, and which undoubtedly do not appear to follow so naturally from the

climate, as that swarthy complexion which is the sole distinction between the Hindoo and the European. But if heat produces one change, other peculiarities of climate may produce other and additional changes, and when such peculiarities have three or four thousand years to operate in, it is not easy to fix any limits to their power. I am inclined after all, to suspect that our European vanity leads us astray in supposing that our own is the primitive complexion, which I should rather suppose was that of the Indian, half way between the two extremes, and perhaps the most agreeable to the eye and instinct of the majority of the human race. A colder climate, and a constant use of clothes, may have blanched the skin as effectually as a burning sun and nakedness may have tanned it; and I am encouraged in this hypothesis by observing that of animals the natural colours are generally dusky and uniform, while whiteness and a variety of tint almost invariably follow domestication, shelter from the elements, and a mixed and unnatural diet. Thus while hardship, additional exposure, a greater degree of heat, and other circumstances with which we are unacquainted, may have deteriorated the Hindoo into a Negro, opposite causes may have changed him into the progressively lighter tints of the Chinese, the Persian, the Turk, the Russian, and the Englishman."

(To be continued.)

ENGLISH CLASSIC, No. 10.

THE RAMBLER, No. 67. Tuesday Nov. 6th, 1750.

BY DR. JOHNSON.

Exiles, the proverb says, subsist on Hope;
Delusive Hope still points to distant good,
To good that mocks approach.

There is no temper so generally indulged as Hope: other passions operate by starts on particular occasions, or in certain parts of life; but hope begins with the first power of comparing our actual with our possible state, and attends us through every stage and period, always urging us forward to new acquisitions, and holding out some distant blessing to our view; promising us either relief from pain, or increase of happiness.

Hope is necessary in every condition. The miseries of poverty, of sickness, of captivity, would, without this comfort, be insupportable; nor does it appear that the happiest lot of terrestrial existence can set us above the want of this general blessing; or that life, when the gifts of nature and of fortune are accumulated upon it, would not still be wretched, were it not elevated and delighted by the expectation of some new possession, of some enjoyment yet behind, by which the wish shall be at last satisfied, and the heart filled up to its utmost extent.

Hope is, indeed, very fallacious, and promises what it seldom gives; but its promises are more valuable than the gifts of fortune, and it seldom frustrates us without assuring us of recompensing the delay by a greater bounty.

I was musing on this strange inclination which every man feels to deceive himself, and considering the advantages and dangers proceeding from this gay prospect of futurity, when, falling asleep, on a sudden I found myself placed in a garden, of which my sight could descry no limits. Every scene about me was gay and gladsome, light with sunshine, and fragrant with perfumes: the ground was painted with all the variety of spring, and all the choir of nature was singing in the groves. When I had recovered from the first raptures, with which the confusion of pleasure had for a time entranced me, I began to take a particular and deliberate view of this delightful region. I then perceived that I had yet higher gratifications to expect, and that, at a small distance from me, there were brighter flowers, clearer fountains, and more lofty groves, where the birds, which I yet heard but faintly, were exerting all the power of melody. The trees about me were beautiful with verdure, and fragrant with blossoms; but I was tempted to leave them by the sight of ripe fruits, which seemed to hang only to be plucked. I therefore walked hastily forwards, but I found, as I proceeded, that the colours of the field faded at my approach,

the fruit fell before I reached it, the birds flew, still singing, before me, and though I pressed onward with great celerity, I was still in sight of pleasures of which I could not yet gain the possession, and which seemed to mock my diligence, and to retire as I advanced.

Though I was confounded with so many alternations of joy and grief, I yet persisted to go forward, in hopes that these fugitive delights would in time be overtaken. At length I saw an innumerable multitude of every age and sex, who seemed all to partake of some general felicity: for every cheek was flushed with confidence, and every eye sparkled with eagerness; yet each appeared to have some particular and secret pleasure, and very few were willing to communicate their intentions, or extend their concern beyond themselves. Most of them seemed, by the rapidity of their motion, too busy to gratify the curiosity of a stranger, and therefore I was content for a while to gaze upon them, without interrupting them with troublesome inquiries. At last I observed one man worn with time, and unable to struggle in the crowd; and, therefore, supposing him more at leisure, I began to accost him; but he turned from me with anger, and told me he must not be disturbed, for the great hour of projection was now come, when Mercury should lose his wings, and slavery should no longer dig the mine for gold.

I left him, and attempted another, whose softness of mien, and easy movements, gave me reason to hope for a more agreeable reception; but he told me, with a low bow, that nothing would make him more happy than an opportunity for serving me, which he could not now want, for a place which he had been twenty years soliciting would be soon vacant. From him I had recourse to the next, who was departing in haste to take possession of the estate of an uncle, who, by the course of nature, could not live long. He that followed was preparing to dive for treasure in a new invented bell; and another was on the point of discovering the longitude.

Being thus rejected wheresoever I applied myself for information, I began to imagine it best to desist from an inquiry, and try what my own observation would discover: but seeing a young man, gay and thoughtless, I resolved upon one more experiment, and was informed that I was in the garden of Hope, the daughter of Desire, and that all those whom I saw thus tumultuously bustling round me, were incited by the promises of Hope, and hastening to seize the gifts which she held in her hand.

I turned my sight upward, and saw a goddess in the bloom of youth sitting on a throne: around her lay all the gifts of fortune, and all the blessings of life were spread abroad to view; she had a perpetual gaiety of aspect, and every one imagined that her smile, which was impartial and general, was directed to himself, and triumphed in his own superiority to others, who had conceived the same confidence from the same mistake.

I then mounted an eminence, from which I had a more extensive view of the whole place, and could with less perplexity consider the different conduct of the crowds that filled it. From this station I observed, that the entrance into the garden of Hope was by two gates, one of which was kept by Reason, and the other by Fancy. Reason was surly and scrupulous, and seldom turned the key without many interrogatories, and long hesitation: but Fancy was a kind and gentle portress, she held her gate wide open, and welcomed all equally to the district under her superintendency: so that the passage was crowded by all those who either feared the examination of Reason, or had been rejected by her.

From the gate of Reason there was a way to the throne of Hope, by a craggy, slippery, and winding path, called the *Strait of Difficulty*, which those who entered with the permission of the guard, endeavoured to climb. But though they surveyed the way very carefully before they began to rise, and marked out the several stages of their progress, they commonly found unexpected obstacles, and were obliged frequently to stop on the sudden, where they imagined the way plain and even. A thousand intricacies embarrassed them, a thousand slips threw them back, and a thousand pitfalls impeded their advance. So formidable were the dangers, and so frequent the

miscarriages, that many returned from the first attempt, and many fainted in the midst of the way, and only a very small number were led up to the summit of Hope by the hand of Fortitude. Of those few the greater part, when they had obtained the gift which Hope had promised them, regretted the labour which it cost, and felt in their success the regret of disappointment; the rest retired with their prize, and were led by Wisdom to the bowers of Content.

Turning then towards the gate of Fancy, I could find no way to the seat of Hope; but though she sat full in view, and held out her gifts with an air of invitation, which filled every heart with rapture, the mountain was, on that side, inaccessiblely steep, but so channelled and shaded that none perceived the impossibility of ascending it, but each imagined himself to have discovered a way to which the rest were strangers. Many expedients were indeed tried by this industrious tribe, of whom some were making themselves wings, which others were contriving to actuate by the perpetual motion. But with all their labour, and all their artifices, they never rose above the ground, or quickly fell back, nor ever approached the throne of Hope, but continued still to gaze at a distance, and laughed at the slow progress of those whom they saw toiling in the *Strait of Difficulty*.

Part of the favourites of Fancy, when they had entered the garden, without making, like the rest, an attempt to climb the mountain, turned immediately to the vale of Idleness, a calm and undisturbed retirement, from whence they could always have Hope in prospect, and to which they pleased themselves with believing that she intended speedily to descend. These were indeed scorned by all the rest; but they seemed very little affected by contempt, advice or reproof, but were resolved to expect at ease the favour of the goddess.

Among this gay race I was wandering, and found them ready to answer all my questions, and willing to communicate their mirth: but turning round, I saw two dreadful monsters entering the vale, one of whom I knew to be Age, and the other Want. Sport and revelling were now at an end, and an universal shriek of affright and distress burst out and awaked me.

AN ACCOUNT OF THE FIRE OF ST. ELMO.

Extracted from a paper in the *Edin. Phil. Journal*.

In the month of June 1808, passing from the island of Ivica to that of Majorca, on board a Spanish polacca ship, fitted as a cartel, and manned by about thirty ruffians, Genoese, Valencians, and Catalonians, a fine southerly gale, by seven in the evening, brought us within six or seven leagues of the anchorage in Palma Bay. About this time, the sea breeze failing us astern, was shortly succeeded by light and baffling breezes off the land. No sooner had the setting sun withdrawn his golden beams from the tops of the lofty hills, which rise to the westward of the town, than a thick and impenetrable cloud, gathering upon the summit of Mount Galatzo, spread gradual darkness on the hills below, and extended at length a premature obscurity along the very surface of the shore. About nine, the ship becalmed, the darkness was intense, and rendered still more sensible by the yellow fire that gleamed upon the horizon to the south, and aggravated by the deep-toned thunder which rolled at intervals on the mountain, accompanied by the quick rapidity of that forked lightning, whose eccentric course, and dire effects, set all description at defiance. By half-past nine, the hands were sent aloft to furl top-gallant-sails, and reef the top-sails, in preparation for the threatening storm. When retiring to rest, a sudden cry of St. Elmo and St. Ann, was heard from those aloft, and fore and aft the deck. An interpreter called lustily down the hatchway, that St. Elmo was on board, and desired me to come up. A few steps were sufficient, and to my great surprise, I found the top-sail yards deserted, the sails loose, and beating in the inconstant breeze, and the awe-struck and religious mariners bare-headed, on their knees, with hands uplifted, in voice an attitude of prayer, in earnest and muttering devotion to St. Elmo or St. Ann, according to the provincial nature of their speech.

On observing the appearance of the masts, the main-top-gallant-mast-head, from the truck, for three feet down, was perfectly enveloped in a cold blaze of pale phosphorus-looking light, completely embracing the circumference of the mast, and attended with a fitting or creeping motion, as exemplified experimentally by the application of common phosphorus upon a board; and the fore and mizen top-gallant-mast-heads exhibited a similar appearance in a relative degree.

This curious illumination continued with undiminished intensity, for the space of eight or ten minutes, when, becoming gradually fainter and less extensive, it finally disappeared, after a duration of not less than half an hour.

The seamen, in the mean time, having finished their devotions, and observing the lights to remain stationary, returned promptly to the yards, and, under favour of this "Spirit of the storm," now quickly performed that duty, which, on a critical conjuncture, had been abandoned, under the influence of their superstition and their fears. During the prevalence of the lights, as well as through the remaining hours of night, the wind continued, except in occasional puffs, light and variable; and the morning ushered in with a clear sky, a hot sun, and a light southerly breeze, which in due time, brought us safe to the anchorage of Palma.

Conversing with the interpreter on the nature of this extraordinary atmospheric phenomenon, he expressed his implicit belief that it was provided by the immediate power of St. Elmo, the tutelary deity of "those who travel on the vasty deep," in regard to their interests in a moment of sudden danger; and used every argument to persuade me, that the present safety of the ship was due to the very timely and friendly interference of this aerial demigod; and that no accident could possibly have happened to the sails, while the seamen were at prayers, as long as the light glowed stationary on the mast. Had the light, he continued, descended gradually from the mast head to the deck, and from thence to the keelson, as he had often seen it, the event would have prognosticated a gale of wind or other disaster, and, according to the depth of the descent, so would be the nature of the evil to come. In the present instance, the lights gradually disappeared, like the snuff of a candle, and the weather continued clear and fine for several subsequent days.

WORDSWORTH.

We have much to say hereafter upon the poetry of Wordsworth. His "Excursion," with all its faults—the cow-bell drowsiness—the heavy prosing and unconscionable prolixity of many passages, is still one of the great performances of the English Muse. His poetry is replete with noble imagery—with exquisite felicity of language—with a pure and elevated morality, a calm benignant philosophy, and imbued to a degree partaking of what has been called mysticism in religion, of that deep and holy enthusiasm, with which the true poet dwells upon the unfading and awful loveliness of the face of nature. He has done much—more, we are persuaded, than any other individual, to restore poetry to her highest and noblest offices; rendering her, not the minister of fierce and feverish delights, but calling her in to sooth our afflictions; to accompany us through the walks of daily life; to shed her serene and beautiful light over all the concerns of our common humanity. His real merits will be appreciated by those who can overlook, for the sake of poetry, the many blemishes which disfigure his writings; and we venture to assert, that no one can fully appreciate the riches of our language in poetical diction and imagery, or the adaptation of poetical embellishment and poetical inspiration, to the grave purposes of moral and philosophical instruction,

who is not familiar with the poetry of Wordsworth.

Among his minor pieces, the verses written on revisiting Tintern Abbey, are the most favourable specimen of his powers and peculiarities. They breathe a spirit, the inspirations of which all must have felt on revisiting the scenes of childhood, and would, of themselves, establish the claim of Wordsworth to a high rank in English poetry.

LINES

Written a few miles above Tintern Abbey, on revisiting the banks of the Wye during a Tour, July 13, 1798.

Five years have pass'd; five summers, with the length

Of five long winters! and again I hear
These waters, rolling from their mountain springs
With a sweet inland murmur.* Once again
Do I behold these steep and lofty cliffs,
Which, on a wild secluded scene, impress
Thoughts of more deep seclusion; and connect
The landscape with the quiet of the sky.
The day is come when I again repose
Here, under this dark sycamore, and view
These plots of cottage-ground, these orchard-tufts,
Which, at this season, with their unripe fruits,
Among the woods and copses lose themselves,
Nor, with their green and simple hue, disturb
The wild green landscape. Once again I see
These hedge-rows, hardly hedge-rows, little lines
Of sportive wood run wild, these pastoral farms
Green to the very door; and wreaths of smoke
Sent up, in silence, from among the trees
With some uncertain notice, as might seem,
Of vagrant dwellers in the houseless woods,
Or of some hermit's cave, where by his fire
The hermit sits alone.

Though absent long,
These forms of beauty have not been to me
As is a landscape to a blind man's eye:
But oft, in lonely rooms, and mid the din
Of towns and cities, I have owed to them,
In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart,
And passing even into my purer mind
With tranquil restoration:—Feelings, too,
Of unremembered pleasure; such, perhaps,
As may have had no trivial influence
On that best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love. Nor less, I trust,
To them I may have owed another gift,
Of aspect more sublime; that blessed mood,
In which the burden of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened:—That serene and blessed mood,
In which the affections gently lead us on,
Until the breath of this corporeal frame,
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

If this
Be but a vain belief, yet, oh! how oft
In darkness, and, amid the many shapes
Of joyless day-light, when the fretful stir
Unprofitable, and the fever of the world,
Have hung upon the beatings of my heart,
How oft in spirit, have I turned to thee,
O sylvan Wye! Thou wanderer through the woods,
How often has my spirit turned to thee!
And now, with gleams of half-extinguished thought,
With many recognitions dim and faint,
And somewhat of a sad perplexity,
The picture of the mind revives again:
While here I stand, not only with the sense

* The river is not affected by the tides a few miles above Tintern.

Of present pleasure, but with pleasing thoughts
That in this moment there is life and food
For future years. And so I dare to hope,
Though changed, no doubt, from what I was when first

I came among these hills; when, like a roe,
I bounded o'er the mountains, by the sides
Of the deep rivers, and the lonely streams,
Wherever Nature led; more like a man
Flying from something that he dreads, than one
Who sought the thing he loved. For nature then
(The coarser pleasures of my boyish days,
And their glad animal movements, all gone by)
To me was all in all. I cannot paint
What then I was. The sounding cataract
Haunted me like a passion; the tall rock,
The mountain, and the deep and gloomy wood,
Their colours and their forms, were then to me
An appetite; a feeling, and a love,
That had no need of a remoter charm,
By thought supplied, or any interest
Unborrowed from the eye. That time is past,
And all its aching joys are now no more,
And all its dizzy raptures. Not for this
Faint I, nor mourn nor murmur: Other gifts
Have followed, for such loss, I would believe,
Abundant recompense. For I have learned
To look on Nature, not as in the hour
Of thoughtless youth, but hearing often times
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and ear, both what they half create
And what perceive; well pleased to recognise
In Nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.

Nor, perchance,
If I were not thus taught, should I the more
Suffer my genial spirits to decay;
For thou art with me, here, upon the banks
Of this fair river; thou, my dearest friend,
My dear, dear friend! and in thy voice I catch
The language of my former heart, and read
My former pleasures in the shooting lights
Of thy wild eyes. Oh! yet a little while
May I behold in thee what I was once,
My dear, dear sister! And this prayer I make,
Knowing that Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings. Therefore, let the moon
Shine on thee in thy solitary walk;
And let the misty mountain winds be free
To blow against thee; and in after years,
When these wild ecstasies shall be matured
Into a sober pleasure, when thy mind
Shall be a mansion for all lovely forms,
Thy memory be as a dwelling-place
For all sweet sounds and harmonies; Oh! then,
If solitude, or fear, or pain, or grief,
Should be thy portion, with what healing thoughts
Of tender joy wilt thou remember me,
And these my exhortations! Nor, perchance,

If I should be, where I no more can hear
Thy voice, nor catch from thy wild eyes these gleams
Of past existence, wilt thou then forget
That on the banks of this delightful stream
We stood together; and that I, so long
A worshipper of Nature, hither came,
Unwearied in that service; rather say
With warmer love—Oh! with far deeper zeal
Of holier love. Nor wilt thou then forget,
That after many wanderings, many years
Of absence, these steep woods and lofty cliffs,
And this green pastoral landscape, were to me
More dear, both for themselves, and for thy sake.

FOR THE FRIEND.

In one of our late numbers, we inserted, from "Specimens of the British Poets," &c. by Thomas Campbell, his brief but affecting memoir of the Scotch poet, Michael Bruce, together with the elegy written by Bruce on the prospect of his own dissolution. The biographical and critical notices with which this work of Campbell is enriched, we have read with great delight, and have scarcely in a single instance found reason to dissent from the correctness of his decisions. Himself a poet of no inferior grade, he brings to the task an exquisite sensibility to the feelings of a poet, and a glowing, but refined and discriminating apprehension of what constitutes the merit of true poetry. In this respect he may be considered as decidedly superior to his great precursor in the same field of labour, although we would by no means be understood as detracting from the latter. Johnson's *Lives of the Poets*, saving some instances of unwarrantable prejudice and harsh judgment, we have always esteemed one of the happiest efforts of his extraordinary powers. In short, every young person desirous to cultivate a correct and classical taste for the beauties of composition, whether in prose or verse, ought to peruse that work with diligence; and then, as a higher, more finished, and, as we think, juster style of criticism, the work now under review ought to be read and studied. It having never been, to our knowledge, reprinted in this country, of course it cannot be extensively known. We therefore propose occasionally to introduce some of the best portions, and for the present number have selected, as a good sample of the author's manner, his strictures upon the author of the *Night Thoughts*; wherein severe but just criticism is happily blended with a vein of satirical pleasantry, while at the same time the claims of genius are duly appreciated.

EDWARD YOUNG.

BORN 1681.—DIED 1765.

Young's satires have at least the merit of containing a number of epigrams, and as they appeared rather earlier than those of Pope, they may boast of having afforded that writer some degree of example. Swift's opinion of them, however, seems not to have been unjust, that they should have either been more merry or more angry. One of his tragedies is still popular on the stage, and his *Night Thoughts* have many admirers both at home and abroad. Of his lyrical poetry he had himself the good sense to think but indifferently. In none of his works is he more spirited and amusing than in his *Essay on Original Composition*, written at the age of eighty.

The *Night Thoughts* have been translated into more than one foreign language; and it is usual for foreigners to regard them as eminently characteristic of the peculiar temperament of English genius. Madame de Stael has indeed gravely observed the

genealogy of our national melancholy from Ossian and the Northern Scalds, down to Dr. Young. Few Englishmen, however, will probably be disposed to recognise the author of the *Night Thoughts* as their national poet by way of eminence. His devotional gloom is more in the spirit of St. Francis of Assisium, than of an English divine; and his austerity is blended with a vein of whimsical conceit that is still more unlike the plainness of English character. The *Night Thoughts* certainly contain many splendid and happy conceptions, but their beauty is thickly marred by false wit and overlaboured antithesis: indeed his whole ideas seem to have been in a state of antithesis while he composed the poem. One portion of his fancy appears devoted to aggravate the picture of his desolate feelings, and the other half to contradict that picture by eccentric images and epigrammatic ingenuities. As a poet, he was fond of exaggeration, but it was that of the fancy more than of the heart. This appears no less in the noisy hyperboles of his tragedies, than in the studied melancholy of the *Night Thoughts*, in which he pronounces the simple act of laughter to be half immoral. That he was a pious man, and had felt something from the afflictions described in the *Complaint*, need not be called in question,* but he seems covenanted with himself to be as desolate as possible, as if he had continued the custom ascribed to him at college, of studying with a candle stuck in a human skull; while, at the same time, the feelings and habits of a man of the world, which still adhere to him, throw a singular contrast over his renunciations of human vanity. He abjures the world in witty metaphors, commences his poem with a sarcasm on sleep, deplores his being neglected at court, compliments a lady of quality by asking the moon if she would choose to be called the "*fair Portland of the skies*,"—and dedicates to the patrons of "*a much indebted muse*," one of whom (Lord Wilmington) on some occasion he puts in the balance of antithesis as a counterpart to heaven. He was, in truth, not so sick of life as of missing its preferments, and was still ambitious, not only of converting Lorenzo, but of shining before this utterly worthless and wretched world as a sparkling, sublime, and witty poet. Hence his poetry has not the majestic simplicity of a heart abstracted from human vanities; and while the groundwork of his sentiments is more darkly shaded than is absolutely necessary either for poetry or religion, the surface of his expression glitters with irony and satire, and with thoughts sometimes absolutely approaching to pleasantry. His ingenuity in the false sublime is very peculiar. In *Night IX.* he concludes his description of the day of judgment by showing the just and the unjust consigned respectively to their "*sulphureous or ambrosial seats*," while

"Hell through all her glooms
Returns in groans a melancholy roar;"

this is aptly put under the book of Consolation. But, instead of winding up his labours, he proceeds through a multitude of reflections, and amidst many comparisons assimilates the constellations of heaven to gems of immense weight and value on a ring for the finger of their Creator. Conceit could hardly go farther than to ascribe finery to Omnipotence. The taste of the French artist was not quite so bold when, in the picture of Belshazzar's feast, he puts a ring and ruffle on the hand that was writing on the wall.

Here, however, he was in earnest comparatively with some other passages, such as that in which he likens Death to Nero driving a phaeton in a female guise, or where he describes the same personage, Death, borrowing the "*cockaded brow of a spend-thrift*," in order to gain admittance to "*a gay circle*." Men, with the same familiarity, are compared to monkeys before a looking-glass; and, at the end of the eighth book, Satan is roundly denominated a

* It appears, however, from Sir Herbert Croft's account of his life, that he had not lost the objects of his affections in such rapid succession as he feigns, when he addresses the "*Insatiate archer*, (death,) whose shaft flew thrice, ere thrice yon moon had filled her horn."

"dunce," the first time, perhaps, that his abilities were ever seriously called in question.

Shall we agree with Dr. Johnson, when he affirms of the *Night Thoughts*, that particular lines are not to be regarded, that the power is in the whole, and that in the whole there is a magnificence like that which is ascribed to a Chinese plantation, the magnificence of vast extent and endless variety? Of a Chinese plantation few men have probably a very distinct conception, but unless that species of landscape be an utterly capricious show of objects, in which case even extent and variety will hardly constitute magnificence, it must possess amusement and vicissitude, arising from the relation of parts to each other. But there is nothing of entertaining succession of parts in the *Night Thoughts*. The poem excites no anticipation as it proceeds. One book bespeaks no impatience for another, nor is found to have laid the smallest foundation for new pleasure when the succeeding night sets in. The poet's fancy discharges itself on the mind in short *ictuses* of surprise, which rather lose than increase their force by reiteration, but he is remarkably defective in progressive interest and collective effect. The power of the poem, instead of "*being in the whole*," lies in short, vivid, and broken gleams of genius; so that if we disregard particular lines, we shall but too often miss the only gems of ransom which the poet can bring as the price of his relief from surrounding tedium. Of any long work, where the power really lies in the whole, we feel reluctant to hazard the character by a few short quotations, because a few fragments can convey no adequate idea of the architecture; but the directly reverse of this is the case with the *Night Thoughts*, for by selecting particular beauties of the poem we should delight and electrify a sensitive reader, but might put him to sleep by a perusal of the whole. This character of detached felicities, unconnected with interesting progress or reciprocal animation of parts, may be likened to a wilderness, without path or perspective, or to a Chinese plantation, (if the illustration be more agreeable,) but it does not correspond with our idea of the magnificence of a great poem, of which it can be said that the power is in the whole. After all, the variety and extent of reflection in the *Night Thoughts* is to a certain degree more imposing than real. They have more metaphorical than substantial variety of thought. Questions which we had thought exhausted, and laid at rest in one book, are called up again in the next, in a Proteus metamorphosis of shape, and aameleon diversity of colour. Happily the awful truths which they illustrate are few and simple. Around these truths the poet directs his course with innumerable sinuosities of fancy, like a man appearing to make a long voyage, while he is in reality only crossing and recrossing the same expanse of water.

He has been well described in a late poem, as one in whom

"Still gleams and still expires the cloudy day
Of genuine poetry."

The above remarks have been made with no desire to depreciate what is genuine in his beauties. The reader most sensitive to his faults must have felt, that there is in him a spark of originality which is never long extinguished, however far it may be from vivifying the entire mass of his poetry. Many and exquisite are his touches of sublime expression, of profound reflection, and of striking imagery. It is recalling but a few of these to allude to his description, in the eighth book, of the man whose *thoughts are not of this world*, to his simile of the traveller at the opening of the ninth book, to his spectre of the antediluvian world, and to some parts of his very unequal description of the conflagration; above all, to that noble and familiar image,

"When final ruin fiercely drives
Her ploughshare o'er creation."

It is true that he seldom if ever maintains a flight of poetry long free from oblique associations, but he has individual passages which philosophy might make her texts, and experience select for her mottos.

* "Nor think this sentence is severe on thee,
Satan, thy master, I dare call a dunce."

Concluding lines of *Night 8th.*

ELISHA BATES AND THE BEREAN.

(Continued from page 237.)

In tracing the course of this writer, we come to his remarks on the existence of an evil being. That our early Friends held the belief of the existence of such a being, has already been proved. The Berean himself tacitly admits that "Fox, Barclay, and Penn" did hold the opinion, and the way which he took to set aside the authority of these eminent members of the Society, was to take an extract from the writings of F. Howgill. The point in dispute was, the existence of an evil being distinct from man. But so far was the extract from Howgill's works from supporting the doctrine of the Berean, it represents the tempter, throughout that extract, in a **SEPARATE** and **DISTINCT CHARACTER**. But as the Berean has drawn six conclusions from this extract, I will examine them separately. "1st. That the serpent was created good, and was not cursed until he acted out of the motion of the power." This in substance agrees with what Fox, Barclay, Penn, Elwood, and others have said on the subject; we need not disagree here. Barclay says, "He was created of God a good angel." "2. That here was the beginning of the father of lies, and not before." To this we shall readily agree. For the apostacy of the common enemy was of course the beginning of the father of lies. "3. That the falling away of the first man was **PROGRESSIVE**, for as this knowledge was fed upon and **GREW**, man died unto the life." If this conclusion be intended to mean the progress which was made from temptation to the accomplishment of actual transgression, as recorded in the Scriptures, there will be no disagreement here. "4. That the evil seed is not an inheritance, but is sowed in every man the moment he disobeys, for this is the foundation and beginning of the seed in the transgression." This is a perversion of Howgill's language, for he was speaking of the transgression of our first parents, and the effects of that transgression, when he used the expressions: "And this is the foundation and beginning of that seed in the transgression," &c. It is embraced in the same sentence, being separated from the preceding part only by a semicolon. A very unhappy quotation for the doctrine of the Berean.

"5. That this evil seed is produced by the growth of the devouring beastly nature." This is neither consistent with Howgill's words nor with common sense. The evil seed is produced by the growth of the devouring beastly nature! Then the growth of the devouring beastly nature is left without a cause, a germ from which it is to spring, or its ultimate effects are to be its own first cause! Howgill's words are: "Now came the miserable estate in, that which **LED** him into transgression **GREW**, and he in it, and to be at unity with it, and he grew in the devouring beastly nature."

"6. That for the ground of the writer's (Howgill's) belief we are referred, not to the **HISTORY** of a revelation made to **OTHER MEN**, in other times, but God, says he, hath revealed to me by his Spirit that which is now spoken." From this we are naturally led to suppose that the Berean intended to discredit the **HISTORY** of the fall, as recorded in the Scriptures, and to substitute F. Howgill's treatise in the place of it. But he has not one word of countenance from that good man for this suggestion.

It deserves to be noticed, that the profession of immediate revelation made by F. Howgill, applies to much more than the Berean has quoted. In the very article from which the Berean has culled his extracts, and between the several parts of it, F. Howgill explicitly declares, "Here is the fruit of the devil's work, transgress, and then hide and excuse it, and so the woman put it off to the serpent, he was the beginner of it; but if she had stood in the power, **HE** would have had no place, nor his counsel." And within a few lines of the last quotation taken by the Berean, F. H. speaks of the serpent as the father of lies—who spoke of himself. And that if man "had stood in the power, as God had ordained him, and commanded him, and had not moved out of it, he would have seen when the serpent, or any other thing had gone out of the power, and have still had dominion over it: and though it was **EVIL** in the **SERPENT** to tempt, who moved without commandment

from the Lord, yet if man had stood in the power, he had kept him out; and it had been no sin to **HIM**, neither condemned should **HE** have been." Howgill's works, p. 189. So much for the sentiments of F. Howgill, and the honesty of the Berean.

He takes also an extract from G. Whitehead, in which he was exposing a vulgar apprehension, that the forbidden fruit was an "APPLE" and the "serpent" "a visible creature, a BEAST of the field." To gather up such articles, to apply to the doctrine in question, shows a bad cause, and is an evidence that he is totally destitute of a single writer among our primitive Friends, to support his doctrine of "no devil."

He has repeatedly taken the liberty to impress his readers with the idea, that I have called the devil a **FREE AGENT**. And this he has done in such a manner, and so often, that it is quite probable many of his readers really suppose that these expressions were applied by me to the common enemy of mankind. The reader, however, may be informed, that this is only the manner of writing which he has adopted—it is his own language, not mine. His application of the term trinity to the evil nature, as expressing my sentiments, is another deviation from correctness—beneath further notice.

"The term devil," says he, "is not found in the Old Testament. The word **SATAN**, (a synonyme,) which, in Hebrew, simply means an enemy, adversary, or accuser, is found in six or eight places."

In reply to this paragraph, it may be observed, in the first place, that the term **DEVIL** is derived from the Greek word **ΔΙΑΒΟΛΟΣ**, **DIABOLOS**, and as the Old Testament was written in Hebrew, which is more ancient than the Greek, it is not strange that the Greek was not used in the Old Testament. The Hebrew word, answering to the Greek **DIABOLOS**, is, **שָׂטָן** literally **SaTaN**. The Berean, however, tells us, that "the word **SATAN**," "in the Hebrew, simply means an enemy, adversary, or accuser." This is not correct. Parkhurst, in his Hebrew Lexicon, p. 731, explains it not only an adversary, &c. but, "Foe to God and man, and the accuser of the brethren." And in his Greek Lexicon, p. 151, under the word **DIABOLOS**, after applying it to the "devil," "the prince of the devils," &c. he says: "By this word (**Diabolos**) the **LXX.** constantly render the Hebrew, **שָׂטָן** when meaning Satan or the Devil." But there is another authority which applies directly and fully to the case before us. In Rev. xxi. 9, it is said, "And the great dragon was cast out, that old serpent, called the devil and satan, which deceiveth the whole world." Here, we may observe, the term "old serpent" is used, referring to the word serpent, as applied to the tempter of our first parents. Here also the Greek word **DIABOLOS**, and the Hebrew word **SATAN** are used to express, not simply an enemy, adversary, or accuser, but the common enemy of mankind, "which deceiveth the whole world." That these terms are applied, both in the Hebrew and Greek languages, in a lower sense, is true. But that they are confined to such lower construction is contrary to the clearest evidence. It was the opinion of the author of the Apology for the Bible, as expressed in his letters to Paine, "that the root satan was introduced into the Hebrew, and other eastern languages, to denote an adversary, from its having been the proper name of the great enemy of mankind." Be this as it may, it is not strange that in a language concise as the Hebrew is, the same word should be used to apply to objects possessing some common characteristic, though in different shades or degrees.

He supposes, that Jesus, and his apostles, did not themselves believe the opinion then prevalent, (which we are to understand was the same now prevalent among Christians) but that [Jesus Christ] "saw proper to leave undisturbed this superstitious belief, in the state which he found it." But whether we regard this as a mere vague conjecture, or as a dogmatical assertion, it rests only upon his own authority, and there it may safely remain undisturbed.

He treats with ridicule the idea of ascribing to satan the affliction of the woman mentioned in the 13th chapter of Luke. "The ascription," says he, "of corporal or mental disease to such a cause, in modern days, could not fail to attract universal ridicule."

The accounts recorded by the evangelists have not failed to attract the ridicule of sceptics from that day to this. But none of those who have endeavoured by "ridicule" to lay waste the facts and doctrines recorded in Scripture, not even the Berean himself, has been able to prove that the Scriptures do not correctly represent the facts or doctrines recorded in them.

"The existence," says the Berean, "of a malignant spirit, such as E. Bates has described, &c. is no where clearly taught as a doctrine revealed in the Bible."

A plain and positive refutation of this assertion, is found in the parable of the tares. These were not represented as the spontaneous production of the earth, nor a degeneration of the good seed sown by the husbandman; for as soon as they were discovered, it was pronounced that an **ENEMY** hath done this; a distinct and separate being, possessing the power of action, so far as to do evil, while men slept; while they were in an unguarded state. And this malicious, sly, insidious enemy, working in the hour of darkness, is expressly said to be the devil. If the doctrine is not clearly taught in this portion of Scripture, I ask, by what language would it be possible to teach it? It is taught in like manner in the parable of the seed sown by the way side. "Then cometh the devil and taketh away the seed," &c. The doctrine is, in fact, interspersed in the Bible, from Genesis to Revelations.

But he tells us, "The doctrine appears to have been unknown to the Jews previous to the captivity, being first mentioned in I. Chronicles, a book written by Ezra, AFTER that event: about which time the books of Job and Psalms, where the word is found, are also believed to have been compiled by the same hand." P. 181.

Watson, in his Letters to Paine, p. 76, says, "I know it is an opinion of Voltaire, that the word Satan is not older than the Babylonian captivity; this is a mistake, for it is met with in the 109th Psalm, which all allow to have been written by David, long before the captivity." Thus the Berean has taken up an argument of Voltaire's. But whether he suggested the idea that Ezra put the word into the Psalms and the book of Job, to help the deist out of the difficulty in which he was placed by the bishop, I shall not undertake to determine.

(To be continued.)

From the Saturday Evening Post, Sept. 1st, 1827.

THE SOCIETY OF FRIENDS.—No. 4.

Having now placed, in strong contrast, the doctrines of the Society of Friends, and those of Elias Hicks, my readers will be prepared for an examination of the views entertained by the Friends who met at Green street. The following paragraphs contain sentiments and confessions which are both curious and important.

"Our early Friends gave ample proofs of the tendency and influence of the 'new commandment' which Christ gave to his disciples, when he said, 'a new commandment I give unto you, that you love one another; as I have loved you that ye also love one another.' Through an obedience to it, they became known and distinguished; acting under its influence and government, they were made powerful instruments in opening the door of gospel liberty, and removing many of the fetters that had been formed in the dark nights of superstition and error that preceded them. Hence they were prepared to promulgate the glorious truth, that **GOD alone is the sovereign Lord of conscience**, and that with this unalienable right, no power, civil or ecclesiastical, should ever interfere. This blessed liberty was amply enjoyed among themselves, and through faithfulness—not to speculative opinions, but to the light of **CHRIST** within; they were thus united in the one eternal unchangeable spirit, and by it became of one heart and one mind." "Through their instrumentality, with the blessing of the Almighty upon their labours, our religious Society became possessed of this very important spiritual inheritance, and we feel bound to endeavour to preserve it, unfettered by the hand of man, and unalloyed with prescribed modes of faith, framed in the will and wisdom of the creature." Epistle of the 4th mo. p. 6.

"The principal objects of our religious association are, the public worship of God; the edification and comfort of each other; the strengthening of the weak, and the recovery of those who have wandered from the way of peace and safety.

"It is only under the influence of gospel love that these objects can be attained. Whenever any among us so far forsake this *fundamental principle* of our union, as to act in the spirit of strife and discord, and to oppose and condemn their brethren who may conscientiously differ from them in opinion, they break the bond of gospel fellowship, and, as far as their influence extends, frustrate the design of religious Society. If such, after the use of proper means, cannot be reclaimed, the peace, and harmony, and welfare of the body require that they should be separated from our communion." Epistle of the 5th mo. p. 6.

If we examine these paragraphs in detail, we shall find them to be a singular mixture of truth, and error, and inconsistency. The first assertion is, that it was by obedience to the new command of loving one another, that our early Friends were made powerful instruments in removing the fetters of superstition and error. If I understand the meaning of the terms, there is about as much propriety in this language, as in saying that the sense of smelling enables us to see; for the disciples of Christ "love one another" through the effects of his spirit on the heart and affections; and they detect and refute errors through its operation on the understanding, which are two very distinct things. "That God alone is the sovereign Lord of conscience" is, indeed, "a great and glorious truth." But if it is meant that no ecclesiastical power ought ever to interfere with the opinions of men, or that the Society of Friends allowed to its members the blessed liberty of holding what opinions they pleased, the epistle itself refutes the assertion. For what says the next sentence? that "they became of one heart and one mind;" united in love, in sentiment, in doctrine." All who were not thus with them, were not of them, and were disowned by them, and excluded from their fellowship. We have only to read their books to learn this. The "blessed liberty" into which they were led by the light of Christ, was a freedom from sin. For it is a contradiction in terms to assert that they could be united in that light, and yet left free to believe as they pleased upon the essential doctrines of revelation. The mere loving of one another could not, therefore, have been the sole bond, and the "fundamental principle" of their union. To the greater part of the extract from the epistle of the 6th mo. I freely subscribe. For how stand the facts? The society had held certain doctrines in peace and harmony, for more than a century. Elias Hicks, it appears, attacks what he calls the vulgar error, and opposes and condemns his brethren who conscientiously adhere to it. *Let the epistle pronounce his sentence.* "He has broken the bonds of gospel fellowship; and if he cannot be reclaimed, the peace, and harmony, and welfare of the body require that he should be separated from our communion." The epistle admits that faithfulness to the light of Christ within united Friends in the *unchangeable* spirit, and made them of one heart and *one mind*. It was as necessary, therefore, to put the question of "What teachest thou?" as of "How livest thou?" And it is in vain for the epistle to attempt to brand those whose duty it may be to condemn in their fellow members, opinions which are inconsistent with the doctrines of the Society, as acting in the spirit of strife and discord. The grievance, if it be such, must be laid at the door of those through whom the offence came. The authority of Robert Barclay, upon this point, is clear and decisive. "Were such a principle to be received or believed," says he, "that in the Church of Christ no man should be separated from, no man condemned, or excluded the fellowship and communion of the body, for his judgment or opinion in mat-

ter of faith, then what blasphemies so horrible, what heresies so damnable, what doctrines of devils, but might harbour themselves in the Church of Christ? What need then of sound doctrine, if no doctrine make unsound? What need of convincing and exhorting gainsayers, if to gainsay be no crime? Where should the unity of the faith be? Were not this an inlet to all manner of abominations? and to make void the whole tendency of Christ's and his apostles' doctrine? and to render the gospel of none effect? and give liberty to the inconstant and giddy will of man, to innovate, alter, and overturn it at his pleasure? so that from all that is above mentioned, we do safely conclude, that where a people are gathered together into the belief of the principles and doctrines of the gospel of Christ, if any of that people shall go from their principles, and assert things false, and contrary to what they have already received, such as stand and abide firm in the faith, have power by the spirit of God, after they have used Christian endeavours, to convince and reclaim them, upon their obstinacy to separate from such, and to exclude them from their spiritual fellowship and communion; for otherwise, if this be denied, farewell to all Christianity, or to the maintaining any sound doctrine in the Church of Christ? Anarchy of the Ranters, sect. 6. MELANCTHON.

The Contribution of a Member of the Society of Friends to an Album belonging to a Person of another Religious Society.

TO P——.

My Dear Friend,—Having in the composition of my mind little that is poetic, and less that is epigrammatic, I will take the liberty of conversing with thee, though it be through the medium of an Album, in the form of a letter; and being, as thou knowest, a plain man—not to say, a plain Quaker—I will venture to throw out a few observations to one, who, I am sure, will not misinterpret me, on the present state of the "religious world."

It must, I think, be allowed by the spiritual reader of Scripture, that the *Church of Christ* is principally addressed in the following animated language of ancient inspiration—"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean. *Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.*" Isa. lii. 1, 2.

And well would it be, my dear friend, were the universal society of God's people, I mean of those who really love the Lord Jesus Christ, more clothed in their strength—more arrayed in their beautiful garments—more shaken from the dust of the earth—and more entirely loosed from the bands which have been imposed upon them by the inventions and systems of man!

It seems strange that so imperfect a person as myself should cry out for a more evident advance towards perfection in others; but, strange as it may appear, I will now take the liberty of dropping a few hints to a friend whom I highly esteem, respecting the present defects, and the probable future improvement of the *religious world*.

To begin, then, I may venture to confess my opinion, that religious persons, in the present day, are not quite alive enough to the consideration, that, under the glorious Gospel dispensation, the worship of God is to be spiritual; not in word so much as in power; not in the form, but in the reality; not in the shadow, but in the substance; not in the type, but in the antitype. The system of worship under the law was, indeed, one of forms, shadows, and types; but that which was introduced to the attention of mankind by the Gospel appears to me, in this respect, to be radically different. The first is like the body, the second is like the soul; the first is external, the second inward and spiritual.

No person of serious reflection would, I presume, object to those outward institutions—such as the Sabbath day, appointed hours and places of meeting, &c.; which are essential, in the order of Providence, to the congregational worship of the Deity; but, whether that worship ought not, under the full light of the gospel of Christ, to be conducted on more

spiritual principles than is now generally the case, is a question well worthy of the consideration of every Christian.

It has long appeared to me that the "*religious world*," in the worship of our heavenly Father, is prone to place too much dependence on ceremonies, on ministers, and on words. Allow me to make a very few observations on each of these points; and believe me, that my remarks are not suggested by any *ex parte* feelings as a Quaker, but by an impartial desire to behold the day, when Zion shall array herself in all her strength, her loveliness, and her beauty.

The Society of Friends have always considered it right to disuse the outward ceremonials of baptism and the supper. Far be it from me to attempt to persuade any brother or sister, who may be truly edified through the medium of these ordinances, to follow this example. But I may be permitted to remark, that these ceremonies have been found, in various ages of the Church, more perhaps than any other thing, the occasions of intricate and tiresome discussion—of angry and most unedifying dispute—of doubt, division, and schism—and, above all, of cruel and shameless persecution. And hence the pious churchwoman may so far accompany the Quaker as to conclude, not indeed that the ordinances themselves are without foundation, but that a far greater stress has been laid upon them by Christians, than truly consists either with the welfare of man or with the glory of God.

Possibly this observation may have its application, in some degree, to the serious part of Christendom, as well as to the mere professors. I confess I can never succeed in dispossessing myself of feelings of a somewhat jealous, though, I trust, not ungodly nature, when I hear the reports of the zealous agents of our Jewish and Missionary Societies, who appear to be so eager to declare to us how many of the Jews—how many of the Gentiles—have been baptized! Alas! what will the application of water do for them, if they are not introduced to the Church by the baptismal influence of the Holy Ghost and of fire! I am quite aware, that these pious men profess to baptize only those who are truly converted; and thus, by the information that such a number have been baptized, they mean to convey to us the complex idea, that such a number have, through the blessing of God on all their administrations, been gathered, as they believe, into the fold of Christ. But when I remember how prone we are, by nature, to fix our hearts on that which is outward, instead of that which is inward, and to trust in any thing rather than the living God, I cannot but hold this to be a dangerous *misnomer*.

On the same principles, it is always painful to me to hear of the eagerness so often manifested by serious Christians to administer the ceremonial bread and wine to their dying friends; and of the delight which dying Christians are as often described as taking in the ceremony. When I hear of such things, I am ready to say in my heart, O! for a yet higher standard! Shall it be, that in the near approach of that solemn hour which is to usher in his immortal soul to perfect happiness in the presence of the Lamb—shall it be, that at such a time, the Christian has yet need to be reminded, *by a type*, that Christ died for his sins? Shall it be, that, at such a season, he may not repose on the bosom, and die in the arms of Jesus, without the intervention of any ceremony *appertaining to the flesh*, however solemn and sacred that ceremony may be?

To be brief on this interesting subject, permit me, without pretending, on the present occasion, to say a syllable for the *disuse* of these things, to express an earnest desire that the religious world may be brought to lay less stress on the ceremonial affusion of water, and more on that celestial baptism of which Christ is the Author, and which can alone renovate the soul; that they may also learn to detach their dependence from the supper of bread and wine; and strive, with greater earnestness, *independently of every outward ceremony*, to commune with one another in spirit; and, by a living faith, to feed together on the body and blood of Christ our Lord.

My next two heads of observation I must dismiss more briefly.

* For a full investigation of this point, performed with great care and judgment, the reader is referred to "A Defence of the Christian Doctrine of the Society of Friends," &c. published in Philadelphia, in 1825; a work which remains to this day unanswered and unanswerable!

I am satisfied that my friend does not want the intervention of a plain Quaker, in order to be convinced that professing Christians—and even the more serious among them—are prone to place too great a dependence on the *ministry*, of man in *general*, and on *individual ministers in particular*. I am confident she will agree with me in the opinion, that there is to be found amongst us, in the “religious world,” too much of the pinning of our faith on the sleeve of our neighbour—too much of one minister out of fashion, and another minister in fashion—and too little of a settled and paramount dependence on the Minister of the true tabernacle; on the only High Priest of our profession; on him who teaches as never man taught. The unction which we have received of him teacheth us of all things, and is truth, and no lie. Under the new covenant, we have no longer need to say, every one to his brother, and every one to his neighbour, Know the Lord; for we may all know him for ourselves, from the least to the greatest of us. Why may we not sit every one under his *own* vine, and every one under his *own* fig-tree? Human ministry is good in its season, no doubt. Far be it from me to depreciate or to decry it; for I can say for myself, “Wo is me, if I preach not the Gospel.” But O! for the fuller accomplishment of the promise of God to his Church: “All thy children shall be taught of the Lord, and great shall be the peace of thy children!”

To pass on to my third and almost identical subject; the religious world is surely far too eager to feed, and to be fed with words.

How many are there who may, to a certain extent, be justly considered serious in their views of religion, who are ready enough both to hear much and to talk much on the sacred subject, but who are strangers, nevertheless, to that deep, inward exercise of mind, in which the Christian is brought to a conformity with the sufferings of Christ; and in a spiritual sense, is “buried with him in baptism?”

How unspeakably desirable is it that the “religious world” should now at length begin to learn the lesson of *true silence*; I mean of that prostration and humiliation of soul, in which the creature dares not act in his own strength, or light his lamp with sparks of his own kindling; but is reduced to absolute quiescence, in the presence, and under the power of his Creator. “Be still,” said Jehovah, “and know that I am God.” Such a condition of soul is most suitably accompanied (at times at least) by the corresponding stillness and silence of the body. Surely, my dear friend, if there were times (and they not a few) in the *public* as well as *private* worship of Christians, in which (even in *this* sense) *tongues* were known to cease, and *prophecies* to fail, and God in Christ to be *ALL IN ALL*, it would indeed tend to the edification—or I should rather say to the more perfect *settlement* of the church universal. The spiritual temple, in this blessed Gospel day, like the outward edifice in the days of Solomon, would often be so filled with the glory of God, that there would be “no place for the priest to minister.”

Thus have I endeavoured to unfold and justify my sentiment, that in order to the arising of Zion in her strength, her beauty, and her glory, her worship of God, even the Father, must come to be more *spiritual* than it is at present.

Had I not already engrossed too much of thy Album, and too much of my own time, I would go on to the proof, that, in many particulars, Zion's *law of practice*, as it relates to her intercourse with men, is in equal need of purification.

On this branch of the subject, however, I will now content myself with a single observation. I am persuaded, that, were serious Christians, of every denomination, bold and honest enough to *face* the precept of Jesus, *Love your enemies*, and were they thoroughly imbued with the spirit of that precept—no earthly consideration—no plea of human obedience to human authorities—no plea of self-defence—would induce them ever to take part in the greatest of human abominations, that most desolating of the scourges of the world—the practice of *war*.

Pray excuse my having filled so many of thy pages, and believe me to be thy affectionate friend.

He who makes conscience his counsellor will find it his comforter when all others stand aloof.—*Dillwyn*.

FOR THE FRIEND.

FRAGMENTS.—No. 7.

Richard Davies. I had several exercises this year, 1682, in London, both from false brethren, and otherwise. Once I was at the Bull and Mouth meeting, and there were in the gallery several troublesome people, and none of our ministering brethren in *true unity with us*, but George Whitehead and W. Gibson. The gallery being pretty full, one of them seemed to *strive to keep me out*, and our friends G. Whitehead and W. Gibson perceiving it, made way for me to come up to them; another of them had been speaking long in the meeting, and had made many weary of him. I was under great concern in my spirit for the honour and exaltation of the name of the Lord and his truth, and the case of many that were under weights and burdens; yet, for quietness' sake, I silently bore the weight and exercise that was upon me, till he had done. Then my mouth was opened in the name and power of God, who had compassion on his afflicted seed, and caused the light and life of his countenance to overshadow the meeting, to the comfort and great satisfaction of the faithful. I was made to detect the false doctrine which one of them had declared to the people, viz. That the children of God are destroyed for want of knowledge. I told the people that the children of God in these days were the children of the new covenant; and the covenant that he makes with them is, that they shall know him, from the least to the greatest; and the true knowledge of God to his people, in these days, is life eternal. Though Israel of old were destroyed for want of knowledge, because they forgot the God of their fathers, that brought them out of the land of Egypt and out of the house of bondage; inasmuch that the Lord complained of them, and said that “the ox knoweth his owner, and the ass his master's crib, but my people know not me;” and elsewhere it is said, they have forgotten me days without number. These were those apostates that the Lord complained had committed two evils; they had forsaken him, the fountain of living waters, and hewed them out cisterns, broken cisterns, that could hold no water. These were such, as the apostle said, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; for this cause, God gave them up unto vile affections, and a reprobate mind. And the apostates in our days, said I, have forgot the God that first made them acquainted in measure with him; so *having lost the sense of his goodness, have separated themselves from the love and unity of the brethren*; but the children of God, who are faithful to the measure of the grace of God in themselves, know it to be their teacher and leader into all truth. These are not destroyed for want of knowledge, though the world knows him not. There are apostates in our age, who have lost the true knowledge of him; but the saints in light have and remain in the true knowledge of him, being guided by the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; “but ye know him, for he dwelleth with you, and shall be in you.” John xiv. 17.

Thomas Wilson and James Dickenson were remarkably united in gospel fellowship, and had travelled much together, both in England and Ireland, on religious service; they became simultaneously impressed with the persuasion that it was required of them to cross the Atlantic, and to preach the gospel in America. For this purpose, having obtained the necessary certificates of approbation from their friends, Thomas Wilson, in his journal, gives the following account of an extraordinary preservation which they experienced in the voyage. “But the times seemed like to be very dangerous and stormy; the French being at war against England, had a great fleet at sea; and while we were in London, the rumour was, that the French fleet lay about thirty or forty leagues from the Land's End of England, in the way we should pass; which brought a very great concern upon us, with many inward seekings and supplications to the Lord, if it was his blessed will, that he might be pleased to preserve us. And being

strong in faith, that it was easy with the Lord God to deliver us, we trusted in his holy power; and I being in deep travail of soul, had an opening from the Lord, that it was his holy will to deliver us, and we should live to see it; which I believed, and was humbly thankful to the Lord, and told my dear companion thereof with great joy; for we being nearly united in true love, could freely open our minds each to the other. He also told me, that being under a travail of soul, the Lord had showed him, that the French fleet would encompass us on both sides, and also behind, and come very near, but the Lord would send in a great mist and darkness between us and them, in which we should sail away, and see them no more. Thus we imparted our minds to each other before we left London; and our openings so agreeing one with another, we were the more confirmed that it was of the Lord.

“We sailed from London to Gravesend, and had a blessed meeting there, with the Friends that accompanied us from the city, and after meeting took leave of each other; we sailed from thence to the Downs, and the master being very kind, we went on shore, and had some meetings thereabout, wherein the Lord's holy power tendered our hearts together; and from thence we sailed to Plymouth, and went ashore, where we had some blessed comfortable meetings, and Friends were very glad to see us.

“On the ninth day of the fifth month, 1691, we went on board, and sailed to Falmouth, where all the fleet put in; and at times we had very good meetings, both Friends and people being very open to hear the truth declared. So after our return aboard the ship, and some time of sailing, we met with the French fleet, who gave us chase, coming up under English colours, within musket shot of us; then the English, putting up their own colours, the French began to fire at them. The first French ship that came up was very large, and, as it is said, had ninety guns; nigh unto which ship were eleven more, and seventy sail behind them, as some of our company said they counted; the first ship pursued us, and fired hard, a broadside at every time; and being come up within musket shot, the Lord was graciously pleased to hear our prayers, and sent a great mist, with thick darkness, which interposed between us and them, so that they could not see us, nor we them, any more; then James Dickenson arose from his seat, and took me by the hand, saying, Now I hope the Lord will deliver us; for he had seen all fulfilled, which the Lord had showed before we left London. This was cause of great gladness to me, who had been under a deep travail of spirit, with fasting and prayer to the Lord, that he who smote his enemies in times past with blindness, might please to do so now, which the Lord did please to answer, in a sense whereof our hearts were truly thankful to him. My fasting, praying, and inward giving of thanks continued three days.

“Two ships of our company that escaped, came up with us, which we were glad to see; and the captain of our vessel being a very kind man, called to those in the other two ships to come aboard his, and have a meeting with us; which they readily did, and a large and good meeting we had, giving glory to the Lord's holy name for his great deliverance; so sailed on our way rejoicing, continuing healthy and well until we landed at Barbadoes.”

The father of lies himself can have recourse to truth, if it be likely to serve his turn; and the enemy of all goodness will condescend to quote that Scripture which he hates, if it can help him to an argument for the occasion.—*Hunter's Sacred Biography*.

MARRIED,

At Friends' North Meeting House, in this city, on the 13th instant, Dr. ISAAC S. MULFORD, of Camden, N. J., to RACHEL W. MICKLE, daughter of Isaac Mickle, deceased, late of Gloucester county, N. J.

DIED,

At Burlington, N. J., on the 8th instant, JOHN HOSKINS, aged 65 years.

THE FRIEND.

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FOR THE FRIEND.

INDIA.

It has been a very general impression, we believe, that, notwithstanding the labours of the missionaries, who have, for many years, been engaged in spreading a knowledge of Christianity in India, very little has yet been done to reclaim those benighted regions from the gross superstition and degrading customs of a false religion. It is, however, consolatory to find some evidence which has recently been made public, that there is "a slow, but distinct and undeniable diminution of the antichristian prejudices of the natives," although the example of their European conquerors, it may be feared, has been rather calculated to repel than to attract their affection for Christianity. The peaceful tenets of the gospel must appear, to their simple minds, to have been very inefficacious in regulating the conduct of those who have carried slaughter and rapine through their country. Yet, when contrasted with the conduct of the Mahometan conquerors in former times, and the terrible domination of their own princes, it may be hoped that the English government has many claims to their preference; and as their empire becomes more firmly established, a greater opportunity will be given for the extension of the mild and peaceful sway of Christianity. Even now, it is reasonable to expect, that many enormous iniquities will gradually disappear before the influence of those more moral and correct sentiments which necessarily flourish under the rule of their present governors. We find from Bishop Heber's journal, that a Brahmin of high rank and great wealth applied to Archdeacon Corrie, "to grant him an interview that he might receive instruction in Christianity." And again, "one of the hill people at the school has declared, of his own accord, his intention of giving up Sunday to the worship of God;" and the Bishop, after he had visited the country from Calcutta to Meerut, records his observation, that in many places, "a sort of regard seemed to be paid to the Sabbath by the natives."

The attention of philanthropists, both in England and India, appears to be directed to the suppression of the horrid rite of *Suttee*, or immolation by fire, and the most revolting practice of infanticide. Much difficulty is apprehended from the deep-seated superstition and prevalent notions so widely spread in regard to the merit of the *Suttee*,

and the ignominy of the forlorn widow who refuses to terminate her life on the funeral pile of her husband. The subject, in itself, is one of deep and universal interest; and it involves considerations of the gravest moment, with reference as well to the measures which ought in prudence to be avoided, as to those which ought in humanity to be adopted. In a case like this, no experiment that is tried can be indifferent in its consequences; whatever does not bring positive good, must bring positive harm.

The sacrifices that are yet frequently made by deluded victims are most revolting, and must raise our pity and indignation, while they impose a solemn obligation on England to make every possible effort for their suppression. From parliamentary papers it appears, that it is now near forty years since the question was first entertained by the Indian government. The orders which were issued to regulate *Suttees* have had, however, a tendency to establish the practice even more firmly, under the *authority of the supreme power of the country*, and the attention and inquiry excited serve to keep the feelings of the Hindoo population alive upon the point, and give a sort of interest and celebrity to the sacrifice which is in the highest degree favourable to its continuance and extension, while, by a specific permission in certain cases, England becomes an ostensible party. The actual number of widows immolated was ascertained to be 378 in 1815, while in 1824, they amounted to 572, showing a fearful increase, after every deduction is made for the greater accuracy of the later returns, and for the increase of population; and what is peculiarly mortifying is, that the greatest increase appears to have occurred in that tract of country immediately surrounding the seat of government. A comparison with the neighbouring provinces yet under the control of native princes, confirms the humiliating conclusion, that, to the present time, the efforts made to suppress the rite of *Suttee* have had a contrary effect.

Attention, however, is directed to the subject, and we have reason to hope that the powerful energies of English philanthropy will not be directed in vain to abolish the rite. Already much is gained in ascertaining that coercive measures will not be availing, and a more just estimate of the difficulties to be encountered will establish the necessity of "opposing it, not in its progress, but at its source; of dispelling superstition, ignorance, and delusion—of inculcating new rights and new duties—motives, charities, affections, hitherto unknown, must be imparted—and a moral reformation must be wrought in the character of the people of India."

The practice of infanticide appears never to have had its origin in any *precept of religion*, and partial success has attended the attempt to suppress it.

It makes us shudder to read the details of such monstrous and abominable cruelties, as show the perpetrators to be dead to the common sympathies of life; and we may well forbear indulging the vanity or pride of a nature which we share with beings so dreadfully degraded, while we are grateful for that purer faith, which has exalted and refined the human mind wherever it has been received, elevating even the humblest and most neglected member of society, to a participation in the sweetest charities of life, and vindicating its divine institution by the uniform amelioration of the hearts, and correct regulation of the actions of men.

M.

HEBER'S INDIAN JOURNAL.

(Continued from page 235.)

In following the track of the fascinating Heber, we have experienced no abatement of interest or gratification; we have marked many passages for quotation, and the only difficulty seems to be, which to prefer of so much that is pleasant and racy. Lest, therefore, we should be guilty of forestalling the anticipated enjoyment of our readers from the work itself, we shall content ourselves for the present, with one or two additional selections, reserving the privilege of recurring to the volumes when convenient, for the embellishment of subsequent numbers. We have made choice for this number of the author's account of his visit to the city of Benares, replete with incident, minuteness of detail, distinctness of delineation, and much that is peculiarly and exclusively oriental.

"Benares is a very remarkable city, more entirely and characteristically eastern than any which I have yet seen, and at the same time altogether different from any thing in Bengal. No Europeans live in the town, nor are the streets wide enough for a wheel-carriage. Mr. Frazer's gig was stopped short almost in its entrance, and the rest of the way was passed in tonjons, through alleys so crowded, so narrow, and so winding, that even a tonjon sometimes passed with difficulty. The houses are mostly lofty, none I think less than two stories, most of three, and several of five or six, a sight which I now for the first time saw in India. The streets, like those of Chester, are considerably lower than the ground-floors of the houses, which have mostly arched rows in front, with little shops behind them. Above these, the houses are richly embellished with verandahs, galleries, projecting oriel windows, and very broad and overhanging eaves, supported by carved brackets. The number of temples is very great, mostly small and stuck like shrines in the angles of the streets, and under the shadow of the lofty houses. Their forms, however, are not ungraceful, and they are many of them entirely covered over with beautiful and elaborate carvings of flowers, animals, and palm

branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture. The material of the buildings is a very good stone from Chunar, but the Hindoos here seem fond of painting them a deep red colour, and, indeed, of covering the more conspicuous parts of their houses with paintings in gaudy colours of flower-pots, men, women, bulls, elephants, gods, and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties. The sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs, walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up (any blows, indeed, given them must be of the gentlest kind, or wo be to the profane wretch who braves the prejudices of this fanatic population) in order to make way for the tonjon. Monkeys sacred to Hunimam, the divine ape who conquered Ceylon for Rama, are in some parts of the town equally numerous, clinging to all the roofs and little projections of the temples, putting their impertinent heads and hands into every fruiterer's or confectioner's shop, and snatching the food from the children at their meals. Faqueer's houses, as they are called, occur at every turn, adorned with idols, and sending out an unceasing tinkling and strumming of vinas, bijals, and other discordant instruments, while religious mendicants of every Hindoo sect, offering every conceivable deformity, which chalk, cow-dung, disease, matted locks, distorted limbs, and disgusting and hideous attitudes of penance can show, literally line the principal streets on both sides. The number of blind persons is very great, (I was going to say of lepers also, but I am not sure whether the appearance on the skin may not have been filth and chalk,) and here I saw repeated instances of that penance of which I had heard much in Europe, of men with their legs or arms voluntarily distorted by keeping them in one position, and their hands clenched till the nails grow out at the backs. Their pitiful exclamations as we passed, 'Agha Sahib,' 'Topee Sahib,' (the usual names in Hindostan for an European) 'khana ke waste kooch cheez do,' 'give me something to eat,' soon drew from me what few pice I had, but it was a drop of water in the ocean, and the importunities of the rest, as we advanced into the city, were almost drowned in the hubbub which surrounded us. Such are the sights and sounds which greet a stranger on entering this 'the most Holy City' of Hindostan, the 'Lotus of the world, not founded on common earth, but on the point of Siva's trident,' a place so blessed that whoever dies here, of whatever sect, even though he should be an eater of beef, *so he will but be charitable to the poor brahmins*, is sure of salvation. It is, in fact, this very holiness which makes it the common resort of beggars, since, besides the number of pilgrims, which is enormous, from every part of India, as well as from Thibet and the Birman Empire, a great multitude of rich individuals in the decline of life, and almost all the great men who are from time to time disgraced or banished from home by the revolutions which are continually occurring in the Hindoo states, come hither to wash away their sins, or to fill up their vacant hours with the gaudy ceremonies of their religion, and really give away great sums in profuse and indiscriminate charity. Amrut Row, for a short period of his life Peishwa of the Mahrattas, and since enjoying a large pension from our government in addition to a vast private fortune, was one of the chief of these alms-givers. On his name-day, that is, in Hindostan, the day on which his patron god is worshipped, he annually gave a seer of rice and a rupee to every brahmin, and every blind or lame person who applied between sunrise and sunset. He had a large garden a short distance from the city with four gates, three of which were set open for the reception of the three different classes of applicants, and the fourth for the Peishwa and his servants to go backwards and forwards. On each person receiving his dole, he was shown into the garden, where he was compelled to stay during the day lest he should apply twice, but he had shade, water, company, and idols enough to make a Hindoo (who seldom eats till sunset) pass his time very pleasantly. The sums distributed upon these occasions are said to have in some instances amounted to above 50,000 rupees. His annual charities altogether averaged, I was informed, probably

three times that amount. He died the second night of my residence at Secrole; Mr. Brooke said he was really a good and kind man, religious to the best of his knowledge, and munificent, not from ostentation but principle. There are yet, I understand, some living instances of splendid bounty among the Hindoos of Benares, indeed Calisunker is no bad specimen, and on the whole my opinion of the people improves, though it never was so unfavourable as that of many good men in Calcutta. 'God,' I yet hope and believe, in the midst of the awful and besotted darkness which surrounds me, and of which, as well as its miserable consequences, I am now more sensible than ever, 'God may have much people in this city!'

"By the time the examination at the school was over, the sun was too high to admit of our penetrating further into these crowded streets. Close to the school, however, was a fine house belonging to two minors, the sons of a celebrated baboo, who had made a vast fortune as Dewan to some Europeans high in office, as well as to some natives of rank resident in and near Benares, which we had time to see. It was a striking building, and had the advantage, very unusual in Benares, of having a vacant area of some size before the door, which gave us an opportunity of seeing its architecture. It is very irregular, built round a small court, two sides of which are taken up by the dwelling house, the others by offices. The house is four lofty stories high, with a tower over the gate of one story more. The front has small windows of various forms, some of them projecting on brackets and beautifully carved, and a great part of the wall itself is covered with a carved pattern of sprigs, leaves, and flowers, like an old fashioned paper. The whole is of stone, but painted a deep red. The general effect is by no means unlike some of the palaces at Venice as represented in Canaletti's views. We entered a gateway similar to that of a college, with a groined arch of beautifully rich carving, like that on the roof of Christ Church great gateway, though much smaller. On each side is a deep richly carved recess, like a shrine, in which are idols with lamps before them, the household gods of the family. The court is crowded with plantains and rose-trees, with a raised and ornamented well in its centre; on the left hand a narrow and steep flight of stone steps, the meanest part of the fabric, without balustrades, and looking like the approach to an English granary, led to the first story. At their foot we were received by the two young heirs, stout little fellows of thirteen and twelve, escorted by their uncle, an immensely fat brahmin pundit, who is the spiritual director of the family, and a little shrewd-looking, smooth spoken, but vulgar and impudent man, who called himself their Moonshiee. They led us up to the show-rooms, which are neither large nor numerous; they are, however, very beautifully carved, and the principal of them, which occupies the first floor of the gateway, and is a square with a gothic arcade round it, struck me as exceedingly comfortable. The centre, about fifteen feet square, is raised and covered with a carpet, serving as a divan. The arcade round is flagged with a good deal of carving and ornament, and is so contrived that on a very short notice, four streams of water, one in the centre of each side, descend from the roof like a permanent shower-bath, and fall into stone basins sunk beneath the floor, and covered with a sort of open fret-work, also of stone. These rooms were hung with a good many English prints of the common paltry description which was fashionable twenty years ago, of Sterne and poor Maria, (the boys supposed this to be a doctor feeling a lady's pulse,) the sorrows of Werter, &c. together with a daub of the present emperor of Delhi, and several portraits in oil of a much better kind, of the father of these boys, some of his powerful native friends and employers, and of a very beautiful woman of European complexion, but in an Eastern dress, of whom the boys knew nothing, or would say nothing more than that the picture was painted for their father by Lall-jee of Patna. I did not, indeed, repeat the question, because I know the reluctance with which all eastern nations speak of their women, but it certainly had the appearance of a portrait, and, as well as the old baboo's picture, would have been called a creditable painting in most gentlemen's houses in England.

"I have, indeed, during the journey, been surprised at the progress which painting appears to have made of late years in India. I was prepared to expect glowing colours, without drawing, perspective, or even shadow, resembling the illuminations in old monkish chronicles, and in the oriental manuscripts which are sometimes brought to England. But at Sir C. D'Oyley's, I saw several miniatures of this same Lall-jee, dead some years since, and by his son now alive, but of less renowned talent, which would have done credit to any European artist, being distinguished by great truth of colouring, as well as softness and delicacy. The portraits which I now saw, were certainly not so good, but they were evidently the works of a man well acquainted with the principles of his art, and were extraordinary productions, considering that Lall-jee had probably no opportunity of so much as seeing one Italian picture.

"Our little friends were very civil, and pressed us to stay for breakfast, but it was already late. We looked, however, before we went, at the family pagoda, which stood close to the house, and was, though small, as rich as carving, painting, and gilding could make it. The principal shrine was that of Siva, whose emblem rose just seen amid the darkness of the inner sanctuary, crowned with scarlet flowers, with lamps burning before it. In front, and under the centre cupola, was the sacred bull richly painted and gilt, in an attitude of adoration, and crowned likewise with scarlet flowers, and over all hung a large silver bell suspended from the roof like a chandelier. I thought of the Glendoveer and Mount Calasay, but in the rare-show before me there was nothing sublime or impressive. One of the boys in the Mission school, whose quickness had attracted my notice, and who appeared so well pleased with my praise that I found him still sticking close to me, now came forward, showed his brahminical string, and volunteered as cicerone, telling us in tolerable English the history of the gods and goddesses on the walls. The fat pundit seemed pleased with his zeal, but it was well, perhaps, for the little urchin, that the corpulent padre did not understand the language in which some of the remarks were made. They opened my eyes more fully to a danger which had before struck me as possible, that some of the boys brought up in our schools might grow up accomplished hypocrites, playing the part of Christians with us, and with their own people of zealous followers of Brahma; or else that they would settle down into a sort of compromise between the two creeds, allowing that Christianity was the best for us, but that idolatry was necessary and commendable in persons of their own nation. I talked with Mr. Frazer and Mr. Morris on this subject in the course of the morning; they answered, that the same danger had been foreseen by Mr. Macleod, and that in consequence of his representations they had left off teaching the boys the Creed and the ten Commandments, as not desiring to expose them too early to a conflict with themselves, their parents, and neighbours, but choosing rather that the light should break on them by degrees, and when they were better able to bear it. They said, however, that they had every reason to think, that all the bigger boys, and many of the lesser ones, brought up at these schools, learned to despise idolatry and the Hindoo faith less by any direct precept, for their teachers never name the subject to them, and in the gospels, which are the only strictly religious books read, there are few if any allusions to it, than from the disputations of the Mussulman and Hindoo boys among themselves, from the comparison which they soon learn to make between the system of worship which they themselves follow and ours, and above all, from the enlargement of mind which general knowledge and the pure morality of the gospel have a tendency to produce. Many, both boys and girls, have asked for baptism, but it has been always thought right to advise them to wait till they had their parents' leave, or were old enough to judge for themselves; and many have, of their own accord, begun daily to use the Lord's prayer, and to desist from showing any honour to the image. Their parents seem extremely indifferent to their conduct in this respect. Prayer, or outward adoration, is not essential to caste. A man may believe what he pleases, nay, I understand, he may almost say what he pleases, without the danger of losing it; and so

long as they are not baptized, neither eat nor drink in company with Christians or Pariahs, all is well in the opinion of the great majority, even in Benares. The Mussulmans are more jealous, but few of their children come to our schools, and with these there are so many points of union, that nothing taught there is at all calculated to offend them.

"September 7.—This morning, accompanied by Mr. Macleod, Mr. Princep, and Mr. Frazer, I again went into the city, which I found peopled as before with bulls and beggars; but what surprised me still more than yesterday, as I penetrated further into it, were the large, lofty, and handsome dwelling-houses, the beauty and apparent richness of the goods exposed in the bazars, and the evident hum of business which was going on in the midst of all this wretchedness and fanaticism. Benares is, in fact, a very industrious and wealthy, as well as a very holy city. It is the great mart where the shawls of the north, the diamonds of the south, and the muslins of Dacca and the eastern provinces, centre, and it has very considerable silk, cotton, and fine woollen manufactures of its own; while English hardware, swords, shields, and spears from Lucknow and Monghyr, and those European luxuries and elegancies which are daily becoming more popular in India, circulate from hence through Bundelcund, Gorruckpoor, Nepal, and other tracts which are removed from the main artery of the Ganges. The population, according to a census made in 1803, amounted to above 582,000; an enormous amount, and which one should think must have been exaggerated; but it is the nearest means we have of judging, and it certainly becomes less improbable from the really great size of the town, and the excessively crowded manner in which it is built. It is well drained, and stands dry on a high rocky bank sloping to the river, to which circumstance, as well as to the frequent ablutions and great temperance of the people, must be ascribed its freedom from infectious diseases. Accordingly, notwithstanding its crowded population, it is not an unhealthy city; yet the only square, or open part in it, is the new market-place, constructed by the present government, and about as large as the Peck-water Quadrangle in Oxford.

"Our first visit was to a celebrated temple, named the Vishvayasa, consisting of a very small but beautiful specimen of carved stone-work, and the place is one of the most holy in Hindostan, though it only approximates to a yet more sacred spot adjoining, which Aulum Gheer defiled, and built a mosque on it, so as to render it inaccessible to the worshippers of Brahma. The temple court, small as it is, is crowded like a farm-yard with very fat and very tame bulls, which thrust their noses into every body's hand and pocket for gram and sweetmeats, which their fellow-votaries give them in great quantities. The cloisters are no less full of naked devotees, as hideous as chalk and dung can make them, and the continued hum of 'Ram! Ram! Ram! Ram!' is enough to make a stranger giddy. The place is kept very clean, however,—indeed the priests seem to do little else than pour water over the images and the pavement; and I found them not merely willing, but anxious to show me every thing—frequently repeating that they were Padres also, though it is true that they used this circumstance as an argument for my giving them a present. Near this temple is a well, with a small tower over it, and a steep flight of steps for descending to the water, which is brought by a subterranean channel from the Ganges, and, for some reason or other, is accounted more holy than even the Ganges itself. All pilgrims to Benares are enjoined to drink and wash here; but a few years ago, a quarrel having occurred between the Hindoo and Mussulman population of the town, arising from the two religious processions of the Mohurrum and Jumna Osmee encountering each other, the moslem mob killed a cow on this spot, and poured her blood into the sacred water. The Hindoos retaliated by throwing rashers of bacon into the windows of as many mosques as they could reach; but the matter did not end so: both parties took to arms, several lives were lost, and Benares was in a state of uproar for many hours, till the British government came in with its authority, and quelled the disturbance.

"In another temple near those of which I have been speaking, and which is dedicated to 'Unna Furana,' supposed to be the 'Anna Perenna' of the Romans, a brahmin was pointed out to me, who passes his whole day seated on a little pulpit about as high and large as a dressing-table, only leaving it for his necessary ablutions, and at night, though then he sleeps on the pavement beside it. His constant occupation is reading or lecturing on the Vedas. The latter he does to as many as will hear him, from eight in the morning till four in the evening. He asks for nothing, but a small copper basin stands by his pulpit, into which any one who feels disposed may drop the alms on which only he subsists. He is a little pale man, of an interesting countenance, which he does not disfigure by such ostentatious marks of piety as are usual here, and is said to be eloquent, as well as extremely learned in the Sanscrit.

"One of the most interesting and singular objects in Benares is the ancient observatory, founded before the Mussulman conquest, and still very entire, though no longer made any use of. It is a stone building, containing some small courts, cloistered round for the accommodation of the astronomers and their students, and a large square tower, on which are seen a huge gnomon, perhaps twenty feet high, with the arc of a dial in proportion, a circle fifteen feet in diameter, and a meridional line, all in stone. These are very far from being exact, but are interesting proofs of the zeal with which science has at one time been followed in these countries. There is a similar observatory at Delhi.

"From the observatory we descended by a long flight of steps to the water's edge where a boat was waiting for us. I had thus an opportunity of seeing the whole city on its most favourable side. It is really a very large place, and rises from the river in an amphitheatrical form, thickly studded with domes and minarets, with many fine ghats descending to the water's edge, all crowded with bathers and worshippers. Shrines and temples of various sizes, even within the usual limits of the river's rise, almost line its banks. Some of these are very beautiful, though all are small, and I was particularly struck with one very elegant little structure, which was founded, as well as the ghat on which it stands, by the virtuous Ali Bhaee. On rowing past this, Mr. Princep said that he had, as a special favour, obtained permission for me to see a Jain temple. These Jains are a body of sectaries held in detestation by the Hindoos, but who agree with them in their adoration of the Ganges, and in their esteem for Benares. They are not very numerous, and are themselves divided into two sects, who hold each other in great abhorrence, and were recently in arms in the streets of Benares, and were only parted by the same strenuous peace-makers who interfered in the war of the cows and swine. Those who reside here are chiefly from Bundelcund, and many of them very rich merchants, who are exceedingly jealous of their religious mysteries, and had never been known to admit strangers into the penetralia of their temple. Mr. Princep had, however, called most good-naturedly on the high-priest, and on one of the leading members of the congregation, the day before, and had said so much about me, both personally and officially, that they offered to admit me, at first alone, and at length relaxed so far as to receive him and Mr. Macleod as interpreters. Mr. Frazer was not specially included, but Mr. Princep did not doubt he might go too. The high-priest is himself regarded as an incarnation of the deity.

"After climbing a steep flight of steps, and threading a succession of the narrowest alleys I ever saw, we arrived at the door of a large and lofty but dingy house, at the top of which peeped out a little gilt cupola. Here we climbed another steep stair-case, and were received in a small but neat vestibule, without furniture, except three or four chairs, and with a beautiful oriel window looking on the river, by the priest, a tall, large man, with a very shrewd and intelligent countenance. He begged us to be seated, and observed he was very sorry he could not converse with me in any language which I was sufficiently acquainted with, to make me understand all I should see. Two or three others, Jain merchants, now entered, and the priest led us into a succession of six small rooms, with an altar at the end of each;

not unlike those in Roman Catholic chapels, with a little niche on one side, resembling what in such churches they call the 'Piscina.' In the centre of each room was a large tray with rice and ghee strongly perfumed, apparently as an offering, and in two or three of them were men seated on their heels on the floor, with their hands folded as in prayer or religious contemplation. Over each of the altars was an altar-piece, a large bas-relief in marble, containing the first, five, the last in succession twenty-five figures, all of men sitting cross-legged, one considerably larger than the rest, and represented as a Negro. He, the priest said, was their god, the rest were the different bodies which he had assumed at different epochs, when he had become incarnate to instruct mankind. The doctrines which he had delivered on these occasions make up their theology, and the progress which any man has made in these mysteries, entitles him to worship in one or more of the successive apartments which were shown us.

"They call their god, I think, *Purnaveesa*, but he is evidently the same person as Buddha, being identified by his Negro features and curled hair, and by the fact which the priest mentioned, that he had many worshippers in Pegu and Thibet. Yet when I asked if he was the same with Buddha, he did not expressly allow it, merely answering that his proper name was *Purnaveesa*. Mr. Princep asked one of the merchants, what was the difference between their religion and that of some other persons whom he named, and who are their religious opponents. The man coloured up to the eyes, and said with bitterness, 'As much as between the Hindoo and the Christian, as much as between the Christian and the Mussulman.' 'We worship the same God,' the priest said more calmly, 'but they are ignorant how to worship him.' Mr. Princep afterwards told me that the merchant to whom he spoke had been one of the most active in the recent disturbance, and had been 'in trouble' on that account. On our return to the vestibule, where we first entered, the priest expressed his satisfaction at the interest which I had taken in their temple, and the hope of his congregation and himself that I would accept a trifling present from them. One of the laymen at this raised a cloth, and displayed two large trays, one full of sweetmeats, fruit, sugar, &c. the other of very handsome shawls. The latter were far too valuable for me to accept with propriety, and I told them that the first would be quite sufficient, and that it did not become a priest to be greedy of costly apparel. I then picked out some of the raisins, and begged them to send the fruit to Mr. Brooke's, but to excuse my taking the shawls. The merchants looked heartily glad, I thought, that they were let off so easily, and accompanied me down stairs with many compliments and offers of service in any way that I would command them. With the priest I had a friendly parting at the stair head.

"There yet remained to be visited the mosque of Aurungzebe, and the Vidialaya or Hindoo college, which fortunately both of them lay pretty nearly in our direct way home. The former is a handsome building in a very advantageous situation, but chiefly remarkable for the view from its minarets, which are very lofty, and derive still greater elevation from the hill on which they stand. The day was not favourable, but we still saw a great distance. The Himalaya range may, as I was told, be sometimes seen, but nothing of the sort is now visible, nor any mountains at all in a horizon of great extent. The ground, however, of this part of Hindostan is not without inequalities, and though it is certainly for the most part one immense plain, it is such a plain as one sees in miniature in England, or on the continent of Europe, not such a mere dead level as Bengal. The bank on which Benares itself stands, is of some height, and there were several ridges of hills, as at Chunar and other places within sight, which would fully rank on a level with Hawkstone.

"The whole country seems in cultivation, but less with rice than wheat. The villages are numerous and large, but the scattered dwellings few, and there is but little wood. Fuel is, consequently, extremely dear, and to this circumstance is imputed the number of bodies thrown into the river without burning. Suttees are less numerous in Benares than many parts

of India, but self-immolation by drowning is very common. Many scores, every year, of pilgrims from all parts of India, come hither expressly to end their days and secure their salvation. They purchase two large kedgees pots, between which they tie themselves, and when empty, these support their weight in the water. Thus equipped they paddle into the stream, then fill the pots with the water which surrounds them, and thus sink into eternity. Government have sometimes attempted to prevent this practice, but with no other effect than driving the voluntary victims a little further down the river; nor indeed when a man has come several hundred miles to die, is it likely that a police-officer can prevent him. Instruction seems the only way in which these poor people can be improved, and that, I trust, they will by degrees obtain from us.

"The Vidyalaya is a large building divided into two courts, galleried above and below, and full of teachers and scholars, divided into a number of classes, who learn reading, writing, and arithmetic, (in the Hindoo manner,) Persian, Hindoo law, and sacred literature, Sanscrit, astronomy, (according to the Ptolemaic system,) and astrology! There are two hundred scholars, some of whom of all sorts came to say their lessons to me, though, unhappily, I was myself able to profit by none, except the astronomy, and a little of the Persian. The astronomical lecturer produced a terrestrial globe, divided according to their system, and elevated to the meridian of Benares. Mount Meru he identified with the north pole, and under the southern pole he supposed the tortois, 'chukwa' to stand, on which the earth rests. The southern hemisphere he apprehended to be uninhabitable, but on its concave surface, in the interior of the globe, he placed Padalon. He then showed me how the sun went round the earth once in every day, and how, by a different but equally continuous motion, he also visited the signs of the zodiac. The whole system is precisely that of Ptolemy, and the contrast was very striking between the rubbish which these young men were learning in a government establishment, and the rudiments of real knowledge which those whom I had visited the day before had acquired, in the very same city, and under circumstances far less favourable. I was informed that it had been frequently proposed to introduce an English and mathematical class, and to teach the Newtonian and Copernican system of astronomy; but that the late superintendent of the establishment was strongly opposed to any innovation, partly on the plea that it would draw the boys off from their Sanscrit studies, and partly lest it should interfere with the religious prejudices of the professors. The first of these arguments is pretty much like what was urged at Oxford, (substituting Greek for Sanscrit,) against the new examinations, by which, however, Greek has lost nothing. The second is plainly absurd, since the Ptolemaic system, which is now taught, is itself an innovation, and an improvement on the old faith of eight worlds and seven oceans, arranged like a nest of boxes.

"The truth is, that even the pundit who read me this lecture, smiled once or twice very slyly, and said, 'our people are taught so and so,' as if he himself knew better. And Mr. Princep afterwards told me that learned Brahmins had sometimes said to him, that our system was the most rational, but that the other answered all their purposes. They could construct almanacs, and calculate eclipses tolerably by the one as well as the other, and the old one was quite good enough, in all conscience, to cast nativities with. Nor can we wonder at their adherence to old usage in these respects, when we consider that to change their system would give them some personal trouble, and when we recollect that the church of Rome has not even yet withdrawn the anathema which she levelled at the heresy that the earth turned round, as taught by Copernicus and Galileo. There are in this college about two hundred pupils, and ten professors, all paid and maintained by government.

"During my progress through the holy places, I had received garlands of flowers in considerable numbers, which I was told it was unclean to throw away, particularly those which were hung round my neck. I now, in consequence, looked more like a sacrifice than a priest, and on getting again into the gig, was

glad to rid myself of my ornaments. On talking with Mr. Macleod on the civility and apparent cordiality with which I had been received by these heathen priests, he said that my coming had excited considerable curiosity, from the idea that I was the patriarch of Constantinople! He had heard this from a learned Mussulman Moulvaie, Abdul-Khadur, who spoke of it as the current news that such a person was to arrive, and asked when he might be expected."

(To be continued.)

FOR THE FRIEND.

ELLAS HICKS AND THE SOCIETY OF FRIENDS.

Many, and perhaps most of our readers are aware that Elias Hicks is about entering on a tour throughout the limits of several of the yearly meetings on this continent, in the character of a public preacher; but as there may be many others who do not so fully understand the very extraordinary circumstances under which this journey is commenced, we shall endeavour to give a brief explanatory narrative.

In examining the conduct and practice of the individual who has been the principal cause of the troubles which have come upon our Society, the mind is first arrested by the antichristian doctrines which he preaches; and next, painfully impressed with the want of frankness and candour, which his conduct has constantly evinced. Instead of an open and manly avowal of his opinions upon those subjects wherein he has been alleged to be in error, we find him constantly pursuing a negative, evasive, and contradictory policy. In his conduct towards Joseph Whitall and Ezra Comfort, and in his correspondence with the elders of Philadelphia, a desire to evade the truth, and to stifle inquiry, is most strikingly manifested, and we believe that the assertion is fully justifiable, that no man, conscious of his soundness in the Christian faith and able to give an answer for the hope which is in him, would or could have acted in the manner in which Elias Hicks conducted himself upon the occasions to which we have just alluded. Had he been really conscious of his integrity, he would have courted inquiry; he would have sought investigation; he would have laid open the secrets of his heart with Christian meekness and Christian boldness; his answers would have been affirmative and unambiguous, and he would never have rested satisfied until his friends were convinced that he had not denied or slighted that divine Saviour, who was the rock of his salvation, and his hope of glory.

Leaving, however, the incidents of Elias Hicks' first visit to Philadelphia, we will notice that made to our city in the autumn of 1826.

Having preached very unsound and antichristian doctrines at the houses belonging to the western and southern monthly meetings, those meetings believed themselves bound in justice to him and to themselves, and in consonance with their duty as constituent branches of Society at large, to represent his case to the monthly meeting of Jericho, to which he belongs, in order that the necessary care might be taken. The documents sent on this occasion (in conformity with the established practice and order of Society) were neither vague nor uncertain; they were written in a narrative form, and contained a clear and specific declaration of what the unsound doc-

trines were, of which they complained; and were, moreover, carried to the monthly meeting by two respectable members of the meetings from which the complaint was sent.

Any sensible person would have expected that such important information as this with regard to one of its ministers would have claimed the weighty and serious consideration of Jericho monthly meeting; that the overseers would have been directed to treat with Elias Hicks on these charges, preferred under the solemn sanction of two monthly meetings, and that he would at once have been suspended as a minister until a full and fair investigation of the whole case could be made. This is not only the obvious course which a monthly meeting of Friends, under such circumstances, ought to have pursued, but it is also that for which Elias Hicks himself would have felt anxious, had he really been an aggrieved and innocent man; but so far from this, the monthly meeting of Jericho referred the papers to a committee of E. Hicks' own friends and partizans, who made an exonerating report without any public official conference with him or with the monthly meetings preferring the complaint.

Having thus experienced the incompetency and want of Christian concern which prevails in Jericho meeting, the monthly meeting of the southern district laid the case before the quarterly meeting of Philadelphia in the eighth month last, for its care and attention; after serious and due deliberation, the quarterly meeting determined to send by a suitable committee, a statement of the whole case to the quarterly meeting of Westbury, of which Jericho monthly meeting is a constituent branch. The clerk of Westbury quarterly meeting refusing to read the paper from Philadelphia, after a long debate upon the subject, the party friendly to Elias Hicks succeeded in preventing the reading, and in obtaining a reference of the documents to a committee composed almost, if not exclusively, of his own partizans. Every person conversant with the usages of the Society will at once perceive that the dominant party in the quarterly meeting committed a most flagrant breach of good order and decorum. Such an instance, we feel confident in saying, is not to be found in the history of the Society, as one quarterly meeting refusing to read, and referring for examination to a committee a regular official communication from another quarterly meeting, on matters connected with the concerns of our religious Society; and it affords another striking proof of the great desire on the part of Elias Hicks and his friends to stifle all inquiry into his conduct and doctrines, and of the blind infatuation of the latter, who appear willing to support their leader under all circumstances, and at all hazards.

As might have been expected from the character of this committee, it reported to Westbury quarterly meeting, held in last month, that the communication from Philadelphia quarterly was not suitable to be read in the former meeting.

In order to bring up our history of the case under review to this point of time, we may remark, that the yearly meeting of Indiana and North Carolina, and the meeting for sufferings

of Ohio, had issued testimonies against the principles and doctrines of Elias Hicks, as being contrary to the Christian faith of the Society of Friends, and by mentioning the name of this individual as identified with these principles, they had in effect issued their testimonies of disownment against him. At the time then of Westbury quarterly meeting in the last month, when Elias obtained his certificate to travel abroad over this continent, his case stood thus:

Two monthly meetings in Philadelphia had made the serious and grave charges against him to his own monthly meeting, of utter unsoundness, and of disbelief in the Christian faith. These charges had never been disproved, or even examined; but the whole affair smothered and suppressed by him and his partizans. These charges had again been preferred by the large and respectable quarterly meeting of Philadelphia, to the meeting of the same grade where he claimed membership, and they had there been suppressed in the same way as in the monthly meetings; and, further, two yearly meetings, and the proper representative of a third, had issued papers which were disavows of his sentiments, and in effect disownments of him from their religious communion: to complete these important circumstances, under which E. Hicks applied for and received the certificate to travel before referred to, it may be right to state, that at the time of making the application he had just returned from a visit to the yearly meeting of the separatists from the Society of Friends, held in Philadelphia, where he had completely identified himself with them, and they with him; the latter having made a minute expressive of their unity with him.

Elias Hicks having received his minute from Jericho monthly meeting, (the active members of which, we might remark in passing, are principally his relations or partizans,) authorizing him to travel through the limits of nearly all the yearly meetings on this continent; this minute was presented for endorsement to the quarterly meeting held at Westbury, in the 4th month last, as we have before hinted. A brief narrative of what there occurred will enable our readers to judge what Elias's certificate is worth, what is the character of the party who granted it, and how far he is to be considered as a minister of the Society of Friends, travelling under the proper authority.

When the subject came before the quarterly meeting, a long and earnest discussion ensued, in which a large number of the most respectable and religiously experienced members belonging to the meeting, objected to granting any certificate; first, upon the grounds of his unsound and antichristian principles, which were affirmed to be in direct opposition to those of the religious Society of Friends. Secondly, on account of his having identified himself with the separatists from the Society by attending their recent yearly meeting; and lastly, that the granting a certificate to a minister to travel under so very great a disunity with him and his doctrines, as was then manifest, would be entirely unprecedented and disorderly.

Elias's own immediate friends and relations

contended for the correctness of his doctrines, for the yearly meeting of the separatists being the true yearly meeting of Philadelphia, and, lastly, which is a very important fact, that his concern was to be considered as *principally confined to those of his own opinions*.

After a long discussion Elias and his party gained their point, the clerk being one of his decided friends, and an endorsement was ordered to be put upon the minute from the monthly meeting.

It is perfectly evident, from the facts which we have just detailed, that the certificate of Elias Hicks has never been granted under such circumstances as never before accompanied the issuing of such a paper, either for himself or for any other person. With the heavy charges of disbelief and disorder hanging over him, unanswered and unanswerable, with the disownment of three yearly meetings, and we may now add, a fourth, since the issuing of the testimony of Philadelphia yearly meeting, formally issued against him, and with the earnest opposition and remonstrance of the solid religious part of his own quarterly meeting against issuing any certificate, this paper is entitled to no credit, and we have no doubt will be rejected by every properly organized meeting in the Society of Friends.

The excessive impropriety and disorder which accompanied its issue, is rendered, if possible, still more glaring by the fact which we have mentioned, of testimonies against Elias Hicks' doctrines, having been given forth by Indiana and North Carolina yearly meetings, and by Ohio meeting for sufferings. To grant a man a certificate to travel within the limits of yearly meetings who have expressly disclaimed him and his principles, and who will be bound to disown from membership all who avow them, is a certain evidence, that so far from this visit being entitled to the character of a religious visit, it ought to be considered as a journey undertaken for the express purpose of promoting insurrection and insubordination, of organizing a party, and of creating that disturbance in neighbourhoods, and that distress and sufferings in families, which have so painfully been witnessed wherever Elias Hicks has gone, or wherever his principles have extended their pernicious influence.

We have before said that Elias Hicks' certificate is entirely worthless and negatory. It may indeed be considered as the work of himself and of a comparatively small number of infatuated and determined partizans; for we have been credibly informed that so obvious was the impropriety of issuing the certificate under all the circumstances of the case, that the more respectable and moderate of his own friends were silent, and did not give any positive assent to it, the thing being forced along by his own relations, and that violent ranting faction which has rendered New York monthly and quarterly meetings the scene of constant disgrace and confusion during the last two or three years.

Extraordinary and unparalleled as the conduct of Westbury quarterly meeting has been throughout this business, it will occasion no surprise in the minds of those who are acquainted with the character of Elias Hicks'

principal partizans in New York city and some other places in the quarterly meeting. Many of the most active and violent are men who ought long since to have been disowned from Society on various accounts, and whose violent and abusive conduct towards faithful Friends is only to be equalled by their blind and infatuated idolatry of their leader and chief.

However strong this language may seem, it is the language of truth, and every one of our readers who has knowledge of the subject can attest its verity with higher colouring than we have been disposed to use. The various acts of public and private oppression and wrong which this disorderly faction has inflicted both upon the religious faithful members of Society in New York, and those who have been there on religious service from abroad, would scarcely be credited by persons who had not been eye-witness to them.

In looking forward towards the future condition of our religious Society, we feel however consoled with the belief that the time of its general deliverance from infidelity and misrule is at hand. The antichristian principles, the disorderly and desolating practices of Elias Hicks and his followers, have been fully exposed, notwithstanding all their efforts to the contrary; and now that the veil is taken off, and every thing brought clearly to view, we have a humble, and we trust a well-grounded hope, that (with the divine blessing) our Society will again put on her beautiful garments, and rejoice in that crucified and risen Saviour whose blessed name and offices have been so irreverently despised and denied.

Many of those who now appear as members of the new Society, have left Friends with the belief that there was no difference of doctrine between the new and the old association; others have gone through personal invitation and influence, and many more from radical unsoundness in their own principles: but there is another class scattered here and there, of which the quarterly meeting of Westbury contains a considerable number, who add to their antichristian notions a strong personal veneration, nay I may say idolatry, for Elias Hicks. I know individuals who have preferred this old man to the apostles, and others, including a minister of some note, who have been blasphemous enough to equal him to the blessed Saviour himself. When we hear such monstrous infatuation and presumption as this, we shall be at no loss to understand the meaning of such a sentence as the following, which we quote from the Berean: "It may perhaps be hereafter consistent with the designs of Infinite Wisdom, for ends which cannot now be conceived by any foresight or sagacity, to prepare another glorious body, and on it to pour out again the spirit without measure, in order to fulfil some still more magnificent purposes."

The plain inference from this sentence is, that we may look in the present or some other generation for a man who shall assume a higher character and station than Jesus Christ. If this doctrine be admitted, and coming from such a popular authority as the Berean, we suppose some of the separatists will of necessity admit it, we may next hear from the same

oracular source who this more "glorious body" is to be, and what are the "more magnificent purposes" which it is to perform.

Whether we shall live to witness the actual apotheosis of Elias Hicks or not, we cannot determine; but when we hear such awfully presumptuous and blasphemous declarations coming from such quarters as they do, it would be no matter of marvel to us if the spirit which deified James Naylor amongst the ancient Ranters, should again show itself in an age more refined, and amongst a people professing greater knowledge.

FOR THE FRIEND.

In the sixth number of "The Friend" was published a narrative of certain proceedings at Radnor, relative to the exclusion of Friends from their meeting houses. As this narrative was drawn up with great care and a strict attention to truth, we did not suppose that any person would undertake to contradict it. I have accordingly been much surprised at seeing a publication put forth by Abner Lewis, a former member of that meeting, which professes to be a full and clear refutation of our statement, and to furnish a correct and authentic account of the transactions referred to. Upon a careful examination of this paper, I find that instead of being what it professes to be—a refutation, it is, in all those parts which have any bearing upon our statement, a confirmation of its accuracy.

As my principal object in this communication is to vindicate the correctness of the narrative in "The Friend," it will be beside my purpose to examine the preliminary discussion into which A. L. enters, and which, so far from disproving our statement, is, in fact, an acknowledgment of its truth, and a laboured apology for the conduct of the separatists. The real cause of the separation is now well understood, and impartial men can be at no loss respecting the general principles which are involved in the question.

Let us then proceed to examine the account given in "The Friend," and to A. L.'s pretended refutation of it. My readers will bear in mind that he pronounces our narrative to be incorrect, exaggerated, and in parts entirely at variance with the truth.

The first paragraph in "The Friend" states that "in the eight month last the followers of Elias Hicks, belonging to Radnor monthly meeting, separated from the society of Friends, appointed a clerk of their own choosing, and organized themselves as a monthly meeting of the new sect." Abner Lewis admits the truth of this statement, which is indeed matter of common notoriety, for he quotes this passage and adds, "In order to a right understanding of the case, and to exhibit the reasons for the measures adopted, it will be necessary to give a narrative of the circumstances as they occurred." He then enters upon a narrative of the reasons which induced them to break asunder the ties which bound them, as part of the body of the society of Friends, to the quarterly and yearly meetings of Philadelphia, to change the clerk of the monthly meeting, and to organize themselves as a meeting of the new sect. With his apology and his reasons I have nothing to do, my

purpose being to prove that he admits the fact. "The Friend" then states that "Friends continued to hold the regular monthly meeting of Radnor, with the properly appointed clerk, and the minutes and records of the meeting." The truth of this is also admitted, for the conduct of Friends in thus meeting is the great rock of offence in the eyes of Abner Lewis. It is further stated that

"At an adjourned meeting of the separatists, held in the same month, they changed the day of holding their monthly meeting, and directed that the house should not be opened, for the accommodation of Friends, at the stated time of holding the monthly meeting."

Abner Lewis's account of the transaction is this:

"The meeting, at its adjourned sitting, separated a committee to consider of and propose such an arrangement of the time of holding the Monthly and Preparative Meetings, as would prevent an interference with the Quarterly Meeting to which we were now attached. This committee made a report to the Monthly Meeting, which was adopted, proposing that Haverford Preparative, and meeting for worship, should be held on fifth instead of third day, and the Monthly Meeting on the third day preceding the second fifth day in the month. It is confessed that we were in some measure influenced to make this alteration in the time of holding the Monthly Meeting, with a view to get rid of the interference of the Quarterly Meeting's committee, as also a change in the time of holding Radnor Preparative Meeting."

Thus he not only confirms the simple narrative given in "The Friend," but confesses that the time of holding their meeting was changed to rid themselves of the authority of the quarterly meeting.

The narrative in "The Friend" then proceeds:

"Not satisfied with giving such directions, they took means to carry them into effect. They appointed a committee to guard the premises, on the day of Friends' meeting, to prevent them from entering the yard. Soon after these unprecedented resolutions were adopted, one of the separatists, unauthorized by any meeting, either of Friends, or his own sect, forcibly took possession of the key of the meeting-house, and wrested it from the friend, to whose care it had been committed by the preparative meeting, and who had the charge of the house for about thirty years."

"In the ninth month, Friends assembled at the usual time for holding their monthly meeting. Not only the doors of the house, but the very gates of the yard were locked against them, and the guard, consisting of four or five men, appointed by the separatists, were in and about the yard, to prevent Friends from entering."

"Friends, however, were not in any disposition to assert their rights per force—their peaceable principles would not admit of such measures."

"A respectful application was made to the guard, requesting them to permit Friends to occupy their own meeting-house for the purpose of the society; but they refused. Under these circumstances, it was concluded to hold the meeting by the road side, as near their premises as they could. A convenient situation was selected, under the shade of some trees; a carriage was drawn up close to the bank, in which some of the elderly women were seated, while the rest of the company either stood around, or sat down upon the ground. The whole number of persons was about seventy."

The account given by Abner Lewis is substantially the same.

"After the conclusion of our preparative meeting at Radnor, held on the second of eighth month, two out of three of a committee who had been appointed

by said preparative meeting to the charge of the property belonging to Radnor meeting, and whose province it was to contract with a person to take care of the meeting-house, took an opportunity with the man who then was entrusted with that charge, and informed him that they had concluded to dispense with his services; that they were about to take the charge of the meeting house into their own hands; and that he would be allowed to retain possession of the lot attached to the premises, (the produce of which has been his compensation for services rendered,) until the first of fourth month next ensuing. In this measure the other member of the Preparative Meeting's committee concurred, so did also the members of the meeting, with the exception of a very small minority, who opposed our secession from Philadelphia Quarter. One of the committee in a respectful manner requested the delivery of the keys, which was "peremptorily refused." He, however, succeeded in obtaining them from a nail behind the meeting-house door. The degree of force resorted to may be estimated, when it is distinctly stated, that the friend who took possession of them had an open inkstand in one hand, and exerted the other hand only to overcome the resistance made. The person dismissed endeavoured to prevent the design of the friend, but by reaching over one or two benches, he succeeded in obtaining his end."

"In consequence of these proceedings of the 'separatists,' and an apprehension that some violent measures might be resorted to, in order to get possession of the house, Friends did, at their Monthly Meeting, held 11th of 9th month, verbally name some individuals to attend at Radnor on the 13th, at which time it was expected the whole strength of the opposition would be collected."

"The 'separatists' mostly, convened on the morning of that day, 'at a dwelling in the vicinity,' and four of them waited on the Friends who had possession of the keys, and demanded them as matter of right. They received for answer, that the person who made the demand had been informed that he could not have them. This individual then called upon his companions to be witness to the demand and refusal. He then alleged that he had private property under the control of the keys; but on being requested to point it out, he declined to do so, and admitted that whatever there might be, he had charged it to the meeting. He was informed that any demand he might have against the meeting, would be settled on presentation to the treasurer, and that Friends had no disposition to deprive him of his just claims."

"About the eleventh hour, those who had assembled in opposition to the regular Monthly Meeting, walked, mostly in a body, up near to the gate leading into the meeting-house yard. The whole number did not much exceed forty. A full moiety of these were from the city; four or five were members of Exeter monthly meeting; the male members of Radnor monthly meeting did not exceed fifteen. The Friends who were verbally appointed on the 11th, to attend at Radnor, had taken their station in front of the meeting-house when the company appeared, as it was thought best to give them an opportunity, if they had any thing to communicate. For this purpose, several of the "guard" walked round the house, and placed themselves in full view. The Friend who had the charge of the meeting-house, was asked by an orthodox Friend, if he did not intend to give them the keys; they wanted, it was said, to get in for the purpose of worship. If that had been the object, no objection would have been made to their entrance. The only reply given, however, was, that the person making the inquiry had been already answered. A query was addressed to one of the trustees of the school, respecting the use of some benches, but an opportunity to answer the question was not furnished, although sought for."

All the facts of this part of the statement—the appointment of a committee to keep Friends out of their house—the presence of the guard—the refusal to admit Friends—and the forcible seizure of the key, are distinctly ad-

mitted. The accounts differ in two points; first, in respect to the numbers present, which "The Friend" estimates at seventy, and Abner Lewis at "not much exceeding forty." The latter, to prove the truth of his reckoning, goes into some detail, and says that a full moiety of these were from Philadelphia, and four or five from Exeter, while the male members of Radnor monthly meeting did not exceed fifteen; so that his whole number of forty is made up without the female members of Radnor, of whom many were present. The truth is that the number assembled was counted on the spot, and at least seventy were present in that persecuted band. Abner Lewis's own analysis of his own statement proves him to be a careless observer and indifferent calculator, and must destroy our confidence in those other parts of his narrative, of which we have not the means at present of detecting the truth or the error.

The two accounts also differ as to the authority of the persons who seized the key, to demand them. Abner Lewis says they had authority, and tells us that they were appointed by the preparative meeting at the close of its business in the eighth month, that is, *after the separation*, to have the charge of the property. The friend who cleaned and opened the meeting house had been appointed to that station thirty years ago by the preparative meeting; he had received no official information that he was released, but was called upon by two persons who told him that they had concluded to dispense with his services, &c. This surely was not a sufficient warrant for the friend to give up the keys; for if there was any thing incompatible in the appointment which he held under the preparative meeting with the authority claimed by these persons, it was obligatory on the meeting first to release him from the office and inform him of the fact. Nothing of this kind is alleged, and the fact that force was used and resistance overcome in obtaining the keys, is distinctly admitted, although a merit is made by A. L. of the ease with which they were obtained; that is, of the forbearance displayed by the friend to whose care they had been committed.

In a note to the narrative published in "The Friend," it is stated that

"An attempt was made to procure the use of some old benches, which had long laid by unused; but the guard peremptorily refused to permit them to be appropriated for the accommodation of Friends."

Abner Lewis attempts to palliate this fact, while he substantially confirms it. The benches it appears were the property of the preparative meeting's school, and the teacher of the school, he says, was instructed neither to *refuse* nor *grant liberty* to occupy them. In what a refusal to grant liberty differs from a prohibition to use one's property, I am at a loss to determine. The benches belonged to the school, and not the meeting, or no permission need have been asked. Abner Lewis further states, that

"Shortly afterward, one of the Quarterly Meeting's committee, in company with a young man, a member of Radnor monthly meeting, waited on the teacher and asked him something about the use of those benches; he referred them to a good trustee

of the school, then near, who informed them he had no objection to their occupying them on the premises, but thought it improper to remove them to the dwelling at which the company had convened."

The fact is, that permission was not asked to remove the benches to any dwelling-house, but to the road side in front of the meeting house, where Friends were compelled, as in the times of the earlier persecutions, to hold an assembly for divine worship in the open air. Abner Lewis also says, that "a query was addressed to one of the trustees of the school, respecting the use of some benches, but an opportunity to answer the question was not furnished, though sought for." What obstacle there could have been other than an unwillingness to answer it, it is difficult to discover. Friends were assembled outside of the fence—the guard walked round the house, and placed themselves in full view; there was no difficulty in answering the questions about the meeting house, and the only question it was not convenient to answer was, whether a few old benches might be removed from the school house yard for the temporary accommodation of women and infirm persons, standing exposed to the heat of the sun during divine worship.

Our account then states, that

"In the tenth month, the house was again locked up; the gates secured with padlocks, and the sashes fastened down, so as to guard every avenue by which an entrance could be effected."

Abner Lewis says, that the house and gates were locked in the usual manner, and that the sashes were fastened down.

The concluding part of our narrative is as follows:

"The followers of Elias Hicks carried their opposition to Friends still further. They changed the day for holding the midweek meeting at Haverford; and as if determined to coerce Friends into a compliance with their views, ordered the house to be closed on the stated day of the meeting. Friends, however, could not acknowledge their authority to change the time of meeting, and continued to meet on the regular day. The doors and gates were locked against them; and when application was made for admission into the house, they were refused. They then asked to be permitted to assemble in the yard, but the keeper of the house told them his orders were, not to suffer them even to enter that. They were, therefore, compelled to hold their meeting for worship in the road, where they continued to meet for many weeks, exposed to the variableness of the autumnal season."

Abner Lewis does not pretend to deny this; he admits that the time of holding the meeting was altered, and we know that the remaining part of the paragraph is true.

I have thus followed this pretended refutation of our narrative through every part of our statement, and find that it is a reluctant admission of the truth of the whole. Abner Lewis, to be sure, attempts to gloss over the motives of the separatists for their conduct, but does not overthrow a single statement we have made. He proves conclusively by his own narrative, that the separatists in Radnor monthly meeting having determined to join the new society, were determined also to exercise the right of the strongest in taking forcible possession of the property, which can only be legally and justly held by them as constituting Radnor monthly meeting, in that

subordination to, and connexion with the quarterly and yearly meetings of Philadelphia, which render it what it is—a constituent part of the Religious Society of Friends.
[To be continued.]

ORIGINAL POETRY.

HAPPINESS.

'Tis not in wealth, 'tis not in power,
'Tis not in what we fondly prize,
The glittering trifles of an hour,
That happiness, rare treasure, lies.
Blessing of life—pursued by all,
Yet gained by few—in what retreat
May I thy envied presence find,
Thy long sought semblance hope to greet?

Amid the forms of Pleasure's train,
These seek perchance thy mask to wear,
Thy smile affect: but ah! in vain,
Thy blissful presence dwells not there.
Proud science in his stately halls,
May eagerly thy steps pursue,
But Pleasure's voice despairing calls,
And his, alas! is powerless too.

Beneath the peasant's lowly cot,
Where tranquil bliss is said to reign?
Ah no! the verdant sylvan grot
Will prove no cure for real pain.
And poverty and fell despair
Too often haunt the lowly shed;
Whilst ignorance, with her savage train,
Rears in the midst her baleful head.

Around the dear domestic hearth
May surely happiness be found;
That were her favourite spot of earth
On this terrestrial changeable ground.
True, she is there a frequent guest,
But, ah! how mixed are joys and tears,
E'en there, surveying days to come,
And gazing on departed years.

'Tis not in wealth, 'tis not in power,
'Tis not in what we fondly prize,
The glittering trifles of an hour,
That happiness, our treasure, lies.
No, deep her secret home she keeps,
Within the heart's recess withdrawn;
Like those pure lamps of old, which burned
Beneath the cold sepulchral stone.

Bright their undying splendour shone,
Whilst all without was dark and gloom;
No other light might gleam upon
The cheerless midnight of the tomb.
Thus, only in the heart enshrined
True happiness her throne will rear;
Oh! seek her not amidst the crowd—
Her real home is here.

The truly happy know that nought
Which worldlings may enjoyment call,
Is equal to those living joys—
Theirs to whom Christ is all in all.
Their Saviour he, their guide, their hope,
Their pilot o'er this stormy sea—
His presence is their chiefest joy,
And where he is, they too shall be.

MARRETA.

Liverpool, 2d mo. 1828.

One of the chief beauties in a female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.—Gregory.

The same ingenuity and delicacy of mind which sheds a more lovely lustre upon prosperity, casts a deeper shade upon adversity: it imparts a more exquisite relish to every joy, but gives a keener edge to pain and misery.—Seed.

FOR THE FRIEND.

Addressed to the Oak, described by Bishop Heber as being at the Botanical Garden near Calcutta. [See the last number of "The Friend."]

Poor, feeble thing! and sink'st thou weakly thus,
Beneath those glowing skies, that fervid beam—
Thou, who amid thy native forests, stand'st
In strength majestic, flinging high to heaven
Thy giant branches; bearing undisturb'd
The summer's storms, or winter's icy hand,
Which strips thy glossy foliage, but leaves
Unmoved, and rooted firmly, thy huge trunk
Towering amidst the lapse of centuries?
Behold the contrast! dwindled to a shrub,
Weak, sapless, vigourless, with eager aim
To rival the proud children of the soil
In which thou dwell'st, expending thy last strength,
To fling perpetual verdure o'er thy boughs,
Still parch'd and wither'd, 'neath the sultry sun,
And still renew'd—while ebbs the vital stream,
And slowly fading from the eye of day,
Thou diest a lingering death on foreign shores.
Such is thy fate—the fate too oft of those,
Who, spurning at the humble sphere in which
Wisdom divine has placed them—a rough soil
Perchance, but fitted for the appointed task,
To nurse them into virtue—rashly led
By wild ambition, eager for the grasp
Of power's delusive sceptre, or perhaps
By sordid mammon sway'd, have left their homes,
And found in foreign climes, a nameless grave.
5th mo. 18th, 1828.

FOR THE FRIEND.

The decease of John Warder was announced in one of our late numbers. A simple notice of the death of such a man is not sufficient to satisfy the just expectations of his friends and of the community; he was actively engaged as a merchant in Philadelphia (his native city) and in London for forty years, in the course of which he met with many vicissitudes, but always preserved a steady and uniform resolution and great equanimity; he was exact and punctilious in his dealings, upright and correct in all his transactions, liberal on all proper occasions, kind and hospitable to strangers, and ultimately, his mercantile pursuits were crowned with success. It is seventeen years since he retired from the active scenes of life, and dwelt in the bosom of his beloved family, surrounded by a numerous train of children and grand children, by whom he was regarded with veneration and love as their kind benefactor and protector—for several months past he was confined to his chamber by the indisposition which gradually brought him to the grave, through which he was preserved in great tranquillity and resignation, waiting patiently his appointed time—his heart overflowing with gratitude to his Creator for his bounteous mercies, and with benevolence and good will to all mankind. It is not for mortals to speak with confidence of the mysteries of the heavenly kingdom, but we may be allowed to express a humble trust, that he has met with acceptance at the throne of grace, through the intercession and mediation of our blessed Redeemer.

He died on the seventh instant, at the age of seventy-seven years, and on the ninth his remains were interred in Friends' western burying ground, attended by a large concourse of his relatives, friends, and fellow citizens.

If the soul be happily disposed, every thing becomes capable of affording entertainment, and distress will almost want a name.—*Goldsmith.*

FOR THE FRIEND.

We hasten to communicate the following important intelligence to our readers. It is cause of humble gratitude that Friends in that remote quarter of the Society have been strengthened to bear a faithful testimony against the evil spirit of unbelief which has desolated our own borders; and it should encourage and rouse the true members and believers within the compass of New York yearly meeting, to faithfulness and boldness—when they perceive that the church in so many other places is recurring to first principles, and clearing itself of the reproach to which the existence among us of this spirit of infidelity has subjected the Society.

Extract of a Letter from a Friend of Deep River Quarterly Meeting, in North Carolina, to one in this city, dated 5th mo. 11th, 1828.

"Our late quarterly meeting was informed that Elias Hicks had obtained a certificate from his monthly meeting to perform an extensive visit to Friends in North Carolina and other parts, whereupon a minute was made expressive of the judgment of the meeting, viz. 'that no person who has been known to preach, or unite with, or endeavour to propagate the doctrines held forth by those called Hicksites, can be admitted to appoint or hold a meeting in any of the meeting houses of Friends, or other houses, by their permission, nor can any of our members consistently attend a meeting appointed by such persons.' The clerk was instructed to forward a copy of this minute to each particular meeting constituting our quarter, and to each quarter constituting our yearly meeting."

THE FRIEND.

FIFTH MONTH, 24, 1828.

By direct communications from different quarters, and from other sources of information, we are entitled to infer that confidence in the general discretion and judgment exercised in conducting this journal, is becoming daily more decisive; that the fears and misgivings, which were at first entertained by many sensible and considerate minds, have been gradually removed, and that the hesitation thence arising has given place to a conviction, that a paper of this description, managed with the requisite industry and ability, under proper guards, and with the Divine blessing, may be rendered subservient to very important ends, not only in relation to the welfare of our religious Society, but to a more general diffusion of enlightened views, alike interesting to all. By this it will be perceived, that we do not limit our prospects to a temporary and adventitious object, to a thing of mere ephemeral existence, but to a permanent establishment, or one, at least, co-extensive and co-existent with any prospect of solid benefit. But that these desirable results may not be frustrated—that we may be enabled to preserve for the paper that dignified and respectable character which is looked for, and which it ought to sustain, it is of indispensable importance, that there should be enlisted in its behalf, the lively zeal and active co-operation of qualified and gifted minds, wherever to be found, within the bounds of its circulation. It may be well for us to be explicit;—in the first place,

then, as the leading motive in commencing the enterprise, was certainly the hope of effecting an extensive benefit within the pale of our particular religious communion, it must be obvious that this hope can be realized but in proportion to the extent of circulation, and therefore the expediency of exertion on the part of our friends every where, to enlarge our list of subscribers. Secondly, one powerful means of promoting this increase of circulation, must depend upon that variety, spiciness, and charm of novelty, which can only be produced by many qualified hands, pledged to furnish good store of original or re-written articles on various subjects, for the supply of our columns.

We therefore would indulge the hope, that our literary friends in various directions, near and more remote, will be roused to activity. The credit of the Society, and of course our satisfaction and predilections individually, are not a little implicated. Particularly we would call the attention of distant subscribers, those in the state of New York, the western country, Baltimore, and North Carolina, especially, to the importance of making and preserving minute details of every thing relating to the progress of that spirit of infidelity and misrule, which is spreading like a baleful pestilence within our borders, noting all the material transactions and movements of the seceders, and the measures pursued by Friends in respect to them. We would also take the liberty of suggesting, for the purpose of securing a more regular attention to these matters, the propriety of a few friends in each quarterly meeting agreeing to act in conjunction, naming one of the number to receive and arrange the memorandums made by each respectively, and of which, after the strictest attention to their truth and fidelity, a regular record be kept. Such a course of procedure would not only be a means of preserving authentic notices, useful to the historian and valuable to posterity, of many things which otherwise would inevitably be lost, but transcripts from them, from time to time, might be forwarded to the editor, and thus enable him to publish, for the information of Friends at large, that which ought to be generally known.

We would further observe, that articles relating to interesting facts respecting the early settlements of Friends in America, to the more recent emigration and location of Friends in the western country, and in the vicinity of the Lakes, to the establishment of meetings, biographical notices of distinguished deceased Friends, &c. &c. will at all times be acceptable. It cannot be doubted that in monthly meeting records, family papers, and private letters, there must lie dormant many curious and valuable scraps, which would well repay the pains of research, and if drawn from their musty retreats, and transposed to the pages of "The Friend," be read with interest.

Small treasure to a resigned mind is sufficient. How happy is it to be content with a little—to live in humility, and feel that in us which breathes out this language, Abba! Father.

WOLFE.

THE FRIEND.

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FOR THE FRIEND.

Who that makes any pretension to taste in literature, or that reads at all, is not familiar with the writings of Oliver Goldsmith; at least with his more popular productions? As a poet, though not entitled to be placed in the first rank, he is, perhaps more emphatically than any other, the universal favourite; and, if touches true to nature and to life, terseness of diction, graceful and mellifluous versification, be regarded as legitimate claims, the partiality is surely not misplaced. Although denominated by one of the literary fraternity with whom he associated, "an inspired ideot," yet he who was the companion of such men as the Burkes, Sir Joshua Reynolds, and others equally distinguished; who was not merely tolerated, but loved, by the querulous and dictatorial Johnson, could not have been destitute of social attractions. And, notwithstanding the reckless, luckless, wayward tenour of his chequered pilgrimage, there are but few persons, we should think, who can read without interest the delightful sketch of his life prefixed to Campbell's dissertation upon his genius and works. The dissertation itself we venture to recommend as a rare specimen of critical acumen; of chaste and elegant writing.

OLIVER GOLDSMITH.

BORN 1728.—DIED 1774.

Oliver Goldsmith was born at a place called Pal-las, in the parish of Ferney, and county of Long-ford, in Ireland. His father held the living of Kil-kenny West, in the county of Westmeath. There was a tradition in the family, that they were descend-ed from Juan Romeiro, a Spanish gentleman, who had settled in Ireland, in the sixteenth century, and had married a woman, whose name of Goldsmith was adopted by their descendants. Oliver was instructed in reading and writing by a schoolmaster in his father's parish, who had been a quartermaster in the wars of Queen Anne; and who, being fond of relat-ing his adventures, is supposed to have communicated to the young mind of his pupil the romantic and wander-ing disposition which showed itself in his future years. He was next placed under the Rev. Mr. Griffin, schoolmaster of Elphin, and was re-ceived into the house of his father's brother, Mr. Goldsmith, of Ballyoughter. Some relations and friends of his uncle, who were met on a social party, happening to be struck with the sprightliness of Oliver's abilities, and knowing the narrow circum-stances of his father, offered to join in defraying the expense of giving him a liberal education. The chief contributor was the Rev. Thomas Contarine, who had married our poet's aunt. He was accord-ingly sent, for some time, to the school of Athlone,

and afterwards to an academy at Edgeworthstown, where he was fitted for the university. He was ad-mitted a sizer of Trinity College, Dublin, in his fif-teenth year, a circumstance which denoted remarka-ble proficiency; and three years afterwards, was elected one of the exhibitors on the foundation of Erasmus Smith. But though he occasionally dis-tinguished himself by his translations from the clas-sics, his general appearance at the university corres-ponded neither with the former promises, nor future development of his talents. He was, like Johnson, a loungee at the college gate. He gained neither premiums nor a scholarship, and was not admitted to the degree of bachelor of arts till two years after the regular time. His backwardness, it would appear, was the effect of despair more than of wilful negli-gence. He had been placed under a savage tutor, named Theaker Wilder, who used to insult him at public examinations, and to treat his delinquencies with a ferocity that broke his spirit. On one occa-sion, poor Oliver was so imprudent as to invite a company of young people, of both sexes, to a dance and supper in his rooms. On receiving intelligence of which, Theaker grimly repaired to the place of revelry, belaboured him before his guests, and rudely broke up the assembly. The disgrace of this inhu-man treatment drove him, for a time, from the uni-versity. He set out from Dublin, intending to sail from Cork for some other country, he knew not whither; but, after wandering about till he was re-duced to such famine, that he thought a hand-full of gray peas, which a girl gave him at a wake, the sweetest repast he had ever tasted, he returned home, like the prodigal son, and matters were ad-justed for his being received again at college.

About the time of his finally leaving the university his father died. His uncle Contarine, from whom he experienced the kindness of a father, wished him to have taken orders, and Oliver is said to have applied for them, but to have been rejected; though for what reason is not sufficiently known. He then ac-cepted the situation of private tutor in a gentleman's family, and retained it long enough to save about £30, with which he bought a tolerable horse, and went forth upon his adventures. At the end of six weeks, his friends, having heard nothing of him, concluded that he had left the kingdom, when he returned to his mother's house, without a penny, upon a poor little horse which he called Fiddleback, and which was not worth more than twenty shillings. The account which he gave of himself was, that he had been at Cork, where he had sold his former horse, and paid his passage to America; but the ship happening to sail whilst he was viewing the curiosi-ties of the city, he had just money enough left to purchase Fiddleback, and to reach the house of an old acquaintance on the road. This nominal friend, however, had received him very coldly; and, in order to evade his application for pecuniary relief, had ad-vised him to sell his diminutive steed, and promised him another in its place, which should cost him nothing, either for price or provender. To confirm this promise, he pulled out an oaken staff from be-neath a bed. Just as this generous offer had been made, a neighbouring gentleman came in, and invited both the miser and Goldsmith to dine with him. Upon a short acquaintance, Oliver communicated his situation to the stranger, and was enabled, by his liberality, to proceed upon his journey. This was his story. His mother, it may be supposed, was looking rather gravely upon her prudent child, who had such adventures to relate, when he concluded them by saying, "And now, my dear mother, having struggled so hard to come home to you, I wonder that you are not more rejoiced to see me." Mr.

Contarine next resolved to send him to the Temple; but on his way to London he was fleeced of all his money in gaming, and returned once more to his mother's house in disgrace and affliction. Again was his good uncle reconciled to him, and equipped him for Edinburgh, that he might pursue the study of medicine.

On his arrival at Edinburgh, he took lodgings, and sallied forth to take a view of the city; but at a late hour, he recollected that he had omitted to inform himself of the name and address of his landlady; and would not have found his way back, if he had not fortunately met with the porter who had carried his luggage. After attending some courses of medical lectures at Edinburgh, he was permitted by his uncle to repair to Leyden, for the sake of finishing his studies, when his departure was accelerated by a debt, which he had contracted by becoming security for an acquaintance, and from the arrest attending which he was only saved by the interference of a friend. If Leyden, however, was his object, he, with the usual eccentricity of his motions, set out to reach it by way of Bordeaux, and embarked in a ship which was bound thither from Leith; but which was driven, by stress of weather, into Newcastle upon Tyne. His fellow passengers were some Scotchmen, who had been employed in raising men in their own country for the service of the king of France. They were arrested by orders from government, at New-castle; and Goldsmith, who had been committed to prison with them, was not liberated till after a fort-night's confinement. By this accident, however, he was eventually saved from an early death. The ves-sel sailed during his imprisonment, and was wrecked at the mouth of the Garonne, where every soul on board perished.

On being released, he took shipping for Holland, and arrived at Leyden, where he continued about a twelvemonth, and studied chemistry and anatomy. At the end of that time, having exhausted his last farthing at the gaming table, and expended the greater part of a supply which a friend lent him, in purchasing some costly Dutch flower roots, which he intended for a present to his uncle, he set out to make the tour of Europe on foot, unincumbered at least by the weight of his money. The manner in which he occasionally subsisted, during his travels, by playing his flute among the peasantry, and by dis-puting at the different universities, has been innu-merable times repeated. In the last, and most authen-tic account of his life, the circumstance of his having ever been a travelling tutor is called in question. Assistance from his uncle must have reached him, as he remained for six months at Padua, after having traversed parts of Flanders, France, Germany, and Switzerland, in the last of which countries, he wrote the first sketch of his "Traveller."

His uncle having died while he was in Italy, he was obliged to travel on foot through France to England, and arrived in London in extreme distress. He was for a short time usher in an academy, and was afterwards found and relieved by his old friend Dr. Sleigh, in the situation of journeyman to a che-mist. By his friend's assistance he was enabled to take lodgings in the city, and endeavored to estab-lish himself in medical practice. In this attempt he was unsuccessful; but through the interest of Dr. Milner, a dissenting clergyman, he obtained the ap-pointment of physician to one of the factories in India; and in order to defray the expense of getting thither, prepared to publish, by subscription, his "Enquiry into the Present State of Polite Literature in Europe." For some unknown reason, his ap-pointment to India was dropped; and we find him, for seven or eight months, writing in Dr. Griffith's

Monthly Review, for a salary, and his board and lodging in the proprietor's house. Leaving this employment, he went into private lodgings, and finished his "Enquiry into the state of Literature," which was published in 1759. The rest of his history from this period becomes chiefly that of his well known works. His principal literary employments, previous to his raising himself into notice by his poetry, were, conducting the *Lady's Magazine*, writing a volume of essays called "The Bee," "Letters on English History," "Letters of a Citizen of the World," and the "Vicar of Wakefield." Boswell has related the affecting circumstances in which Dr. Johnson found poor Goldsmith in lodgings, at Wine-office court, Fleet-street, where he had finished the *Vicar of Wakefield*, immured by bailiffs from without, and threatened with expulsion by his landlady from within. The sale of the novel for £60 brought him present relief; and, within a few years from that time, he emerged from his obscurity to the best society and literary distinction. But whatever change of public estimation he experienced, the man was not to be altered, and he continued to exhibit a personal character which was neither much reformed by experience, nor dignified by reputation. It is but too well known, that with all his original and refined faculties, he was often the butt of wittings, and the dupe of impostors. He threw away his money at the gaming table, and might also be said to be a losing gambler in conversation, for he aimed in all societies at being brilliant and argumentative; but generally chose to dispute on the subjects which he least understood, and contrived to forfeit as much credit for common sense as could be got rid of in colloquial intercourse. After losing his appointment to India, he applied to Lord Bute for a salary, to be enabled to travel into the interior of Asia. The petition was neglected, because he was then unknown. The same boon, however, or some adequate provision, might have been obtained for him afterwards, when he was recommended to the Earl of Northumberland, at that time lord-lieutenant of Ireland. But when he waited on the earl, he threw away his prepared compliments on his lordship's steward, and then retrieved the mistake by telling the nobleman, for whom he had meditated a courtly speech, that he had no confidence in the patronage of the great, but would rather rely upon the booksellers. There must have been something, however, with all his peculiarities, still endearing in his personal character. Burke was known to recall his memory with tears of affection in his eyes. It cannot be believed that the better genius of his writings was always absent from his conversation. One may conceive graces of his spirit to have been drawn forth by Burke or Reynolds, which neither Johnson nor Garrick had the sensibility to appreciate.

His "History of the Earth and Animated Nature," was the last, and most amusing, of these prose undertakings. In the mean time he had consumed more than the gains of his labours by imprudent management, and had injured his health by occasional excesses of application. His debts amounted to £4000. "Was ever poet," said Dr. Johnson, "so trusted before?" To retrieve his finances, he contracted for new works to the booksellers, engaged to write comedies for both the theatres, and projected an "Universal Dictionary of the Sciences." But his labours were terminated by a death not wholly imputable to the imprudence which had pervaded his life. In a fever, induced by stranguity and distress of mind, he made use of Dr. James's powders, under circumstances which he was warned would render them dangerous. The symptoms of his disease grew immediately more alarming, and he expired at the end of a few days, in his forty-sixth year.

Goldsmith's poetry enjoys a calm and steady popularity. It inspires us, indeed, with no admiration of daring design, or of fertile invention; but it presents, within its narrow limits, a distinct and unbroken view of poetical delightfulness. His descriptions and sentiments have the pure zest of nature. He is refined without false delicacy, and correct without insipidity. Perhaps there is an intellectual composure in his manner, which may, in some passages, be said to approach to the reserved and prosaic; but he unbends from this graver strain of reflection to tenderness, and even to playfulness, with an ease and

grace almost exclusively his own; and connects extensive views of the happiness and interests of society, with pictures of life, that touch the heart by their familiarity. His language is certainly simple, though it is not cast in a rugged or careless mould. He is no disciple of the gaunt and famished school of simplicity. Deliberately as he wrote, he cannot be accused of wanting natural and idiomatic expression; but still it is select and refined expression. He uses the ornaments which must always distinguish true poetry from prose; and when he adopts colloquial plainness, it is with the utmost care and skill, to avoid a vulgar humility. There is more of this sustained simplicity, of this chaste economy and choice of words in Goldsmith, than in any modern poet, or perhaps than would be attainable or desirable as a standard for every writer of rhyme. In extensive narrative poems, such a style would be too difficult. There is a noble propriety even in the careless strength of great poems as in the roughness of castle walls; and, generally speaking, where there is a long course of story or observation of life to be pursued, such exquisite touches as those of Goldsmith, would be too costly materials for sustaining it. But let us not imagine that the serene graces of this poet were not admirably adapted to his subjects. His poetry is not that of impetuous, but of contemplative sensibility; of a spirit breathing its regrets and recollections, in a tone that has no dissonance with the calm of philosophical reflection. He takes rather elevated speculative views of the causes of good and evil in society; at the same time, the objects which are most endeared to his imagination are those of familiar and simple interest; and the domestic affections may be said to be the only genii of his romance. The tendency towards abstracted observation in his poetry, agrees peculiarly with the compendious form of expression which he studied; whilst the homefelt joys, on which his fancy loved to repose, required at once the chastest and sweetest colours of language, to make them harmonize with the dignity of a philosophical poem. His whole manner has a still depth of feeling and reflection, which gives back the image of nature unruffled and minutely. He has no redundant thoughts, or false transports; but seems, on every occasion, to have weighed the impulse to which he surrendered himself. Whatever ardour or casual felicities he may have thus sacrificed, he gained a high degree of purity and self-possession. His chaste pathos makes him an insinuating moralist, and throws a charm of Claude-like softness over his descriptions of homely objects that would seem only fit to be the subjects of Dutch painting. But his quiet enthusiasm leads the affections to humble things without a vulgar association; and he inspires us with a fondness to trace the simplest recollections of Auburn, till we count the furniture of its ale-house, and listen to the "varnished clock that clicked behind the door."

He betrays so little effort to make us visionary by the usual and palpable fictions of his art; he keeps apparently so close to realities, and draws certain conclusions respecting the radical interests of man, so boldly and decidedly, that we pay him a compliment, not always extended to the tuneful tribe, that of judging his sentiments by their strict and logical interpretation. In thus judging him by the test of his philosophical spirit, I am not prepared to say, that he is a purely impartial theorist. He advances general positions, respecting the happiness of society, founded on limited views of truth, and under the bias of local feelings. He contemplates only one side of the question. It must be always thus in poetry. Let the mind be ever so tranquilly disposed to reflection, yet if it retains poetical sensation, it will embrace only those speculative opinions that fall in with the tone of the imagination. Yet I am not disposed to consider his principles as absurd, or his representations of life as the mere reveries of fancy.

In the "Deserted Village" he is an advocate for the agricultural, in preference to the commercial prosperity of a nation; and he pleads for the blessings of the simpler state, not with the vague predilection for the country which is common to poets, but with an earnestness that professes to challenge our soberest belief. Between Rousseau's celebrated letter on the influence of the sciences, and this popular poem, it will not be difficult to discover some

resemblance of principles. They arrive at the same conclusions against luxury; the one from contemplating the ruins of a village, and the other from reviewing the downfall of empires. But the English poet is more moderate in his sentiments than the philosopher of Geneva; he neither stretches them to such obvious paradox, nor involves them in so many details of sophistry; nor does he blaspheme all philosophy and knowledge in pronouncing a malediction on luxury. Rousseau is the advocate of savageness, Goldsmith only of simplicity. Still, however, his theory is adverse to trade, and wealth, and arts. He delineates their evils, and disdains their vaunted benefits. This is certainly not philosophical neutrality; but a neutral balancing of arguments would have frozen the spirit of poetry. We must consider him a pleader on that side of the question which accorded with the predominant state of his heart; and, considered in that light, he is the poetical advocate of many truths. He revisits a spot consecrated by his earliest and tenderest recollections; he misses the bloomy flush of life, which had marked its once busy, but now depopulated scenes; he beholds the inroads of monopolizing wealth, which had driven the peasant to emigration; and tracing the sources of the evil to "Trade's proud empire," which has so often proved a transient glory, and an enervating good, he laments the state of society, "where wealth accumulates, and men decay." Undoubtedly, counter views of the subject might have presented themselves, both to the poet and philosopher. The imagination of either might have contemplated, in remote perspective, the replenishing of empires beyond the deep, and the diffusion of civilized existence, as eventual consolations of futurity, for the present sufferings of emigrations. But those distant and cold calculations of optimism would have been wholly foreign to the tone and subject of the poem. It was meant to fix our patriotic sympathy on an innocent and suffering class of the community, to refresh our recollections of the simple joys, the sacred and strong local attachments, and all the manly virtues of rustic life. Of such virtues the very remembrance is by degrees obliterated in the breasts of a commercial people. It was meant to rebuke the luxurious and selfish spirit of opulence, which, imitating the pomp and solitude of feudal abodes, without their hospitality and protection, surrounded itself with monotonous pleasure grounds, which indignantly "spurned the cottage from the green."

Pleasing as Goldsmith is, it is impossible to ascribe variety to his poetical character; and Dr. Johnson has justly remarked something of an echoing resemblance of tone and sentiment between the "Traveller" and "Deserted Village." But the latter is certainly an improvement on its predecessor. The field of contemplation in the "Traveller," is rather desultory. The other poem has an endearing locality, and introduces us to beings with whom the imagination contracts an intimate friendship. Fiction in poetry is not the reverse of truth, but her soft and enchanted resemblance; and this ideal beauty of nature has been seldom united with so much sober fidelity as in the groups and scenery of the "Deserted Village."

It is of the last importance, to season the passions of a child with devotion, which seldom dies in a mind that has received an early tincture of it. Though it may seem extinguished for a while by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out and discovers itself again, as soon as discretion, consideration, age, or misfortunes have brought the man to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.—*Addison*.

When right or religion gives a call, a neuter must be a coward or an hypocrite. In such cases we should never be backward.—*Penn's Maxims*.

The mind is enlarged or contracted, just as the objects, upon which it chooses to dwell, and is most familiar with, are great or little.—*Seed*.

The selection for the "English Classic," which we have assigned for to-day, is at the suggestion of a friend, whose taste and judgment we deem a sufficient warrant. "I have always," says he, "esteemed it one of the happiest productions of the great moralist." Adverting to the frequent inroads which Death has recently made in the domestic enjoyments and pleasant prospects of many—to the number of persons whose thread of life has been suddenly diservered, some of them in the prime of their strength, and in the midst of an apparently prosperous and useful career, the train of reflection here brought into view, may neither be inappropriate nor unprofitable.

THE ENGLISH CLASSIC, No. 11.

THE RAMBLER, No. 54. Saturday, Sept. 22, 1750.

BY DR. JOHNSON.

Day presses on the heels of day,
And moons increase to their decay;
But you with thoughtless pride elate,
Unconscious of impending fate,
Command the pillar'd dome to rise,
When, lo! thy tomb forgotten lies.

Francis' Horace.

I have lately been called from a mingled life of business and amusement, to attend the last hours of an old friend; an office which has filled me, if not with melancholy, at least with serious reflections, and turned my thoughts towards the contemplation of those subjects which, though of the utmost importance, and of indubitable certainty, are generally secluded from our regard by the jollity of health, the hurry of employment, and even by the calmer diversions of study and speculation; or if they become accidental topics of conversation and argument, yet rarely sink deep into the heart, but give occasion only to some subtleties of reasoning, or elegancies of declamation, which are heard, applauded, and forgotten.

It is, indeed, not hard to conceive how a man, accustomed to extend his views through a long concatenation of causes and effects, to trace things from their origin to their period, and compare means with ends, may discover the weakness of human schemes; detect the fallacies by which mortals are deluded; show the insufficiency of wealth, honours, and power, to real happiness; and please himself and his auditors with learned lectures on the vanity of life.

But though the speculatist may see and show the folly of terrestrial hopes, fears, and desires, every hour will give proofs that he never felt it. Trace him through the day or year, and you will find him acting upon principles, which he has in common with the illiterate and unenlightened, angry and pleased like the lowest of the vulgar, pursuing, with the same ardour, the same designs; grasping, with all the eagerness of transport, those riches which he knows he cannot keep; and swelling with the applause which he has gained, by proving that applause is of no value.

The only conviction that rushes upon the soul, and takes away from our appetites and passions the power of resistance, is to be found, where I have received it, at the bed of a dying friend. To enter this school of wisdom is not the peculiar privilege of geometers; the most sublime and important precepts require no uncommon opportunities, nor laborious preparations; they are enforced without the aid of eloquence, and understood without skill in analytic science. Every tongue can utter them, and every understanding can conceive them. He that wishes in earnest to obtain just sentiments concerning his condition, and would be intimately acquainted with the world, may find instructions on every side. He that desires to enter behind the scene, which every art has been employed to decorate, and every passion labours to illuminate, and wishes to see life stripped of those ornaments which make it glitter on the stage, and exposed in its natural meanness, impotence, and nakedness, may find the delusion

laid open in the chamber of disease; he will there find vanity divested of her robes, power deprived of her sceptre, and hypocrisy without her mask.

The friend whom I have lost was a man eminent for genius; and, like others of the same class, sufficiently pleased with acceptance and applause. Being caressed by those who have preferences and riches in their disposal, he considered himself as in the direct road of advancement, and had caught the flame of ambition by approaches to its object. But in the midst of his hopes, his projects, and his gaieties, he was seized by a lingering disease, which, from its first stage, he knew to be incurable. Here was an end of all his visions of greatness and happiness; from the first hour that his health declined, all his former pleasures grew tasteless. His friends expected to please him by those accounts of the growth of his reputation, which were formerly certain of being well received! but they soon found how little he was now affected by compliments, and how vainly they attempted, by flattery, to exhilarate the languor of weakness, and relieve the solicitude of approaching death. Whoever would know how much piety and virtue surpass all external goods, might here have seen them weighed against each other; where all that gives motion to the active, and elevation to the eminent, all that sparkles in the eye of Hope, and pants in the bosom of Suspicion, at once became dust in the balance, without weight and without regard. Riches, authority, and praise, lose all their influence when they are considered as riches, which to-morrow shall be bestowed upon another, authority which shall this night expire for ever, and praise, which, however merited, or however sincere, shall after a few moments, be heard no more.

In those hours of seriousness and wisdom, nothing appeared to raise his spirits, or gladden his heart, but the recollection of acts of goodness; nor excite his attention, but some opportunity for the exercise of the duties of religion. Every thing that terminated on this side of the grave was received with coldness and indifference, and regarded rather in consequence of the habit of valuing it, than from any opinion that it deserved value; it had little more prevalence over his mind than a bubble that was now broken, a dream from which he was awake. His whole powers were engrossed by the consideration of another state; and all conversation was tedious that had not some tendency to disengage him from human affairs, and to open his prospects into futurity.

It is now passed; we have closed his eyes, and heard him breathe the groan of expiration. At the sight of this last conflict, I felt a sensation never known to me before; a confusion of passions, an awful stillness of sorrow, a gloomy terror without a name. The thoughts that entered my soul were too strong to be diverted, and too piercing to be endured; but such violence cannot be lasting, the storm subsided in a short time, I wept, retired, and grew calm.

I have from that time frequently revolved in my mind the effects which the observation of death produces in those who are not wholly without the power and use of reflection; for, by far the greater part, it is wholly unregarded, their friends and their enemies sink into the grave without raising any uncommon emotion, or reminding them that they are themselves on the edge of the precipice, and that they must soon plunge into the gulf of eternity.

It seems to me remarkable that death increases our veneration for the good, and extenuates our hatred of the bad. Those virtues which once we envied, as Horace observes, because they eclipsed our own, can now no longer obstruct our reputation, and we have therefore no interest to suppress their praise. That wickedness which we feared for its malignity is now become impotent; and the man whose name filled us with alarm, and rage, and indignation, can at last be considered only with pity or contempt.

When a friend is carried to his grave, we at once find excuses for every weakness, and palliations of every fault; we recollect a thousand endearments, which before glided off our minds without impression; a thousand favours unrepaid; a thousand duties unperformed; and wish, vainly wish, for his return; not so much that we may receive, as that we may

bestow happiness, and recompense that kindness which before we never understood.

There is not, perhaps, to a mind well instructed, a more painful occurrence than the death of one whom we have injured without reparation. Our crime seems now irretrievable; it is indelibly recorded, and the stamp of fate is fixed upon it. We consider, with the most afflictive anguish, the pain which we have given, and now cannot alleviate, and the losses which we have caused, and now cannot repair.

Of the same kind are the emotions which the death of an emulator or competitor produces. Whoever had qualities to alarm our jealousy, had excellence to deserve our fondness; and to whatever ardour of opposition interest may inflame us, no man ever outlived an enemy whom he did not then wish to have made a friend. Those who are versed in literary history, know that the elder Scaliger was the redoubted antagonist of Cardon and Erasmus; yet at the death of each of his great rivals he relented, and complained that they were snatched away from him before their reconciliation was completed.

Art thou too fallen? Ere anger could subside,
And love return, has great Erasmus died?

Such are the sentiments with which we finally review the effects of passion, but which we sometimes delay till we can no longer rectify our errors. Let us therefore make haste to do what we shall certainly at last wish to have done; let us return the caresses of our friends, and endeavour, by mutual endearments, to heighten that tenderness which is the balm of life. Let us be quick to repent of injuries while repentance may not be a barren anguish, and let us open our eyes to every rival excellence, and pay early and willingly those honours which justice will compel us to pay at last.

SELECTED FOR THE FRIEND.

MAY.

BY PERCIVAL.

I feel a newer life in every gale:
The winds that fan the flowers,
And with their welcome breathings fill the sail,
Tell of serener hours—
Of hours that glide unfelt away
Beneath the sky of May.

The spirit of the gentle south-wind calls
From his blue throne of air;
And when his whispering voice in music falls,
Beauty is budding there:
The bright ones of the valley break
Their slumbers and awake.

The waving verdure rolls along the plain,
And the wide forest weaves,
To welcome back its playful mates again,
A canopy of leaves;
And from its darkening shadow floats
A gush of trembling notes.

Fairer and brighter spreads the reign of May:
The tresses of the woods,
With the light dallying of the west-wind play,
And the full brimming floods,
As gladly to their goal they run,
Hail the returning sun.

FOR THE FRIEND.

See 1 Kings, chap. XIX. verse 11, 12, 13.

When, by divine command, on Horeb's mount
The prophet stood, to hail the dread approach
Of Israel's God, what horrors round him rose!
Swift o'er the earth the impetuous whirlwind
sweeps—

The upturn rocks—the lofty mountains rent,
Proclaim its fury: but amid this tempest
The Lord of hosts comes not: nor mid the shock
Of the fierce earthquake; when the heaving plains
Tremble beneath its power, and nature groans
As though her last, her final hour were come.

Then burst the lightnings; then the vivid flames,
 Curling in broad and fiery sheets, rush by:
 Comes He not now? Behold the prophet stand
 In silent expectation, firm, unmoved.
 Ceases the elemental war; a calm,
 Holy, and deep, and awful, spreads around:
 Then bow'd Elijah, and, with veiled head,
 In humble reverence hail'd the still small voice,
 That mid the silence stole upon his ear.
 Speaks not the scene this lesson to the soul?—
 That not in boasted reason's active power,
 The bold conceptions, or the lofty shapes,
 Which vain imagination bodies forth;
 Not mid the strife of tongues, the war of words,
 Nor passion's jarring conflict, ere can man
 Hold commune with his Maker, or perceive
 His sacred influence shed upon the soul:
 No! rather in the stillness of all flesh,
 When self-abased, and lofty pride subdued,
 Each passion lull'd, and meekness in the breast
 Has made her dwelling, may we hope to hear
 The gentle whisperings of the voice of truth,
 The holy teachings of Almighty love!
 Oh! then, my soul! be this thy aspiration:
 That mid the earthquake's shock, the tempest's
 rage,
 Like good Elijah thou may'st firmly stand,
 And like him bow, in awe and reverence,
 When in deep silence, God himself reveals.

ELISHA BATES AND THE BEREAN.

(Continued from page 246.)

That traces of a belief in the existence of an evil being, are to be found in the oriental philosophy, and even in the various systems of heathen superstition, is no argument against its truth. For a similar argument might be formed against the existence of a God, and a state of future retribution. On the contrary, it is an evidence that certain leading principles of religion have been universally impressed upon the minds of mankind; and though these may have been distorted, corrupted, and even totally perverted, yet, through all, they discover a common origin.

The Berean objects the difficulty in accounting for the origin of the evil being. But if this objection is to answer his purpose, it must amount to this: That we are at liberty to disbelieve the existence of a being if we cannot account for its origin. But, I ask, is this a rational argument? Does it not rest important decisions upon our own very ignorance? And would it not lead to atheism itself? Can we account for the origin of a First Cause?

"No reasonable evidence," says he, "can be derived of his existence from the experience of mankind." This is a bold assertion, which, I am persuaded every man of reflection has it in his power to contradict.

He further objects that "the existence and purpose of such a being is *wholly incompatible* with the divine attributes;" and that "the doctrine affords a *plausible excuse for crime*, and calculated to draw off the mind from a close watch over its own operations," &c.

Thus Jesus Christ and his apostles promulgated a doctrine *wholly incompatible* with the divine attributes, and which affords a *plausible excuse for crime*!

He seems to think he has found an ingenious turn upon me in the expressions of Peter and Jude, who represent the devil as under chains of darkness, while I represent him as roaming at large, &c. The objection certainly shows a disposition to trifling—a mere play upon words. The objection, however, applies no less to the apostles than to me: the one speaks of him as contending with Michael the archangel, and the other, as going about "like a roaring lion, seeking whom he might devour"—and the believers were exhorted (by both) to resist him, steadfast in the faith.

In page 195, he expresses a regret that the first chapter of the Doctrines was permitted to be published, because among other sad things it did, it would tend to draw off the mind from that of God in every man's conscience to matters of speculation, to a looking outward for the great adversary of man's happiness, &c. Must he necessarily be outward be-

cause we contend that he is distinct from man, or because his operations are known in man, must he, therefore necessarily be a constituent part of man? This mode of reasoning, if adopted, will not end here. For if the evil principle must necessarily be a part of man's own nature because it operates in man—then so must the good principle, or light or grace, or whatever else it may be called, be also a part of man's own nature, because its operations are to be known in man. And thus it will follow that we have nothing superior to our *own natures*, the light of nature, or human reason, by which we are to direct our steps, and work out our salvation. Whether the Berean intended this or not I shall not undertake to determine, but the principle will certainly lead to such a result.

There is one other feature in his arguments against the existence of an evil being, which, having an important bearing on another subject, I have thought should be brought distinctly into view. It relates to the temptations of our Lord Jesus Christ, as related by the evangelists, and referred to in the doctrines of Friends, as evidence that the devil was a distinct being. That, as it would be blasphemy to say that the devil was not a distinct character from our Lord Jesus Christ, in whom the fulness of the Godhead dwelt bodily, it must be evident that there is such a distinct being. I have been really astonished to find that the Berean has taken the ground that the devil was not distinct from Jesus Christ!—that our Lord was "tempted from causes arising out of his nature"—that he desired to escape suffering though he knew his Father's will—and supposes his prayer on that occasion, to have arisen from temptation—of course he yielded to a temptation, even in his prayer to the Father, near the time of his crucifixion! And does not a yielding to TEMPTATION imply sin? Not satisfied with this unparalleled course of expressions, he applies to Him that passage in the epistle of James—"Every man is tempted when he is drawn away of his *own lusts* and enticed." Thus, according to this writer, our Lord Jesus Christ was drawn away of his *OWN LUSTS AND ENTICED*!!

I shall make no comments here on the imputations cast upon the Saviour of men—those who truly love the Lord Jesus may form their own estimate of these views. But before I leave the subject, I will mention that Christ's prayer was objected to R. Barclay as an argument against some of the doctrines of Friends. To which Barclay replies: "But this may divers ways be answered: for he has not proved that Christ's praying to save him from this hour, was in him a *real desiring*, however submissively, that he might not undergo that which he knew he came into the world to do. Neither can this be affirmed, without importing that Christ was unwilling to do his Father's will, and desirous to shun it, which, to affirm, were *blasphemy*—so that his prayer was not a *desiring* the thing might not be, but that he might be saved and preserved from being overwhelmed with the difficulties and distresses that in *that hour* did and might attend him: and in this his prayer was answered; for albeit these difficulties were not removed, yet he triumphed over them." Barclay's Works, fol. 783.

As respects the quotation from James—even as respects us, it does not support the doctrine of the Berean. We do not in the least question that a man is "tempted," and that of the common enemy, when he is "drawn away of his own lusts and enticed." R. Barclay says that the devil enters into these lusts, and powerfully inclines them to sin; and, therefore, when a man is drawn away of these, we very properly say he is tempted. But to support the doctrine of the Berean, the text should say, "Every man that is tempted, is drawn away of his own lusts and enticed, without any other exciting cause." But the apostle says no such thing. On the contrary, he says, "Resist the devil and he will flee from you." James iv. 7.

There are two other paragraphs in his reviews of the first chapter, which may be briefly mentioned. In one, he speaks of this part of my work as inferior to what is found in the writings of Barclay and Phipps on the same subject, and suggests that as their works are still read and in print, there was no occasion for a member of the Society to have writ-

ten again on the subject, "having nothing new to offer except some additional speculations, and the treatise on the devil." In this paragraph he has admitted that the principal subjects contained in that chapter substantially agree with what has been written by Barclay and Phipps, though he has opposed it from beginning to end: and in his last paragraph, he in a sweeping censure says, that the subjects contained in that chapter are not embraced in the Christian system, and thinks the whole of it ought to have been rejected. But if we reject the subjects contained in that chapter, as not embraced in the Christian system, it will be difficult to tell what will remain to be embraced in it. Nothing of our incapacities, as respects a mere state of nature, nor of the source of moral evil, nor the consequences of sin, or the necessity of repentance for actual transgressions, nor of redemption by Jesus Christ; for these subjects are all treated of in that chapter, and are all rejected in the sweeping censure of this inconsistent writer.

THE SOCIETY OF FRIENDS.—No. 5.

After the passage last quoted, the epistle of the 6th month thus proceeds: "The Apostle aware of the evils arising from contention in religious communities, warned his brethren against it, declaring that 'where envy and strife is, there is confusion and every evil work;' and they were exhorted to withdraw from every brother who walked disorderly. And we know from experience, that wherever this evil spirit has appeared in any of our meetings, weakness, and jealousy, and divisions have been introduced; and that excellent order has been subverted, which has not only preserved us in love and concord, but protected the rights and privileges of all our members."

"With deep concern and sorrow we have observed the introduction and increase of this desolating spirit. It is now about five years since it made its appearance in our hitherto favoured Society, so as to become a subject of general concern. For some time it was mostly confined to individuals acting as officers in the Church. In this stage of its progress its consequences were grievous. Some who became infected by it, disregarding the wholesome order established by our Yearly Meeting, which directs, in the first place, *private* labour with such as give cause of concern, and afterwards that monthly meetings should treat with them, formed combinations amongst themselves, unauthorized by the Society and unknown to its discipline. Friends travelling in the ministry, &c." (see No. 4, where the remainder of the passage is quoted.) It is well known that the particular circumstance above referred to, is the attempt of the Elders in 1822, to obtain a private interview with Elias Hicks. Two charges are here made against them, one, of forming combinations amongst themselves, unauthorized by the Society and unknown to the discipline; the other, of being infected by the desolating spirit of envying and strife. Of the former I shall soon dispose; and the justice of the latter my readers will be able to appreciate before these essays are concluded.

It is necessary here to correct that part of the above paragraph, which states "that the discipline directs, in the first place, *private* labour with such as give cause of concern, and afterwards that monthly meetings should treat with them." These it is true are the first and the last, but not the only steps in the business. In every instance, either the Overseers or the Elders act in the case before it comes under the care of the monthly meeting. If Ministers or Elders give uneasiness in life or doctrine to their brethren, and private labour prove unavailing, the cause of uneasiness is stated to the select meeting of Ministers and Elders to which they belong. It is here examined into and decided upon; for these meetings have the power of removing their members from their stations. Information of the decision is then conveyed to the monthly meeting, to which the party belongs. By the use of the term *private* labour, it was never meant to limit an interview to two individuals, the aggrieved person and the offender. What is meant is a private and friendly interview, for the purpose of convincing the understanding and

influencing the conduct of the offender; and this may, and indeed very often must necessarily be had by several individuals. The discipline directs that timely and tender care be extended to such persons, according to the gospel order; *first by the individuals concerned, &c.* (as stated above.) "Faithful Friends, and especially Ministers and Elders, are tenderly recommended to watch over the flock of Christ, in their respective places and stations." Such are the injunctions of the discipline, according to the letter and the spirit of which the Elders acted towards Elias Hicks. They were the appointed watchmen over the flock of Christ, and they could do no other than watch over it. Elias Hicks had given much cause of uneasiness and alarm; he was in the performance of a religious visit to the Society in Philadelphia, and was for the time being under their care. It was their duty to extend timely and tender counsel to him, to ascertain if the sentiments ascribed to him were really his; and if so, to endeavour to convince him of his error, and to warm him in the true spirit of Christian friendship, of its certain consequence. It was the duty of Elias Hicks on his part to satisfy their doubts, and to receive their admonition with an open ear.

The epistle in referring to the meetings held on this occasion by the Elders, calls them combinations unauthorized by the Society and unknown to the discipline. Let us for a moment contrast them with those really unauthorized meetings which have latterly been so often held. It will be found that there is not a feature characteristic of the one that is common to the other. The former were held in the quiet and constitutional discharge of the duties of the Elders. The latter are called and attended by men forming a party in the Church, with a view to organize themselves, so as to be able to carry their favourite measures in the meetings of discipline. None holding different views are expected, or allowed to attend these conferences. In some instances the very minutes of conclusions have been prepared, in relation to measures, over which they are afterwards to act the solemn farce of waiting for divine direction to guide their preconceived and predetermined course!

In the summer of 1822, Elias Hicks obtained from his monthly meeting permission to pay a religious visit to several of the Quarterly Meetings in Pennsylvania Yearly Meeting. He passed through Philadelphia and attended the Southern Quarterly Meeting in the 11th month of that year. Ezra Comfort, and Isaiah Bell, two friends belonging to Abington Quarter, were also there on a religious visit, and were much shocked at the doctrines he preached. Ezra Comfort expressed his uneasiness upon the subject to an Elder of that meeting, and wished to have an opportunity of explaining it to Elias Hicks himself. Previous arrangements rendered this impracticable. Being in Philadelphia on his way home he saw several of the Elders, to whom he stated what he had heard, his uneasiness with it, and his desire of seeing Elias Hicks in relation thereto.

Previously to this event, Joseph Whitall, a minister residing near Woodbury, N. J. having been much startled at the doctrines preached by Elias Hicks, at a large public meeting, during the session of the late Yearly Meeting at New York, had taken a private opportunity of expostulating with him upon the nature and tendency of such doctrines. He found him so confirmed in his sentiments as to declare that "he should persevere therein, let the consequences be what they might."

Possessed of such evidence, in addition to the personal knowledge of several of their number, the Elders justly thought the case "required an early extension of care," either to receive an explanation, which should be mutually satisfactory, or to give their sense and judgment thereon, if the charges should prove to be true. It was therefore agreed that Elias Yarnall, and Dr. Samuel Powell Griffiths, should call upon Elias Hicks, on his arrival, represent to him the uneasiness of Friends with what they had heard, and request an interview with him, in company with Ezra Comfort. They accordingly did so. They told him that certain reports had been spread concerning him; particularly, *of his having declared in public, that Christ was no other than man;*

that they had come as elders to inform him thereof—that if he denied the charge his way would open among us, otherwise they could not receive him. He told them they could not meddle with him for what he had declared elsewhere, and would not consent to see the Friend. On the next day but one, the request was renewed by one of them, without success. The Elders of the different Monthly Meetings in the city met that day, and deputed two of their body to request on their behalf a conference with him. This he refused to grant; but he was afterwards persuaded by his own friends to consent to the interview. When they met, it was found that a promiscuous assemblage of persons had collected to witness what should have been, by every rule of propriety, and the uniform practice in such cases, a confidential and private meeting. The elders of course withdrew, and afterwards addressed a letter to Elias Hicks, reciting the charges made against him, and narrating their proceedings. The letter concludes thus—"under these circumstances, it appearing that thou art not willing to hear and disprove the charges brought against thee, we feel it a duty to declare, that we cannot have religious unity with thy conduct, nor with the doctrines thou art charged with promulgating."

His answer to this letter is remarkable. One of the charges he says, is *not literally true*, and the other is in the *general incorrect*; and to disprove the latter he produces a certificate signed by several Friends of the Southern Quarter, which confirms, rather than refutes, the charge it means to deny. He studiously endeavours to divert the Elders from the main subject, by attempting to make out that he is to be brought before them for a crime committed during the sitting of the last Yearly Meeting of New York. He argues that Joseph Whitall's testimony should not be received, because his friends at home had full unity with him; and says he holds himself amenable to the meetings of which he is a member, for all conduct transacted within their limits. But the question which the Elders wished to ask him was not "what hast thou done?" but "what dost thou teach?" It was a question involving too serious an imputation, to be put without strong and sufficient reason. This they had been furnished with; and in the testimony of Joseph Whitall, the time and place of the occurrence were accidental, and not essential points of evidence. Its object was to show that the fixed sentiments of Elias Hicks, disqualified him for gospel ministry in the Society of Friends. It was not in its retrospective character, but in its immediate and direct bearing upon the case before them that it was regarded.

I give, at full length, the reply of the Elders to his communication, for at this distance of time it may be read with temperate feelings, even by an adversary. It is, in itself, a full answer to all the charges which have been so unjustly heaped upon them; and I should be content to rest the defence of their conduct upon the temper and feelings which it exhibits.

Philad. 1 mo. 4th, 1823.

To Elias Hicks.

On the perusal of thy letter of the 21st of last month, it was not a little affecting to observe the same disposition still prevalent that avoided a select meeting with the Elders; which meeting consistently with the station we are placed in, and with the sense of duty impressive upon us, we were engaged to propose, and urge to thee, as a means wherein the cause of uneasiness might have been investigated, the Friends who exhibited the complaints fully examined, and the whole business placed in a clear point of view.

On a subject of such importance the most explicit candour and ingenuousness, with a readiness to hear and give complete satisfaction, ought ever to be maintained; this the Gospel teaches, and the nature of the case imperiously demanded it. As to the certificate which accompanied thy letter, made several weeks after the circumstances occurred, it is, in several respects, not only vague and ambiguous, but in others (though in different terms) it corroborates the statement at first made. When we take a view of the whole subject, the doctrines and sentiments which have been promulgated by thee, though under

some caution while in this city; and the opinions which thou expressed in an interview between Ezra Comfort and thee, on the 19th ult. we are fully and sorrowfully confirmed in the conclusion, that thou holdest and art disseminating principles very different from those which are held and maintained by our religious Society.

As thou hast on thy part closed the door against the brotherly care and endeavours of the Elders here for thy benefit, and for the clearing our religious profession, this matter appears of such serious magnitude, so interesting to the peace, harmony, and well being of society, that we think it ought to claim the weighty attention of thy Friends at home.

(Signed)

Caleb Peirce, Samuel P. Griffiths, Thomas Stewardson, Edward Randolph, Israel Maul, Ellis Yarnall, Thomas Wistar, Leonard Snowden, Joseph Scattergood.

If any further evidence were required of the uprightness of their intentions, it would be found in the characters of the men who were deputed to visit Elias Hicks. It becomes us to speak modestly of living worth; but the dead are beyond the reach of flattery, and the memory of their virtues should be as a sacred treasure to survivors. No man that ever lived was more unfit to be the tool, or more unlikely to be the partaker of "the desolating spirit of envying and strife," than the late Dr. Samuel Powell Griffiths. The severe integrity of his character, just, scrupulous, tolerant, conscientious, benevolent, modest, and unambitious; a life devoted to an arduous profession, to the cause of humanity, and to the religious duties of his station in the Society of Friends, won for him the confidence and esteem of the whole community; and will long endear the recollection of his name. Such was the man—such were the men—many of them venerable for their age—of unblemished characters—of acknowledged piety—veterans in the service of the church—upon whom this simple act of official duty—to have omitted which would have been to desert their posts, has drawn down the epithets of "Bigots, blind with prejudice and mad with intolerance"—"men whose heads are as obtuse as their hearts are obdurate"—"monks"—"hypocrites," and "inquisitors!"

Nor have these opprobrious terms been confined to scurrilous and anonymous pamphlets. Men holding exalted offices, and exercising sacred functions in the Society, have allowed their passions to master their better nature, and have made these excellent and injured persons the object of an unsparing crimination. "The contagion spread"—"measures of a party character were introduced into some of our meetings for discipline." Some of the Elders above named, were deprived of their station in a manner, "unauthorized by the Society, and unknown to its discipline," and a state of confusion, disorder, discord and disunity, ensued, unlike any thing before witnessed in the Society; the very recollection of which, I could wish to be for ever blotted from my mind.

MELANCTHON.

FOR THE FRIEND.

An Epistle of Advice from the Yearly Meeting of Friends, held at Gravelly Run, in Dinwiddie County, Va. from the 19th of the 5th month 1828, to the 21st of the same, inclusive, to their subordinate meetings.

DEAR FRIENDS:

Although in reviewing the state of society as presented to us by the reports from the subordinate meetings, there has been cause of mourning and deep exercise on account of the many weaknesses and deficiencies prevailing among us; yet we have gratefully to acknowledge the extension of divine favour and regard experienced at this time, by which our minds have been renewedly engaged to unite in labour for the advancement of righteousness and for the removal of those things which hinder our growth in the truth. It is with sorrow we have observed, by the reports from

every department of society, the neglect in many of our members to attend our religious meetings. Were we duly sensible of the magnitude of our obligations to the Author of our being, for all his mercies, but above all for his unspeakable gift; for the offers of redemption, and the hope of eternal life through faith in the mediation of our Lord and Saviour Jesus Christ, would not our hearts be warmed with gratitude, and desires be raised in deep humility, often to present ourselves before Him—thus following the injunction of the Apostle, “I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service?” Where this duty is omitted, other symptoms of lukewarmness will be apparent; and if we neglect to wait upon God in meetings, and are unmindful of the need we have of seasons of daily retirement in our families, our spiritual weakness will increase, the reading of the Holy Scriptures will be overlooked, and thus the foundation of Christian practice will be gradually undermined, the obedience of faith will be exchanged for the love of other things, and we may insensibly lose both the form and the power of godliness. On the subject of Love and Unity, we wish to stir up the pure mind by way of remembrance in all our members. Dear Friends, let us seek after the Unity of the Spirit, in the bond of peace, ever bearing in mind that this Unity is in Christ, who is not divided, but the same yesterday, to-day, and for ever; and may the exercised amongst you be encouraged when you see any going aside either in faith or conduct to keep under the influence of that love which would lead to desire the restoration of such, but never to settle them down in their dangerous views and practices. We tenderly feel for you, dear Friends, in the station of overseers, desiring your encouragement, to be faithful to the trusts reposed in you; and whilst we wish great care to be exercised in this and every other appointment, that none may be introduced into the service of the Church, who are not sound in the faith, proving it also by their works of obedience; we affectionately invite the humble and diffident to look unto Him who said, “my grace is sufficient for thee, my strength is made perfect in weakness.” Thus, with meekness, yet firmness, may you put in practice that wholesome discipline, which, in Divine Wisdom, has been designed to be as a hedge around us; and being faithful watchmen on the walls, may you in the solemn day of righteous retribution be clear of the blood of all men.

This meeting has been brought under deep exercise for the preservation of its members in the bond of Christian fellowship. We are sensible that we live in a day wherein Satan is desiring to have us, that he may sift us as wheat, and the language is peculiarly applicable, “Watch and pray, lest ye enter into temptation.” Great inroads have been made in many places, on the peace and harmony of our religious society, by a spirit of insubordination and unbelief. We have at this time received from our brethren of the Yearly Meeting of Philadelphia, an interesting though affecting narrative of the schism produced within

their limits, by a departure from the faith and doctrines of Christianity, as held by our ancient Friends and maintained by the Society to the present day; this has also led into a violation of our wholesome discipline, and to the formation of separate meetings, set up in opposition to the good order established amongst us. Sentiments have been promulgated by the leaders of the separatists, tending to destroy a belief in the authenticity of the Holy Scriptures, the Divinity of our Lord and Saviour Jesus Christ, his miraculous birth and propitiatory sacrifice, for the sins of the world, thus laying waste the Christian's hope, in time and in eternity. This printed document alluded to, entitled, “A declaration, &c.,” has been read amongst us, its contents have introduced our minds into deep exercise, and whilst sympathising according to our measure, with the living members of that Yearly Meeting, we have desired for all our brethren and sisters within our limits, the blessing of preservation; and with this view we would recommend this document to their attentive perusal. The extracts therein given from the printed sermons of Elias Hicks and other writings sanctioned by him and his followers, contain sentiments wholly repugnant to the Christian faith. We therefore believe it right to bear our testimony against such principles; neither can we unite with any meetings holding or countenancing such sentiments, nor open our meeting houses at the request of their members. These things bring before our view the great need there is for parents and heads of families, to know the voice of the true Shepherd, who laid down his life for the sheep, that they may receive ability from him to bring up the lambs committed to their care in a religious life and conversation, consistent with our Christian profession: and we believe it right to revive, for the encouragement of these, the following passage from our book of Discipline under the head books, p. 12. “All parents, heads of families and guardians, are exhorted to prevent as much as in them lies, those under their care and tuition from having or reading books, tending to prejudice the profession of the Christian religion, to create doubts concerning the authenticity of the Holy Scriptures, or the saving truths declared therein, lest by this means their tender minds become poisoned, and a foundation laid for the greatest evils.”

We feel much for parents who have many things necessarily to engage their attention in providing for their families; but the same Lord over all, who is good unto all who put their trust in him, does enable his watchful dependent children to do all to his glory, and prepares their minds to inform those under their care, respecting the doctrines and testimonies of the gospel. Dear young friends, submit, we entreat you, to the restraints of parental care, and dwell under the fear of the Lord, which his Holy Spirit would clothe your hearts, that by bending under the yoke of Christ, you may know Him to be your Leader and Preserver.

Finally, dear friends, may the Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Signed in and on behalf and by direction of the Yearly Meeting.

LEMUEL CREW, Clerk.

PRISCILLA COOK, Clerk.

The avidity with which accounts of voyages and travels are sought for by almost every class of readers, is a sufficient reason for the introduction of any article in that line possessing more than ordinary interest. The following, which we copy from Littell's Museum of Foreign Literature and Science, from the bold and extraordinary nature of the enterprise, we think cannot fail of being acceptable.

Narrative of an attempt to reach the North Pole, in Boats fitted for the purpose, and attached to His Majesty's Ship Hecla, in the year 1827; under the Command of Captain William Edward Parry, R. N. F.R.S. &c. Illustrated by Plates and Charts. Published by authority of His Royal Highness, the Lord High Admiral, 4to. pp. 228. London, Murray, 1828.

We have here a notable instance of the unpromising audacity with which facts sometimes laugh at the systems and theories of erudite men, and even at the grave decrees of most royal and learned bodies. After every effort to win the North Pole by navigation had failed, it was surmised, with great appearance of probability, that if adventurers were found hardy enough, on reaching the nearest boundary of ice in the North Seas, to quit their ship, and to take with them a couple of boats, and plenty of provisions, they might, without much difficulty, accomplish the object which has been so long desired. The interval between the open sea and the Pole was filled up, it was asserted, by a vast field or level plain of ice; the boats might be easily hauled up, placed on wheels, and drawn by reindeer or dogs to any distance; if perchance a lagoon of water should occur, the traveller had only to detach the wheels, launch the boats, and embarking with their dogs or deer, sail across it in a few minutes, haul up again, and proceed onward on their journey.

The practicability of this plan was grounded in the first place on the testimony of captain Lutwidge, who was associated with captain Phipps in the expedition towards the North Pole in 1773; he described the ice as stretching to the north-eastward of one of the Seven Islands (north of Spitzbergen,) in “one continued plain,” “smooth and unbroken,” and “bounded only by the horizon.” In captain Phipps' chart of that voyage, the ice to the northward and to the westward of the Seven Islands, is designated as “flat and unbroken,” and “quite solid.” That very intelligent arctic voyager, Mr. Scoresby, jun., goes a little farther than this. He, it appears, once saw a field of ice so free from fissures or inequalities, that had it been clear of snow, “a coach might have been driven many leagues over it in a direct line, without obstruction or danger.” Arguing from this solitary fact, he wrote a paper on the feasibility of the plan, which has been published in the Memoirs of the Wernerian Society of Edinburgh. The reports of several experienced whalers who were consulted by captain Parry, went to the same effect; he himself appears to have entertained so little doubt of the plan, that he proposed it to the lords of the admiralty; and they referred it to the president and council of the Royal Society, who “strongly recommended its adoption.” Captain Parry states, however, that his strongest hopes of success depended on the fact, that a similar proposition had been formerly made by captain Franklin; who not only drew up a plan for making the attempt, but also volunteered to conduct it.

Considering the circumstances here stated, the credibility of the witnesses whose evidence is relied upon, the undoubted intelligence of the persons to whose decision the subject was submitted, and the great experience both of the officer who first proposed, and of him who ultimately attempted to execute this novel enterprise; we believe that there is not

upon record a more signal instance of the fallibility of human testimony, and of theoretical speculation, than that which will be found in the narrative now before us.

Every thing was provided for the expedition which ingenuity could devise, for ensuring its success. Boats are constructed, which were found, upon trial, to answer, in the most admirable manner, all the purposes for which they were intended. On each side of the keel, and projecting considerably below it, was attached a strong "runner," shod with smooth steel, in the manner of a sledge, upon which the boat entirely rested while upon the ice. Wheels were also prepared for the purpose of being attached to the boats, but no opportunity offered for trying their utility. Resources were supplied in abundance: the boats, after leaving the Hecla in a safe harbour, were to leave Spitzbergen about the beginning of June, 1827, and to return to the ship about the end of August; it being supposed that all the meditated objects might have been accomplished within that interval.

The Hecla accordingly left the river on the 4th of April, and reached Hammerfest on the 19th, where eight Lapland reindeer were provided for the purpose of drawing the boats. The Hecla weighed again on the 29th, and on the 16th of the following month was off *Red Beach*, the highest latitude to which it was intended to take the ship. Here, however, difficulties occurred in discovering a secure harbour where she might be left; and some circumstances took place which afforded the commander very little encouragement.

"The nature of the ice was, beyond all comparison, the most unfavourable for our purpose that I ever remember to have seen. It consisted only of loose pieces, scarcely any of them fifteen or twenty yards square, and when any so large did occur, their margins were surrounded by the smaller ones thrown up by the recent pressure into ten thousand various shapes, and presenting high and sharp angular masses at every other step. The men compared it to a stone-mason's yard, which, except that the stones were ten times the usual dimensions, it indeed very much resembled. The only inducement to set out over such a road, was the certainty that flocks and fields lay beyond it, and the hope that they were not far beyond it. In this respect, indeed, I considered our present easterly position as a probable advantage, since the ice was much less likely to have been disturbed to any great extent northwards in this meridian, than to the westward, clear of the land, where every southerly breeze was sure to be making havoc among it. Another very important advantage in setting off on this meridian appeared to me to be, that, the land of Spitzbergen lying immediately over against the ice, the latter could never drift so much or so fast to the southward, as it might further to the westward.

"Upon these grounds it was that I was anxious to make an attempt, at least, as soon as our arrangements could be completed; and the officers being of the same opinion with myself, we hoisted out the boats early on the morning of the 27th, and having put the things into one of them, endeavoured, by way of experiment, to get her to a little distance from the ship. Such, however, were the irregularities of the ice, that even with the assistance of an additional party of men, it was obvious that we could not have gained a single mile, in a day, and what was still more important, not without almost certain and serious injury to the boats by their striking against the angular masses. Under these circumstances, it was but too evident to every one, that it would have been highly imprudent to persist in setting out, since if the ice after all should clear away, even in a week, so as to allow us to get a few miles nearer the main body, time would be ultimately saved by our delay, to say nothing of the wear and tear, and expense of our provisions. I was, therefore, very reluctantly compelled to yield to this necessity, and to order the things to be got on board again."—Pp. 21, 22.

(To be continued.)

* Died, on the 25th inst. in the 63d year of his age, **JOHN COOK**, late a distinguished merchant of this city, and a highly esteemed member of the Society of Friends.

FOR THE FRIEND.

THE YEARLY MEETING OF NEW-YORK.

We have, imposed upon us, the painful duty of recording another of those disgraceful outrages, by which the progress of the separation in our religious society has been so frequently attended. The yearly meeting of New-York commenced its session on 2d day the 26th inst. Great exertions had been previously made, in all the quarterly meetings, to secure the appointment of representatives devoted to the cause of Elias Hicks, and in the quarterly meeting of Westbury, the names of all who were nominated to that service, and when known to be opposed to the innovating spirit of the times, were rejected by the clerk. At the opening of the yearly meeting, Elias Hicks addressed the assembly, and declared among many other reprehensible things, that the time was fast coming when *all systems and schemes of religion*, from that of a Roman Catholic, down to the traditional Quaker, *should be thrown down and destroyed*. After the clerk (Samuel Parsons) had read the opening minutes, a Friend stated that he could not consent to proceed with the business of the meeting, while there were present several who had departed from the doctrines of the society and been regularly disowned therefor. H. Hull then rose; he reminded the meeting how one innovation after another had been introduced into the meeting for some years past, declaring that the cause thereof was a departure, in many of its members, from the doctrines of the Christian Religion, and asked whether they would not now make a firm and decided stand against this destroying and desolating spirit, and maintain the dignity of the meeting by refusing to proceed with its business, while those not belonging to the society were present. Elias Hicks, Nicholas Brown, Willett Hicks, and Abraham Lower, replied, and took part in the discussion, which was conducted, for a time, with some show of decorum. Elias declared it to be beneath the dignity of the yearly meeting, to contend about so trifling a point, and that even if there were present any disowned persons, *which he did not believe!!!* it was a matter of no consequence, but a thing *often allowed!* By degrees the discussion took a wider range, and the passions of the partizans of Elias Hicks kindled as it widened. A. Lower said he hoped the meeting would now decide the disputed point, whether the members of what had been called the new yearly meeting of Philadelphia, had a right to be present. Elias stated that he had attended that yearly meeting, having obtained a certificate from his monthly meeting; that it was the *very cream* of the society, in those parts; the great body of Friends, with many more expressions of the same kind; and called upon the meeting to decide, which was in order—its members or the *few individuals who met afterwards and had separated themselves* from the society. Friends in the meanwhile kept steadily to the resolution of not proceeding with the business, in the mixed state of the meeting, there being, as was estimated, between 3 and 400 of the separatists, from within the limits of our yearly meeting, in attendance. A proposition was made and united in, by the sound Friends generally, to withdraw

to the basement story, in consequence of the yearly meeting not being able to go on with its business, in the place where it usually met, owing to the intrusion of those not in membership. The clerk having made a minute to this effect, was about reading it, when he was interrupted in a manner, and by a clamour, to which the proceedings of the mournful separation furnish no parallel. Nicholas Brown declared that it should not be read—ordered the clerk to sit down—told him he was not the clerk of the meeting; that he had no right to make the minute, and should not read it. His voice was heard above the tumult, demanding if there were none of the representatives present who had been together, to consider of a clerk, and calling upon them to inform the meeting whom they had thought of. One of the representatives then said, they had been together, and concluded to report Samuel Mott, as clerk; another of the representatives said, *they had not met*, and that no name had been agreed to, that they had no right to meet until directed by the yearly meeting, and that to proceed to the choice, without that direction, was in the highest degree disorderly. The fact was, that the Hicksite representatives had held a caucus meeting, on first day afternoon, and then agreed to nominate Samuel Mott to the meeting as clerk. It is impossible to convey an adequate idea of the clamour and disorder which now prevailed. Hisses, shouts, clapping of hands, stamping of feet, nay (among some of the young people) curses and imprecations combined to raise so horrible a din, that the voice of the clerk, who repeatedly attempted to speak, was completely drowned in the tumult. Elias Hicks himself gave encouragement to this spirit by crying out, "don't you let him read it." When the babel had a little abated, it could be distinguished that there was a general cry among the Hicksites, for Samuel Mott to go to the table. Elias Hicks called to him to come, and he accordingly mounted over the tops of the benches and the heads of Friends, and when he drew near, Elias reached out his hand to assist him in clambering over the railing of the gallery bench.

It was thus, in this disorderly and tumultuous manner, that the followers of Elias Hicks attempted to bear down the authority of the legitimate clerk of the yearly meeting, and to control the proceedings of that body. The course pursued by them, of nominating a clerk at an irregular meeting of their partizans among the representatives—of countenancing disowned persons by insisting upon their being allowed (contrary to the general practice of Society, and a special provision of the discipline of New-York yearly meeting) to remain and partake in the discussions, of attempting violently and by acclamation to displace the proper clerk, before the representatives had been together—the violence and tumult with which they prevented the free expression of sentiment,—all these things prove that the yearly meeting could not, consistently with its dignity and decorum, proceed further at that place, in its business. The clerk, therefore, amidst the increasing violence and outrage, deliberately read aloud the minute which he had prepared, and the substance of which has

been recited, stating the fact, that a number of individuals who had been disowned from Society, and who were not one with us in faith or doctrine, having intruded themselves into the meeting, and prevented it from proceeding with its business, the meeting concluded to withdraw into the basement story, in order to transact its business with quietness and in the order of Society. Friends then deliberately and coolly withdrew to the yard, and upon attempting to enter the room to which they had agreed to withdraw, found it locked and guarded. Permission to enter was requested of and refused by the persons stationed at the door. Two friends, John Griscom and Lindlay Murray Moore, were then deputed to go back into the meeting house, and to demand admission in the name of the yearly meeting of New-York, into the basement story. When they entered, the confusion was still raging, although some in the preachers' gallery were attempting to allay it. When quiet was a little restored, John Griscom attempted to speak; but was saluted by a general burst of hisses and cries of "turn him out," "turn him out." One young man laid hold of him and threatened to pull him out of the house. Finding it useless to remain, he withdrew, and informed Friends of his treatment. A minute was then regularly made, adjourning the yearly meeting to a room which was offered for its accommodation in Rutgers Medical College, in Duane street, to which place Friends accordingly proceeded, and where they had a solemn and affecting meeting.

The number that adjourned to the college, was not less than four hundred. The meeting retained possession of all the reports from the quarterly meetings; of those of the standing committees, its own minute book, and that of the meeting for sufferings. It appointed a committee to inform the women of the disorders which had interrupted its proceedings and compelled it to change the place of meeting; but the Friends who were sent on this message were locked out of the meeting-house yard, by some men in attendance, and refused an entrance. The separation took place in the women's meeting on 2d day afternoon, and their meeting has held its subsequent sessions in the African Methodist meeting house, which was provided for them.

Such is a faint sketch of the conduct of the followers of Elias Hicks. It is agreed by all that the violence and uproar of which they were guilty baffles description. The heavy sound of confused noises was heard at the distance of many hundred feet like that of distant thunder. Our Christian brethren will hear with amazement and incredulity, that professors of the meek and non-resisting principles of Fox have been engaged in a scene of outrage and tumult, which political meetings among an excited populace seldom exhibit. For ourselves, we rejoice in trembling for this great deliverance, and hail it as the children of Israel formerly hailed their deliverance from bondage and oppression.

"It will be admitted by all," says a letter from an intelligent observer, "that Friends conducted themselves with the greatest coolness and moderation. The clerk's behaviour throughout was worthy of himself; to the ut-

most mildness, he added entire firmness and self-possession."

"The manner in which Friends from the country came out," continues the same letter, "in support of the Society, certainly surprised me, and it must be evident that the cause has gained much ground throughout the state."

THE FRIEND.

FIFTH MONTH, 31, 1828.

We have received from Virginia, with permission to insert it in the columns of "The Friend," the very interesting address which we this day publish. We rejoice that the ancient yearly meeting of that state has joined with those of Indiana, Ohio, North Carolina, and Pennsylvania, in disclaiming the doctrines held by Elias Hicks and his followers. The sound part of Society in New York is now released from the yoke under which it has so long groaned. The yearly meeting of New England, and our brethren in Great Britain, will, no doubt, join the solemn protest which is now making by Friends throughout the world against the spirit of infidelity and insubordination which has desolated and brought so heavy a reproach upon the Society. The followers of that misguided man will soon be forced to see their situation in its true light, as that of separatists and seceders, not only from the faith and discipline, but from the great body also of the Society of Friends. They will then find that the spirit of opposition and insubordination which invigorated them as a faction, has no healing or restoring virtue—that it is as powerless to rebuild and harmonize, as it is mischievous and malignant to pull down and disturb; and that the discordant and incongruous elements of their new "state," when left to their natural repulsion to each other, will form a whole, which, if it can exist at all, will exist as a weak, divided, factious, unhappy, unprosperous, and distempered body.

We learn that the proceedings of the yearly meeting of Virginia were conducted with great harmony. The "declaration," &c. issued by our yearly meeting, was read and cordially united with. An epistle from the meeting of the separatists held in this city in the fourth month last, was directed to be returned by the clerk without being read: in short, the result of the whole is such as to cheer and inspire the faithful and tried members of the church of Christ throughout the Society.

Since preparing the foregoing paragraph, another letter, from our correspondent in New York, under date of 28th inst. has been received, from which we extract the following:

The followers of Elias Hicks repeatedly called upon the meeting not to consider the point at issue, whether a few individuals, (not in membership,) should go out of the house, but the question of acknowledging or disclaiming all connection with a yearly meeting which had shut its doors against the members of New

York yearly meeting, (meaning the regular and long established yearly meeting of Philadelphia.) Friends kept close to their first position, (objecting to the presence of disowned persons,) declaring there was but one yearly meeting in Pennsylvania, and that, therefore, there was no choice to be made, and that the meeting could not proceed, because there were present those who were in no way connected with the society—and, therefore, it was proposed that unless the meeting could be held select, it should adjourn to another apartment in the building; and the clerk made a minute, setting forth clearly and distinctly, that owing to the noise, clamour, and outrageous conduct which these turbulent people had made, the meeting could not go on with its business. When he stood up in order to read his minute, he requested Elias, as leader of those who were making the disturbance, to desire them to be still, and hear what he had to say in explanation of what he had written—stating, at the same time, that it was not a minute of adjournment, as they (the Hicksites) had feared. Elias rose, and made some attempt to quiet them, but they had got beyond his control, and finding they would not obey him, he joined in with the uproar, and cried out, "don't let him read it." In the struggle to get Samuel Mott, their irregularly named clerk, up to the table, much disgraceful noise and violence took place. Elias with one hand dragged him over the railing, while with the other he pushed Richard Mott out of his seat. So vigorous were the pushes from below the gallery, and the jerks from above, that Samuel Mott came over the gallery-rail heels over head. While the clerk was reading his minute, several who were near snatched at it, and George Jones stretching out his hand in order to keep it from being carried off, a man of plain appearance ran up the steps with his fist doubled up, and seizing George by the arm, drew his clenched hand back, as aiming a blow at his face; but George neither speaking nor moving, the man let go his hold and began abusing his wife. After Friends had retired to their temporary accommodation, (the Medical Hall,) a solemnity covered the assembly, and fervent prayer, for preservation and divine direction, was offered up. A deputation was then sent to the women's meeting, to inform them of what Friends had been obliged to submit to. When they got to the Rose street meeting-house, where the women were sitting, they found the gates strongly guarded by the Hicksites, and all admittance refused, even into the yard. After some time the committee succeeded in procuring a woman Friend to be called out of the meeting, who was accompanied by another, and by this time a considerable crowd of young and old, black and white, had collected in the street; the men Friends then requested as a favour from the guard, that the women should not be obliged to come out among the rabble, who were hooting, laughing, and hissing at them. This request was absolutely refused, and the women Friends were obliged to expose themselves to the insults of the mob, in order to hear what the men had to communicate; and when they went back to their meeting, the whole of this mob were permitted to follow them, and black and white rushed in and took possession of the lobbies and doors.

In the afternoon sitting, the women were obliged to adjourn to 10 o'clock next day to meet in the lower apartment of the same house, but upon coming to it, they found it closed against them, and all admittance refused, and then they withdrew to the African Methodist meeting house.

The letter further states, that the Hicksites at their meeting, in the afternoon of second day, finding that their adherents in the meeting for sufferings were decidedly the smallest division, summarily resolved to dissolve that body, and accordingly made a minute to that effect; a measure altogether futile of course, but relieving to Friends, as the larger division (being 26 out of 40, the whole number constituting that meeting,) were enabled to meet without interruption at the regular time to which the meeting had adjourned.

THE FRIEND.

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FOR THE FRIEND.

THE INFLUENCE OF CHRISTIANITY.

Ellis, the English missionary, in his narrative of a tour through Hawaii, relates the following remarkable circumstance, which I do not remember to have seen copied, and which must be admitted to be an extraordinary instance of the sufficiency of that grace, which, as has been declared by its Divine author, is *sufficient for us*. What a lesson of humility and forbearance should this anecdote teach those who proudly and uncharitably involve all missionaries in the censure and contempt which the misconduct of some may have brought upon them!

"In the year 1817, I visited the island of Tubuai, about 300 miles south of Tahiti (Otaheite.) While there, two or three natives of the Paumotu, or Paliser's Islands, which lie to the eastward of the Society Islands, came on board our vessel, and asked the captain for a passage to Tahiti. He inquired their business there. They said, that, some weeks before, they left Tahiti, whither they had been on a visit, to return to their native islands, but that contrary winds drifted their canoe out of its course, and they reached the island of Tubuai; that, shortly after their arrival, the natives of the island attacked them, plundered them of their property, and broke their canoe; that they wished to go to Tahiti, and acquaint Pomare with their misfortune; procure another canoe, and prosecute their original voyage. Two Europeans, who were on the island at the time, told me that they were very peaceable in their behaviour; that the natives of Tubuai had attacked the strangers, because they had tried to persuade them to cast away their idols, and had told them there was but one God, viz. Jehovah. Our captain, and some others who were present, asked why they did not resist the attack, and inquiring at the same time if they were averse to war; knowing that their countrymen were continually engaged in most savage wars, and were also cannibals. They said they had been taught to delight in war, and were not afraid of the natives of Tubuai; that, if they had been heathens, they should have fought them at once; but that they had been to Tahiti, and had embraced the new religion, as they called Christianity; had heard that Jehovah commanded those who worshipped him

to do no murder, and that Jesus Christ had directed his followers to love their enemies; that they feared it would be displeasing to God, should they have killed any of the Tubuaians, or even have indulged feelings of revenge towards them; adding, that they would rather lose their canoe and their property, than offend Jehovah, or disregard the directions of Jesus Christ. Our captain gave them a passage. Pomare furnished them with a canoe, they returned for their companions, and subsequently sailed to their native islands.

"When they arrived, they and other natives of the same islands, who had also been to Tahiti, told their countrymen what they had learned there, and the changes they had witnessed; that Jehovah was the only God recognised at Tahiti, and that all was peace and good will.

"God was pleased to accompany their plain narrative with such power to the hearts of their countrymen, that they abolished idolatry, erected places for the public worship of Jehovah, opened school houses, became professedly a Christian people, and the cruelties of their idolatry, cannibalism, and war, have ever since ceased among them. These natives, in all probability, had never heard the question as to the lawfulness or unlawfulness of Christians engaging in war discussed, or even named, but they had most likely been taught to commit to memory the decalogue and our Lord's sermon on the mount, and hence resulted their noble forbearance at the island of Tubuai."

Narrative of Captain Parry's attempt to reach the North Pole.

(Continued from page 263.)

This was a bad beginning. The Hecla, mean time, was constantly beset with ice, and was considered to be in such a perilous situation, that Captain Parry deemed it his duty to remain on board until she could be worked into some place of safety. A great deal of time appears to have been expended in accomplishing this necessary object; every effort for the purpose failed until the 18th of June, when a bay was discovered, into which the ship was towed and warped on the 20th. Here she was to wait Captain Parry's return from the ice, under the care of Lieutenant Foster, who was instructed in the mean time to make a survey of the eastern coast, if circumstances should permit.

The experiment already tried with the boats, determined Captain Parry on dispensing altogether with the reindeer, as he saw that if the ice were very rough, they would be rather an incumbrance than instruments of service. All his arrangements being concluded, he quitted the Hecla, in the evening of the 21st of June, with the two boats. The weather was calm and beautiful, the sea open, and steering north, they were stopped by the ice on the 23d, when in latitude 81 deg. 12 min. 51 sec. The boats were then hauled upon the ice, and the following plan of travelling was adopted.

"It was my intention to travel wholly at night, and to rest by day, there being, of course, constant day-

light in these regions during the summer season. The advantages of this plan, which was occasionally deranged by circumstances, consisted, first, in our avoiding the intense and oppressive glare from the snow during the time of the sun's greatest altitude, so as to prevent, in some degree, the painful inflammation in the eyes, called 'snow-blindness,' which is common in all snowy countries.

"We also thus enjoyed greater warmth during the hours of rest, and had a better chance of drying our clothes; besides which, no small advantage was derived from the snow being harder at night for travelling. The only disadvantage of this plan was, that the fogs were somewhat more frequent and more thick by night than by day, though even in this respect there was less difference than might have been supposed, the temperature during the twenty-four hours undergoing but little variation. This travelling by night and sleeping by day so completely inverted the natural order of things, that it was difficult to persuade ourselves of the reality. Even the officers and myself, who were all furnished with pocket chronometers, could not always bear in mind at what part of the twenty-four hours we had arrived; and there were several of the men who declared, and I believe truly, that they never knew night from day during the whole excursion.

"When we rose in the evening, we commenced our day by prayers, after which, we took off our fur sleeping-dresses, and put on those for travelling; the former being made of camblet, lined with racoon-skin, and the latter of strong blue box-cloth. We made a point of always putting on the same stockings and boots for travelling in, whether they had dried during the day or not; and I believe it was only in five or six instances, at the most, that they were not either still wet or hard-frozen. This, indeed, was of no consequence, beyond the discomfort of first putting them on in this state, as they were sure to be thoroughly wet in a quarter of an hour after commencing our journey; while, on the other hand, it was of vital importance to keep dry things for sleeping in. Being 'rigged' for travelling, we breakfasted upon warm cocoa and biscuit, and after stowing the things in the boats and on the sledges, so as to secure them, as much as possible, from wet, we set off on our day's journey, and usually travelled from five, to five and a half hours, then stopped an hour to dine, and again travelled four, five, or even six hours, according to circumstances. After this, we halted for the night, as we called it, though it was usually early in the morning, selecting the largest surface of ice we happened to be near, for hauling the boats on, in order to avoid the danger of its breaking up by coming in contact with other masses, and also to prevent drift as much as possible. The boats were placed close along-side each other, with their sterns to the wind, the snow or wet cleared out of them, and the sails, supported by the bamboo masts and three paddles, placed over them as awnings, an entrance being left at the bow. Every man then immediately put on dry stockings and fur boots, after which we set about the necessary repairs of boats, sledges, or clothes; and, after serving the provisions for the succeeding day, we went to supper. Most of the officers and men then smoked their pipes, which served to dry the boats and awnings very much, and usually raised the temperature of our lodgings 10 or 15 deg. This part of the twenty-four hours was often a time, and the only one, of real enjoyment to us; the men told their stories and 'fought all their battles o'er again,' and the labours of the day, unsuccessful as they too often were, were forgotten. A regular watch was set

during our resting-time, to look out for bears or for the ice breaking up round us, as well as to attend to the drying of the clothes, each man alternately taking this duty for one hour. We then concluded our day with prayers, and having put on our fur dresses, lay down to sleep with a degree of comfort, which perhaps few persons would imagine possible under such circumstances; our chief inconvenience being, that we were somewhat pinched for room, and therefore obliged to stow rather closer than was quite agreeable. The temperature, while we slept, was usually from 36 to 45 deg., according to the state of the external atmosphere; but on one or two occasions, in calm and warm weather, it rose as high as 60 to 66 deg., obliging us to throw off a part of our fur-dress. After we had slept seven hours, the man appointed to boil the cocoa, roused us, when it was ready, by the sound of a bugle, when we commenced our day in the manner before described.

"Our allowance of provisions for each man per day, was as follows:—Biscuit, 10 ounces; Pemican, 9 ounces; Sweetened Cocoa Powder, 1 ounce, to make one pint; Rum, 1 gill; Tobacco, 3 ounces per week.

Our fuel consisted entirely of spirits of wine, of which two pints formed our daily allowance, the cocoa being cooked in an iron boiler, over a shallow iron lamp, with seven wicks; a simple apparatus, which answered our purpose remarkably well. We usually found one pint of the spirits of wine sufficient for preparing our breakfast, that is, for heating twenty-eight pints of water, though it always commenced from the temperature of 32 deg. If the weather was calm and fair, this quantity of fuel brought it to the boiling point in about an hour and a quarter; but more generally the wicks began to go out before it had reached 200 deg. This, however, made a very comfortable meal to persons situated as we were. Such, with very little variation, was our regular routine during the whole of this excursion."—Pp. 55—59.

On the 24th the party set off on their first journey on the ice, at ten in the evening, in a thick fog that soon changed to rain. Difficulties, from which men of ordinary experience would have shrunk at once, attended them from the very beginning. "The pieces of ice were of small extent and very rugged, obliging them to make three journeys and sometimes four with the baggage, and to launch several times across narrow pools of water." By five o'clock the following morning, they had made only about two miles and a half of nothing by the log. In the evening they again set out. Similar difficulties encompassed them. Their way lay over nothing but "small, loose, rugged masses of ice, separated by little pools of water, obliging them constantly to launch and haul up the boats, each of which required them to be unloaded, and occupied nearly a quarter of an hour." The next day it rained very hard, which of course still further impeded their progress. Captain Parry states it as a remarkable fact that they had "already experienced, in the course of this summer, more rain than during the whole of the seven previous summers taken together, though passed in latitudes from 7 to 15 deg. lower than this." The effect of the rain upon the appearance of the ice, if indeed it be attributable to that cause, is quite novel.

"A great deal of the ice over which we passed to-day, presented a very curious appearance and structure, being composed, on its upper surface, of numberless irregular needle-like crystals, placed vertically, and nearly close together; their length varying, in different pieces of ice, from five to ten inches, and their breadth in the middle about half an inch, but pointed at both ends. The upper surface of ice having this structure, sometimes looks like greenish velvet; a vertical section of it, which frequently occurs at the margin of floes, resembles, while it remains compact, the most beautiful satin-spar, and asbestos, when falling to pieces. At this early part of the season, this kind of ice afforded pretty firm footing, but as the summer advanced, the needles became more loose and moveable, rendering it extremely fatiguing to walk over them, besides cutting our boots and feet, on which account, the men called them 'pen-

knives.' It appeared probable to us, that this peculiarity might be produced by the heavy drops of rain piercing their way downwards, through the ice, and thus separating the latter into needles of the form above described, rather than to any regular crystallization when in the act of freezing; which supposition seemed the more reasonable, as the needles are always placed in a vertical position, and never occur except from the upper surface downwards."—Pp. 61—62.

On the 27th, our travellers reached the only tolerable heavy ice they had yet seen, but even this was "all broken up into masses of small extent." On the 28th they reached a floe* covered with high and rugged hummocks, which they passed with the greatest difficulty, being obliged to get the boats up and down in directions almost perpendicular. The severity of the labour which the officers and men must have undergone, on these occasions, can hardly be imagined, particularly when the hummocks occurred, as they sometimes did, in two or three successive tiers. Thus they continued from day to day, sailing among loose drift ice, or endeavouring to drag their boats over floes, rugged beyond any thing that could have been supposed. In order to carry forward the boats and provisions, the men were frequently obliged to make three, four, five, and sometimes even seven journeys, over the same distance. It is impossible not to feel for persons, placed in such a situation. There is something pathetic in the degree of resignation and fortitude, with which captain Parry and his companions pursued their way amid such formidable obstacles.

"As soon as we landed on a floe-piece, lieutenant Ross and myself generally went on a head, while the boats were unloading and hauling up, in order to select the easiest road for them. The sledges then followed in our track, Messrs. Beverly and Bird accompanying them; by which the snow was much trodden down, and the road thus improved for the boats. As soon as we arrived at the other end of the floe, or came to any difficult place, we mounted one of the highest hummocks of ice near at hand, (many of which are from fifteen to five and twenty feet above the sea,) in order to obtain a better view around us; and nothing could well exceed the dreariness which such a view presented. The eye wearied itself in vain to find an object but ice and sky to rest upon; and even the latter was often hidden from our view by the dense and dismal fogs which so generally prevailed. For want of variety, the most trifling circumstances engaged a more than ordinary share of our attention; a passing gull, or a mass of ice of unusual form, became objects which our situation and circumstances magnified into ridiculous importance; and we have since often smiled to remember the eager interest with which we regarded many insignificant occurrences. It may well be imagined, then, how cheering it was to turn from this scene of inanimate desolation, to our two little boats in the distance, to see the moving figures of our men, winding with their sledges among the hummocks, and to hear once more the sound of human voices, breaking the stillness of this icy wilderness. In some cases, lieutenant Ross and myself took separate routes, to try the ground, which kept us almost continually floundering among deep snow and water. The sledges having then been brought up as far as we had explored, we all went back for the boats; each boat's crew, when the road was tolerable, dragging their own, and the officers labouring equally hard with the men. It was thus we proceeded for nine miles out of every ten, that we travelled over ice; for it was very rarely, indeed, that we met with a surface sufficiently level and hard, to drag all our loads at one journey, and in a great many instances, during the first fortnight, we had to make three journeys with the boats and baggage; that is, to traverse the same road five times over."—Pp. 67—68.

* A floe, means a field of ice, the limits of which are discernible from a ship-mast's head; hummocks, are masses of ice, rising to a considerable height above the level of the floe; they are formed by the pressure of floes against each other.

[To be continued.]

FOR THE FRIEND.

GEMS FROM THE ANTIQUE.

BY CROWLY.

THE GENIUS OF DEATH.

In this gem, Death is beautifully represented under the figure of a winged boy, bearing an inverted torch, and covering his face with his hand, as though weeping at the desolation of which he had been the unwilling agent.

What is death? 'Tis to be free!
No more to love, or hope, or fear—
To join the great equality:
All alike are humbled there!
The mighty grave
Wraps lord and slave;
Nor pride nor poverty dare come
Within that refuge house, the tomb!

Spirit with the drooping wing,
And the ever weeping eye,
Thou of all earth's kings art king!
Empires at thy footstool lie!
Beneath thee strewed,
Their multitude
Sink like waves upon the shore:
Storms shall never rouse them more!

What's the grandeur of the earth
To the grandeur round thy throne?
Riches, glory, beauty, birth,
To thy kingdom all have gone.
Before thee stand
The wondrous band;
Bards, heroes, sages, side by side,
Who darken'd nations when they died!

Earth has hosts; but thou canst show
Many a million for her one:
Through thy gates the mortal flow
Has for countless years roll'd on:
Back from the tomb
No step has come:
There fixed, till the last thunder's sound
Shall bid thy prisoners be unbound!

SELECTED FOR THE FRIEND.

SPRING.

BY PERCIVAL.

Again the infant flowers of spring
Call thee to sport on thy rainbow wing—
Spirit of Beauty! the air is bright
With the boundless flow of thy mellow light;
The woods are ready to bud and bloom,
And are weaving for summer their quiet gloom;
The tufted brook reflects, as it flows,
The tips of the half unopened rose,
And the early bird, as he carols free,
Sings to his little love and thee.

See how the clouds as they fleetly pass,
Throw their shadowy veil on the darkening grass;
And the pattering showers and stealing dews,
With their starry gems and skyey hues,
From the oozy meadow that drinks the tide,
To the sheltered vale on the mountain side,
Wake to a new and fresher birth
The tenderest tribes of teeming earth,
And scatter with light and dallying play
Their earliest flowers on the zephyr's way.

He comes from the mountain's piny steep,
For the long boughs bend with a silent sweep,
And his rapid steps have hurried o'er
The grassy hills to the pebbly shore;
And now, on the breast of the lonely lake,
The waves in silvery glances break,
Like a short and quickly rolling sea,
When the gale first feels its liberty,
And the flakes of foam, like courses run,
Rejoicing beneath the vertical sun.

He has crossed the lake, and the forest heavens,
To the sway of his wings, its billow leaves,
And the downy tufts of the meadow fly
In snowy clouds, as he passes by,
And softly beneath his noiseless tread
The odorous spring-grass bends its head;
And now he reaches the woven bower,
Where he meets his own beloved flower,
And gladly his wearied limbs repose,
In the shade of the newly-opening rose.

FOR THE FRIEND.
MARTIN BOS.

There is said to be at the present time among the Roman Catholic Christians of Germany, a spirit widely in operation, which has for its object to free religion from all alloy, and to restore it to its primitive purity. Numerous conversions to Protestantism have in some places attested the prevalence of such a spirit of religious inquiry, but there is a much larger multitude within the bosom of the church, who are distinguished from others of the same communion, by a disposition to spiritualize its ceremonies, by a profound acquaintance with the gospel, and a sincere attachment to the fundamental principles of Christianity. This is more particularly the case in Bavaria, where, forty years ago, Feneberg and Winkelhofer taught, where Bishop Sailer teaches at present, and from whence sprang Lindl, Gossner, and Bos—those three faithful witnesses, who were driven from place to place by persecution, and who, wherever they turned their faces, did not hesitate to proclaim that gospel which had caused them to be proscribed.

Martin Bos became an object of persecution from the Roman Catholic church on account of his maintenance of the great scriptural doctrine of the corruption and spiritual inability of man, of free justification by faith in Christ, and of the necessity of the converting and purifying influences of the Holy Spirit. His testimony to these great truths was borne without wavering through a long life of trial, with a boldness and apostolical zeal, which deeply interest us in his history; and we recognise in this "Protestant Catholic" an enlargement of spiritual views as gratifying as unexpected. Notwithstanding the opposition made to his doctrines, it does not appear that he ever contemplated for himself a separation from the church, for which he ever retained the affection of a faithful member. But after the persecution which had struck the pastor was extended to the flock, many conversions to Protestantism occurred among those who had learned from him the doctrines of the gospel.

Martin Bos was born in the year 1762. After a few years of instruction at school, he would have been obliged to learn some trade for his future livelihood, but his tutor having declared him to be the best of his three hundred pupils, and having himself expressed a desire to devote himself to the ministry, his guardian consented to his pursuing his studies. After the usual preparations, he received the appointment of curate—afterwards filled the office of canon at Groenbach. In these situations his seriousness and zeal gained him general confidence; and those who wanted consolation, desired instruction, resorted to him in preference to his colleagues. Jealousy of his popularity

caused his removal, but the injustice of the proceedings against him was soon discovered, and he was appointed, in 1795, curate of the church of Wiggensbach, where his labours were blessed in an extraordinary manner. The spirituality of his doctrines—his explanations of the real grounds of absolution—his directions to the true source of justification, relieved multitudes from the heavy burdens imposed by a multiplicity of confessions and pilgrimages, and a lifeless observance of ceremonial rites. Again dismissed from his office for this faithful discharge of duty, his enemies began a general persecution of those who openly professed the gospel. They endeavoured to bring them before the tribunals of justice; and although not deprived, for some time, of their liberty, they were not protected from the charges of heresy from the pulpit, and the attacks of vulgar ridicule. To escape violence, many were in consequence obliged to conceal themselves, and some to quit the country. Finally, a great number both of clergy and laity were arrested, and it was not till after an inquiry of two years, that they were pronounced innocent. Bos was put in a house of correction, from whence he was taken before his judges under the escort of a soldier, and in the course of eight months of imprisonment, he underwent more than fifty examinations. Notwithstanding all the severity of his judges, they could not discover the reality of those heresies and crimes of which he was accused. He was, however, condemned to a year's imprisonment, and a renewed study of theology, which it was asserted he had misunderstood. The tutor under whom he recommenced his studies, declaring that he was a better theologian than himself, procured his restoration to liberty at the expiration of three months, and he again received the appointment of curate, under the supervision of another ecclesiastic.

He was not, however, suffered to remain long at liberty, and the most trifling pretexts were sufficient to cause him to be again cited to appear at Augsburg. Obligated to conceal himself from the pursuit of his enemies, he fled from one friendly covert to another, and was compelled more than once to pass the night in the open air. But, at last wearied with the constant precautions he was obliged to adopt, and grieved at the few opportunities of preaching the gospel, he voluntarily presented himself before his judges. After a detention of four months, he became convinced that he should not find any further opportunity of exercising his ministry in Bavaria, and by the assistance of a friend he obtained admission into the foreign diocese of Lintz in Austria. He was here favourably received by the bishop, who often said afterwards, that he should wish to have twenty such priests in his diocese. Having, in 1806, been appointed incumbent at one of the most considerable parishes in the neighbourhood, his conduct was marked by a fervid zeal for the conversion of his flock. In his experience may be recognised a position which we have sometimes entertained, that if those engaged in the ministry would rely in simplicity on divine direction, and

not lean to their own understandings, they would more frequently obtain access to the spring of true gospel ministry—be carried above and beyond their premeditated matter, and in the power and demonstration of the word be enabled to speak to the states and consciences of the people. Bos felt most deeply his own sinfulness and insufficiency when about to engage in this public service. On these occasions he would often forget the sermon which he had composed, and acknowledged with tears to his parishoners that he had nothing to say to them—but he would feel himself led on to urge upon them that which the Holy Spirit gave him at the moment for their edification. His astonishing success in awakening the consciences of his hearers, very soon exposed him again to persecution. He was forbidden by the Consistory to speak in future of a *living faith* in Christ, the expression being pronounced *mystical*, and incomprehensible to the people. His subsequent history exhibits a continued series of persecutions, the details being uniformly of the same dark character; relieved, however, by numerous instances of a change of heart among the members of his own congregation, of whom the most violent became finally the most attached to their pastor, and whole villages acknowledged the blindness with which they had opposed him; while neighbouring priests and ecclesiastics from Bavaria, Switzerland, and Hungary, became humble scholars beneath his powerful teaching of the true faith.

His enemies finally succeeded in their aim. He was deprived of all "spiritual power" by the bishop, notwithstanding the supplications of his disconsolate flock. In prison he was extremely ill treated. The bishop visited him to persuade him to deny his doctrine. Bos having reproached him for wishing to induce him to contradict the truth, he revenged himself by spitting in his face. A few days after this he was more closely confined, and not permitted to quit his damp cell. In 1816, the emperor declared him innocent of some of the charges which had been brought against him; and as to his religious opinions, gave him the choice, if he would not renounce them, of remaining in a monastery or quitting the country. He accordingly returned to Bavaria, where he became tutor in a noble family residing in the country. Shortly after this period, he was entrusted by the Prussian government with the care of a parish, and notwithstanding the loss of health, he was again enabled to preach the gospel with energy and freedom.

His health gradually declined, and he became sensible of the approach of his dissolution. He said in a letter to a friend, "Even now I feel that none shall see the Lord without having washed their robes in the blood of the Lamb." Every day his parishoners surrounded his bed, weeping. During some hours he experienced a painful degree of spiritual anguish and uncertainty; but having caused those portions of Scripture to be read which had formerly been his chief consolation, he found them so again. He fervently commended his soul to his Saviour. A friend who came to visit him was commissioned to communicate to his numerous

friends the apostolical benediction—"Grace and peace be with you, from God our Father, and from Jesus Christ, our Lord and Saviour." He departed without pain the 29th of August, 1825.

It was not by a restless, interfering spirit, or by carnal pride, that Martin Bos drew down upon himself persecution—it was with him a settled principle to take no step without seeking the direction of God, particularly in what he apprehended to be the cause of God himself. M. O.

FOR THE FRIEND.

The following remarks on the mind and character of the poet *Young*, have been elicited by reading some notices which lately appeared in your paper from *Campbell's* illustrations of the poets. Dr. Young has, hitherto been unfortunate in his expositors and biographers. Neither Dr. Johnson nor Mr. Campbell have been sufficiently qualified in their judgments of the distinctive character of *conviction* and *conversion*, to duly appreciate those two distinctly marked states, because they did not credit its existence in the sense entertained by some branches of the Christian church. It is matter of surprise, therefore, that no writers have hitherto appeared to vindicate the character of Dr. Young, so far as to redeem him from the imputation of an habitually gloomy and melancholy poet. His advocates, if they had appeared at all, were expected to have been found among those sects who believed in religious *sensation*, and the doctrine of the *new birth* spiritually discerned by the recipient of the grace. So Dr. Young believed, and so his "*Night Thoughts*," very distinctly expresses his *progressive* experience. In proof, I have only to give the following brief extracts; and, truly, it is surprising they have not before been noticed by Christian writers for the purpose now intended.

In his "Complaint" for the three first "Nights," may indeed be seen the plaintive delineations of a gloomy and desolate mind labouring under a state of *conviction*; disquieted by a lively sensibility of a state of sin, and not reconciled unto God by a sensible state of pardon and acceptance.

But in his "*Fourth Night*," he changes from *complaint* to "*Christian triumph*," because he therein describes the joy and satisfaction resulting from his conversion. In proof, we have only to consider some of his expressions, such as these, viz.

"The dread of death? I sing its sovereign cure."
"With me, that time is come; my world is dead:
A new world rises, and new manners reign."

He then describes the former worthlessness of his eager wishes after preferment, as "ambition's ill-judg'd effort to be rich." Then he exults in his change of sentiment and feeling, saying,

"Blest be that hand divine which gently laid
My heart at rest beneath this humble shed.
Here, like a shepherd, gazing from his hut,
Eager Ambition's fiery chase I see!"—
"Till death, that mighty hunter, earths them all!"

Then he goes on to say, highly expressively of himself,

"If this song lives, posterity shall know
One, though in Britain born, with courtiers bred,
Who thought ev'n gold might come a day too late;
Nor on his subtle death-bed plann'd his scheme
For future vacancies in church or state:
Some avocation deeming it—to die;—
Unbit by rage canine of dying rich."

He next expresses his lively trust in God, saying,

"Thy call I follow to the land unknown!
I trust in thee, and know in whom I trust,
Or life or death is equal; neither weighs"—

So far from his being any longer the *complaining* and *saddened* man which all his annotators have described him, he now in the exuberance of his joy, exclaims,

"'Tis impious in a good man to be sad:
On such a theme 'tis impious to be calm."

The books, or "*Nights*," which succeed the *Fourth*, are chiefly devoted to *exhortation*, or such appeals to *infidels* and *sinners* as is the proper concern of those, who, like Dr. Young, had gone through the labours of repentance, and being afterwards "*born of the Spirit*," felt its love expanded to the embrace of all mankind in their good will and affections. He cordially endeavours and desires therein the *reclamation* and salvation of all men.

Finally, he closes his work with "*The Consolation*," which, as the title implies, exhibits the *great change* in his own heart, and the present happiness and joyful hope of his future life. In this he amply contradicts the notions of his biographers, who regarded him as never voluntarily abating his claims on preferment and worldly honours. How ill they understood him, let him tell. Vide "*The Ninth and last Night*," viz.

"I long travell'd in the ways of men,
And dancing with the rest, the giddy maze,
Where Disappointment smiles at Hope's career—
At length have hous'd me in an humble shed,
Where, future wand'ring banish'd from my thoughts,
Am waiting patient the sweet hour of rest."

It would be easy to extend *proofs*, but the instructed reader may readily pursue the further evidences for himself. W.

Germantown, May 26, 1828.

To the general tenor of the foregoing observations by our respectable correspondent, we entirely assent. It was more in regard to the literary than to the *religious* character of Young, that we were disposed to value the strictures of Campbell. Men of the world, and with such we should be inclined to rank that accomplished writer, are prone to form extremely erroneous estimates of the religious character. He that is adequately impressed with the weight of his responsibilities as a rational and accountable being—who is duly sensible of his duty to God, to himself, and to his fellow creature—of the uncertainty of time, the awfulness of eternity, and the necessity of working while it is day, lest the night come wherein no man can work, must needs acquire serious and contemplative habits; and this will be obvious both in his

countenance and his actions. But seriousness does not imply either gloominess or moroseness; and genuine enjoyment is only to be found in connexion with it; a calm, sedate, and peaceful feeling, very different from the tumultuous transports vulgarly termed joy. But our meaning will be illustrated by a quotation from the *Night Thoughts*, which may well be considered as one of those "*vidid gleams of genius*," in which Campbell says "the power of the poem lies," and which "delight and electrify a sensitive reader."

"Were all men happy, revellings would cease,
That opiate for inquietude within.
Lorenzo! never man was truly bless'd,
But it compos'd, and gave him such a cast,
As Folly might mistake for want of joy;
A cast, unlike the triumph of the proud;
A modest aspect, and a smile at heart."

After all, notwithstanding his faults, Young has long been, and will, no doubt, long continue to be, one of our most popular authors; and popular suffrage is perhaps among the most unequivocal tests of poetical merit. Although the author of the *Night Thoughts* may not be recognised by the English "as their national poet by way of eminence," yet he will still be read, and not only so, but be read both with pleasure, and to substantial edification.—*Editor*.

Persian Flowers.—Notwithstanding their poetic admiration of flowers, the Persians treat them with much neglect; still there are many which are beautiful, and well worthy of notice. The most remarkable in appearance, is a large rose-tree, called the *Nastaraun*: it grows to the height of twenty feet; the trunk is nearly two feet in circumference, the flower, though larger, resembles the English hedge rose, and has five leaves; the calix is in the form of a bell. The leaf of the tree is small, smooth, and shining. The branches droop gracefully to the ground, and the flowers are so abundant as completely to conceal the stem of the tree.

Another, is the *Durukhti Ubrishoon*, a species of mimosa, resembling the arborea of that genus. It droops like the willow; the flower has silky fibres, of a delicate pink colour, and would resemble a swan-down puff, tinged with rouge. It sends forth a most fragrant perfume, and its name "Durukhti Ubrishoon," the silk-tree, bespeaks its appearance.

The *Zunjced* is also a species of willow. The leaves are of a silvery hue, and the flowers, which are of a deep scarlet, send forth a most delicious perfume.—*Keppel's Journey from India to England*.

We are informed that the yearly meeting of our Friends at New York closed its session on second day evening, the 2d instant. Among other important concerns that engaged its deliberations, was a declaration, (similar in tenor and purpose to that lately issued by our own yearly meeting,) which we understand was cordially united with, and several thousand copies directed to be printed for distribution. It is expected that further details respecting the proceedings of that meeting, and of the separatists there, will be in preparation.

He whose heart will not bear witness to the integrity of his conduct, must never know what it is to be truly at ease. Should the endeavours he uses to sooth and silence the remonstrances of his conscience, unfortunately for him, prove successful in that respect, yet he can never know that sensible, that homefelt pleasure, which is the inseparable attendant of a heart that is pure.

Langhorne.

FOR THE FRIEND.

FRAGMENTS.—No. 8.

George Whitehead. "Our being shut out of our meeting houses for *divers years*, in and about the cities of London and Westminster, and our meetings kept in the streets, in all sorts of weather, winter and summer, was a trial and hardship upon us, even upon old and young, men and women: but that trial was not so great, as to have our estates and livelihoods exposed to ruin by a pack of ravenous informers; although it was no small hardship to our persons, to be kept out of doors, in the streets, in the great, severe, and long frost and snow, in the year 1683, for about three months together; when the river Thames was so frozen up, that horses, coaches and carts, could pass to and fro upon it, and a street also be erected, and a stand over it. And yet in all that hard season, when we were so long kept out in the streets, in the bitter cold air, I do not remember that I got any harm or injury thereby, to the impairing my health, although I frequently attended those our meetings in the streets; wherein I took great and serious notice of the merciful providence of Almighty God, towards myself and many more of our friends, who were sharers in the same mercy and preservation, in that suffering and exercise: no thanks to our unmerciful adversaries and persecutors, but to our heavenly Father, be the glory and praise for ever. We had, in those days, some opportunities, and were permitted to publish the truth openly in the streets, and also to make public supplication to God; yet more frequently not permitted, but pulled away by force, by the train bands and officers, and either sent to prison or turned into the meeting house, and there detained under guard, until the meeting was ended in the street. Thus, were the ministers, and others among us, often forcibly interrupted and served, and scarce suffered, many times, to declare two or three sentences, without being hauled away. However, we saw it our duty, in the fear of the living God, to keep our meetings, and patiently to wait upon Him; where, often we enjoyed his presence to our consolation, even in our silent attention upon him; being not called to strive or contest with our adversaries, or their servants, whom they employed, but in faith and patience to bear all, believing that in due time, thereby we should obtain victory. It was often then before me, that the LAMB and his faithful followers should have the victory, which was matter of secret comfort to me many times; glory to his name for ever."

John Churchman. "At one of the meetings in these parts, coming very early, a friend belonging thereto, invited us to go to his house, not far off, and he would put up our horses to hay, during the time of the meeting; saying, that we must go to his house to dine; but I felt a stop in my mind, and told him that our horses could stand very well there, until after meeting. It so fell out, that neither of us said any thing in the meeting, which, nevertheless, was to us satisfactory, for we had a sense that *the people had been fed with words*, and had a hunger thereafter, more than for the instruction of the pure word of power and life, nigh in the heart and mouth, that they might not only hear it, but be found doers thereof. After the meeting, no one asked us to dine, but went away and left us; and had it not been for the care of our kind guide, that came from the meeting we were last at, we should have been at a loss to have got forward; I mention this to show *how unacceptable silence is, to such whose ears itch after words*."

"William Penn, during a season of intense cold, soon after his arrival in America, when the fields are described to have been as cakes of ice, slept one night at Merion, where a boy about twelve years old, son of the person at whose house he lodged, being a lad of curiosity, and not often seeing such a guest as William Penn, privately crept to the outside of the chamber door, up a flight of steps on the outside of the building, which was only a log house. On peeping through the latchet hole, he was struck with awe, in beholding this great man upon his knees by the bedside, and in hearing what he said, for he could distinctly hear him in prayer, and in thanksgiving, and there provided for in the wilderness, that he was in this circumstance."

stance made an impression upon the lad's mind, which was not effaced in old age."

William Edmundson. "Now the enemies of truth reported, that I was in prison, because I and the Quakers were for no law, or government, but the light in man. So I thought it would be a good opportunity to show the falseness of this report to the country; and I desired him (the justice) to get me leave to come into court before the judge, for I had something to say. He said, he had spoken to the judge about me, but he would not meddle with me, being I was committed at the Sessions. I desired him, however, to let me come into court. So he went into court and presently sent the gaoler for me; but as soon as he put me into the Session-house, he slipped away. Then I spoke to the people who thronged, bidding them make way for the prisoner. On which they made way, and I got near the judge; but he spoke aloud, and asked who I was; what I was; and what I came there for; I answered with a loud voice, and said, 'I am a prisoner, and have been a close prisoner fourteen weeks, for my religion and faith towards God, and I want justice, and to be tried by the law now established; for I know no law that I have broken, and I am one who have ventured my life, to establish the government as it now stands, and own the government and the laws.' But the judge was disturbed, and cried out to the gaoler to take me away. So the gaoler came, and I cried aloud to the people, to take notice, and bear witness; *I owned government and wholesome laws*, and desired justice accordingly; but could not have it. So he took me away; but presently one was sent to bid him not put me in the dungeon. Now I was very easy in my spirit, and much comforted in the Lord, for his power was with me. Some sober professors came to me and said, they were very glad, and well satisfied with what I said of our owning the government and laws, for they had heard other things concerning us. This wrought mightily in the minds of the people, and truth got ground, and the next day I was turned out of prison without any trial."

"Miles Halhead, came to Furness in Lancashire, to the house of captain Adam Sands, where he found a great number of professors gathered, and priest Lampitt preaching. But as soon as Miles entered, Lampitt was silent, which continuing a pretty while, captain Sands said to him, 'Sir, what is the matter: are you not well?' To which the priest answered, 'I am well, but I shall speak no more as long as this dumb devil is in the house.' 'A dumb devil,' said the captain, 'where is he?' 'This is he,' said the priest, pointing with his hand, 'that standeth there.' Then the captain said, 'this man is quiet, and saith nothing to you: I pray you, sir, go on in the name of the Lord, and if he trouble or molest you, in my house, I will send him to Lancaster Castle.' But the priest said again, 'I shall not preach as long as the dumb devil is in the house.' Then the captain said, to one Camelford, a priest also, 'I pray you, sir, stand up and exercise your gift, and I will see that you be not disturbed.' But the priest answered as the other, 'I shall not speak as long as this dumb devil is in the house.' Then the people cried, 'Lord rebuke thee, Satan; Lord rebuke thee, Satan: what manner of spirit is this that stops our ministers' mouths?' Then the captain came to Miles, and taking him by the hand, led him out of the house. In all that time, he had not spoken a word, and saw now the accomplishment of what he had been persuaded of before, viz. that an invisible power would confound by him the wisdom of the priests, when he spoke never a word."

"Jeremy Hignel, being in his shop, attending his calling, was sent for by the mayor and aldermen, to come before them; which he presently doing, the mayor asked him whether he knew where he was; he answered he did. Then the mayor asked where; he replied, 'In the presence of the Lord.' 'Are you not,' said the mayor, 'in the presence of the Lord's justices?' His answer was, 'If you be the Lord's justices, I am.' 'Wherefore,' one of the aldermen said, without any more words passing at that time, 'We see what he is; take him away to Newgate.' For since he did not take off his hat, it was concluded he was a Quaker, and this was counted cause enough to send him to prison; and so he was immediately brought thither, where the keeper received him with-

out a mittimus, and kept him a close prisoner nineteen days, permitting none to come to him but his wife."

In pursuance of our aim, to make this journal a depository of every thing appertaining to the present unhappy schism, which, in any degree, may be useful for general dissemination, or important as constituting materials for the historian; we could not, with propriety, omit the insertion of the annexed article, taken from the last number of Bates' Miscellaneous Repository, just come to hand. It is, as therein appears, the commencement of a plan, to give, in continuation, an account of transactions relative to the separation, beyond the mountains.

THE SEPARATION IN THE WEST.

As a separation from the Society of Friends, is now in progress within the Yearly Meeting of Ohio, it seems proper to give some information of the transactions immediately connected with it. This separation, when traced to its primary cause, is found to be dependent on certain doctrines, irreconcilable with those originally, and still held by Friends. These doctrines were, at first, cautiously advanced, and generally in ambiguous terms: and even to the present day, their plain and evident character and tendency are frequently denied by those engaged in disseminating them. But even in this specious garb, the doctrines were not left to make their own way, in the minds of the community. Jealousies were excited against individuals, and even whole classes of Society. The Elders were represented in an odious point of view: and the meeting for Sufferings participated in the same treatment. These prejudices were brought in, as auxiliaries of the doctrines from which they originated: and thus a reciprocal action was produced between cause and effects. The cause has become more clearly developed, and the effects more sorrowfully manifest. Local considerations are increasingly brought into requisition, as giving plausibility to the separation: and producing a prejudice, or an excitement, in the minds of many, who would not otherwise be willing to trample on the order of Society, or be separated from those with whom they have been connected in the bonds of religious communion.

It is, therefore, a measure dictated by a tender regard for those, whose minds may be improperly influenced by the misrepresentations which have been, and may be put in circulation, as well as justice to the Society of Friends, and the cause they are engaged to maintain, to give, from time to time, such a statement of facts connected with the separation, as may guard the community against imposition. In this detail of events, I shall, in the present state of things, use the names of individuals, or make personal allusion, only so far as seems in my apprehension, necessary to place the state of Society, and the proceedings of Friends, in a clear point of view.

The separation within the Yearly Meeting of Philadelphia, has now become a subject of notoriety: and many of the facts involved in it are already before the public, and others are daily brought into view.

In the western country, we are, to all appearance, just entering into a series of similar events. The doctrines, the primary cause of the whole disturbance, have long been insidiously working among us—the jealousies and prejudices against Elders, the meeting for Sufferings, &c. have been, for some years, wrought up to no inconsiderable degree: and recently, meetings have been set up, contrary to the order of Society, or held in open violation of it.

As Concord is perhaps the first in order, of these separate or independent meetings, and also, more immediately under my own observation, I shall begin with that.

It is well known to many, that for a number of years past, the situation of Concord Monthly meeting has given uneasiness; and serious doubts were entertained of the propriety of continuing it, even before the present disturbed state of Society took

place. And so far did this uneasiness influence the minds of Friends, as to bring the subject several times into consideration, with committees appointed by superior meetings. Two propositions (several years ago) were made, in order to avert the consequences which were apprehended as almost inseparably connected with the weak state of the meeting; the one to lay it down, and attach the Preparative meeting to Short Creek meeting—the other, to make Mountpleasant Preparative meeting, a branch of Concord. But neither of these propositions received sufficient concurrence at the time, to be moved in in a meeting capacity. On the one hand, Concord Monthly meeting, was the first established on this side the Ohio, and there was a strong inclination in many members of the first standing, to preserve it from extinction, if possible—and on the other, it was believed that the transfer of Mountpleasant to Concord, would not be acceptable to either of the meetings concerned.

But while the case was thus held in suspense, the progress of the doctrines alluded to, among the members of that meeting, increased the cause of uneasiness, and produced a still greater incapacity to conduct the business of Society, and maintain the discipline on its original foundation. For if the propriety of continuing the meeting there was doubtful before, the prospect was not less discouraging, when they could no longer harmonize in the doctrines of religion, or the transactions of discipline.

The spirit of innovation and separation, in extending from east to west, had not found an admission at Concord alone. Other parts of the Society had discovered symptoms of disease, and the care of superior meetings was demanded in aid of their respective branches. In the revival of this concern, in several of the Quarterly meetings, committees were appointed to visit the subordinate meetings within their respective limits. Such a committee was appointed in Short Creek Quarter. In making the appointment, which was intended to embrace all the Monthly meetings, a circumstance occurred, which may, perhaps, claim a brief notice. The name of an individual (a member of Short Creek Monthly meeting) was given to the clerk, and entered by him. After the minute was read, a member of the *same Monthly meeting*, with some introductory remarks, suggesting his reasons for the measure, proposed that the name alluded to should be taken from the minute—which, with a concurrence of voices, was done. I should not have brought this case into view, at the present time, but for the consideration, that it has not only been made a theme of outdoors declamation, but has been put in print by the separatists, and even stated in Concord Monthly meeting, as a cause of their refusal to receive the committee. But neither of the Monthly meetings had any right to object to such a procedure, on the part of the Quarter—and particularly a Monthly meeting, to which neither the individual thus released from the appointment, nor the one who made the objection, belonged.

To proceed: the committee commenced their visit at Smithfield, in the 12th month—Short Creek was the next in course—in both of which they were cordially received, and nothing occurred in either of those meetings, that I have heard of, as an objection to the committee. At Concord, at the opening of their meeting for business, the committee was rejected, and further treated without much civility; and the extract of the minute of the Quarter was not permitted to be read. It is but justice to that meeting to say, that a number of its members, of highly respectable standing, both in Society and in the world, were opposed to these disorderly proceedings; but the clerk being in the opposition, would do nothing contrary to the direction of those who rejected the authority of the Quarterly meeting.

The testimony of Indiana Yearly meeting, was read by the clerk—but not minuted—some charging it with *detractation*—some condemning the doctrines it contained, as Trinitarianism, and some defending those it testified against.

After they had concluded, they broke up, and the committee, with such of the members of that meeting, as did not join in the opposition, were left in the house, where we had a solemn and favoured opportunity together.

At the following Monthly meeting, the queries were to be answered, in which it was proposed to make some exception, as to avoiding unbecoming behaviour in meetings. But this was not allowed by the opposing members—though they had not only conducted so disorderly the month before, but a number of the leading characters among them, had been, for a considerable time, in the practice of keeping their hats on, and not rising from their seats, when approved ministers were engaged in vocal supplication.

The Quarterly meeting's committee, on considering the case, now regularly before them, by the duties of their appointment, again revived both the propositions which had been brought forward on a former occasion—that is, whether it would be best to lay down Concord Monthly meeting, and join the members to Short Creek Monthly meeting—or attach Mountpleasant Preparative to Concord Monthly meeting. And after a free expression of sentiments, the committee united in recommending to the Quarter, the adoption of the former measure. The report of the committee was united with by the Quarter; a number of the members from Concord expressed their cordial concurrence—and not one, that I recollect, making an objection.

The meeting was accordingly laid down; a committee was appointed to convey the information, take charge of the records, and the Preparative was attached to Short Creek—to which Monthly meeting the unfinished business of Concord was directed to be transferred.

When the committee attended, recollecting some of the transactions which had taken place there, not long before, the Friend who had charge of the minute inquired of the clerk, if he would read it. He consented to read it, and after making a minute dissolving their subordination to Short Creek Quarter—they appointed a committee to correspond with some other Quarter. They also, in an early stage of the meeting, appointed an individual to take charge of the books, &c. in opposition to the direction of the Quarterly meeting. Such papers as they had in their possession, were not given up, nor the unfinished business referred to Short Creek. Nor would they consent that any business in conformity to the judgment of Short Creek Quarter, should be transacted in the meeting house. Friends of that meeting, together with the committee, finally withdrew into the school house, rather in the way of a religious opportunity, than to transact business.

At their Preparative meeting, subsequent to this, the former committee of the Quarter attended. The clerk of the meeting, being one of those who had determined to hold a Monthly meeting, out of the order of Society, was asked if he would transact the business of the Meeting, as a branch of Short Creek, and decided that he would not. The epistle of the separatists in Philadelphia, was announced to be present—and the partition was thrown open, to read it to the men and women together. The Friends of Concord, and the committee, being thus deprived of the opportunity of transacting the business of the meeting, withdrew to the school house.

The next week the separatists met to hold their Monthly meeting. It was said to be small. It would seem, that they appointed a committee to assist the Preparative meeting, though the same persons that constituted one meeting, did the other also; there being but one Preparative to the Monthly meeting. I state this from the fact, that in the Preparative meeting, we were informed of a decision of such a committee.

In Short Creek Monthly meeting, in the 3d month, Concord Preparative was recognised as one of its branches; the Quarterly meeting committees explained the cause, why the unfinished business from Concord was not forwarded agreeably to the direction of the Quarter. And it appearing that there was unfinished business in that meeting, at the time of its dissolution, which concerned two other Monthly meetings, the clerk of Short Creek was directed to give those meetings the information of the time at which Concord Monthly meeting ceased to exist. At the same meeting a committee was appointed to visit the Preparative meetings. This committee, in company with that from the Quarter, attended the

Preparatives of Concord and Harrisville, in the present month.

At Concord, an unseasonable and unsuccessful attempt was made to close the first meeting. In the second attempt from the same quarter, we were informed that it was the conclusion of the committee of their Monthly meeting, (already alluded to,) that the meeting should be held with the shutters open, in order to assist the women who, it appears, were not thought capable of transacting their own business, on the new system. And the clerk read an opening minute, for the men and women together. To this, Friends made an objection, and claimed the privilege of holding the meeting according to the order of Society. And the shutters were closed or nearly so. It was pretty soon made evident that the separatists had determined not to be turned from their purpose. A part of the partition was immediately thrown open, and we were told, in a menacing manner, and with some expressions of censure, that they were prepared to meet us with any evidence that could be produced. But, to prevent still greater disorders, they were informed, (in substance) that we were sensible of our rights, to hold a Preparative *there*, and *then*, as a branch of the Monthly and Quarterly meeting of Short Creek; but that, if the individual at the table, and others with him, had determined to transact business there, in another capacity, we would not contend; and without taking part in such proceedings, or giving them any countenance, we would patiently endure the imposition, till we could have the opportunity to do the business of the meeting, according to the order of the Society. They were also told, that to enter into any disputation or contention there, would answer no valuable purpose, and that it must be desirable to us all, to pursue such a course of conduct, as, on a dispassionate, retrospective view, would give rise to no feelings of a painful nature. We were told, that we had intruded ourselves upon them, without any business there—that it was strange, we would not leave them to themselves, &c., and those who had closed the partition, were peremptorily ordered to open it again. After repeating the order several times, they opened it themselves—proceeded to transact several little matters, one of which was to appoint a clerk for the women's meeting. When they had finished what they intended, which did not embrace the reading of the queries, &c., according to the order of Society; we all sat quietly some time, when a proposition was made, to close the shutters, which was accordingly done. But, when a Friend was called to the table, he was not permitted to take his seat there; two individuals sitting firm, and showing a determination to keep him from it; and one of them let down the table, and put away the support, by which it was kept in a position for use. Seeing this movement, the Friend did not insist; it being observed, that he could write on his knees; that the table was not essential. In the transacting of the business of the meeting, including the reading and answering of the queries, appointing a clerk, and a friend or two to forward the answers to the Short Creek Monthly meeting, we had no interruption. And, after having been favoured, by the Gracious Head of the Church, with a solemn, concluding opportunity together, the meeting closed in a satisfactory manner.

* The clerk of the women's Preparative meeting, and most of the active members, were in favour of maintaining the order of Society; and the business of that meeting had been transacted in the capacity of a branch of Short Creek; the only capacity in which they could be a Preparative meeting. It may also be here observed, that the Monthly meeting of women Friends, had received the extract of the Quarter, laying down that meeting, and made an appropriate minute, in unison with it. They had given up their records, &c. to the committee, agreeably to the direction of the Quarter, or had satisfied them that the papers, &c. should be subject to their control.

(To be continued.)

Since the foregoing article was written, headed "Separation in the West," another preparative meet-

ing has been held at Concord, that is, on the 7th instant.

The following particulars have been received from several Friends who were there.

From what appeared in the sequel, it would seem that the separatists had planned to fill up the day with reading and comments, in order to prevent Friends from having any opportunity of transacting the business of the meeting. They also filled the gallery, but permitted an ancient Friend who has long sat at the head of that meeting to take his place.

Agreeably to their former example, their clerk read an opening minute for the men and women together. They then read a minute from their Monthly meeting, stating that a number of their members having withdrawn and joined themselves to Short Creek Monthly meeting, they felt themselves released from further care of them till they should return, for which they expressed a desire. They then took up a report from a committee to represent their Monthly meeting during its recess—a curious meeting for sufferings to be sure,) by which it was determined to go then into an examination of the causes of difficulty in the Society. The testimony of Indiana Yearly meeting was then read—the Review by the Berean, Elias Hicks' Letter to Dr. Shoemaker, some portion of Philipps' Original and Present State of Man, &c. occasionally resting, and filling up the time with comments and censures on Friends, the meeting for sufferings, &c. In this course of procedure they gave notice, that if Friends did not clear up the charges against the testimony, they would consider them as confirmed, and Friends should expect no more privileges in that house. They were informed that Friends did not feel bound to go into any such discussion, nor intend to enter into any disputation with them.

Thus time passed on, till near three o'clock, and the separatists professing to have business to fill up the afternoon, Friends proposed to proceed to the business of the preparative meeting. The partition, however, could not be closed—and it being clearly understood that the opportunity of holding the meeting there would not be allowed, it was proposed that the clerks should read their opening minutes, and adjourn the meeting to some other place. This was violently opposed, and their clerk continued to read at the same time. I. B. Friends' clerk on the men's side, accordingly stepped into the gallery to read his minute, which he did, amidst great confusion and noise. Having done this, he turned towards the table, when the leading character of the separatists who sat in the gallery near the table, bidding him begone, gave him a violent thrust, or push, which precipitated him down the steps to within one of the floor.

It was then proposed for Friends to leave the house, which was done; the women collecting in the school house, and the men seating themselves on some old logs in the woods close by, where the business of the Preparative meeting was transacted.

Soon after Friends left the house the others broke up.

The proceedings of these individuals at Concord strongly remind me of the remarks of George Fox when he had been abused by a mob. He observed that they could do no other in the spirit they were in; and that they showed the fruits of their priest's ministry, and their profession of religion to be wrong.

From the publication referred to, in the introduction to the preceding article, is also derived the following very full and able manifesto of our friends, in the State of Ohio; wherein, without any reference by name, to the leader or leaders of the disaffected party, it assumes the broad ground, of their solemn protest against the entering spirit, and the separatists in general. In connexion with the proceedings of the Ohio Yearly meeting, held in the 9th month last, of which we published an account in this is

fully entitled to the character of an official document from that body, and makes the fourth formal declaration, by the like number of distinct Yearly meetings, against the schismatics, their doctrines, and practices.

ADDRESS

To the Quarterly, Monthly, and Preparative Meetings of Friends, within the limits of Ohio Yearly Meeting.

DEAR FRIENDS,

Under a sense of the trials and commotions of the present day, and with feelings of tender solicitude, we adopt the language of the Apostle: "Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father; To whom be glory, for ever and ever. Amen." Gal. i. 3, 4, 5.

In the present disturbed state of our religious Society, we have strong evidence, that "there be some that trouble you, and would pervert the Gospel of Christ;" and overturn that excellent order, into which "we believe Truth led our forefathers, and still leads us." To a close attention to the Light of Christ, revealed in the heart, we invite our members individually, that they may know an establishment, "on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."† Although our predecessors in religious profession endured much hardship and cruel persecution, yet on this foundation being established, no storm nor tempest could prevail against them. They firmly believed in the Apostolic testimony, "that God hath made that same Jesus whom [the Jews] crucified, both Lord and Christ," Acts ii. 36; "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii. 6, 7, 8, 9, 10, 11; "For Christ is not entered into the holy places, made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us." Heb. ix. 24: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth" (Acts ii. 33.) the Holy Spirit, agreeably to his promise: "It is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you"—and "when He, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you;" John xvi. 7, 13, 14.

They also believed: "That he died for all, that they which live, should not, henceforth, live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 15. That "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v. 8, 9, 10: "So Christ was once offered, to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin, unto salvation." Heb. ii. 28. And they powerfully called the attention of mankind, to the Spirit of Truth, which our Lord declared beforehand would "testify of him"—not only in his humiliation, but in his exaltation, dominion, and glory: both in what

he has done "for us, in his crucified body, without us," and what he is willing to do for us, within us."

Several cases of separation, from the Society, occurred in the early period of its history, under the influence of Perrot, Wilkinson, Story, and others, which, however, soon terminated. But after our forefathers had endured much sore affliction, under persecution, and the scorn and contempt of the world, a time of ease and outward prosperity ensued. During which, many of those who succeeded in the same high and holy profession, not keeping under a right exercise of mind, failed to come up in a living experience, of the saving truths of the Gospel. Thus, they were as children, liable to be tossed to and fro, with every wind of doctrine:—a soil was prepared for the reception of unsound principles. From these causes, a schism was produced in Ireland, about the close of the last century, which, for a time, occasioned great devastation and distress. Many who had obtained a fair, and even eminent standing in the Society, were caught in the snare. Those who had been united in the nearest and tenderest relation to each other, were separated; and thus, not only the peace of society but domestic happiness was greatly interrupted. But the measures of the separatists were blasted; like the grass that withereth, "because the Spirit of the Lord bloweth upon it." Though they sat out with high professions of spirituality, and great confidence in their success, yet they were soon scattered.

It was not long before the spirit of innovation made its appearance on this side of the Atlantic. And under the specious profession of much spirituality, great disorder and distress were produced, within the limits of N. E. Yearly meeting. Innovations were made in regard to the most important doctrines of the Gospel; and the salutary rules of discipline were attempted to be broken down. The storm, however, was soon over. Those who had thus broken the bond of Gospel fellowship, being off the only sure foundation, were unable to stand; and, when separated from the Society, sunk into obscurity.

The disorder, though checked in this department of Society, progressed in other places. Principles, directly opposed to the Divinity of Christ, and the efficacy of that one great offering which he made of himself, together with other fundamental doctrines of the Christian religion, were inculcated. And as these obtained admission, the fellowship of the Gospel was broken; and those who embraced these doctrines, manifested an aversion to investigation or admonition.

During the sittings of the Yearly meeting of Philadelphia, last year, measures were taken for a separation; and several sittings of a meeting of that description, were then held. And though, in their public Address, issued at that time, in order to promote their views, they speak, in general terms, of measures which they deemed oppressive, yet the true ground of separation is acknowledged. "Doctrines," say they, "held by one part of Society, and which we believe to be sound and edifying, are pronounced by the other part, unsound and spurious. From this has resulted a state of things, that has proved destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments of social intercourse greatly diminished." In that Address also they say: "We feel bound to express to you, under a settled conviction of mind, that the period has fully come, in which we ought to look towards making a quiet retreat from this scene of confusion." That meeting adjourned to the 6th month, at which time another public document was prepared. In this paper, which was called an Epistle, various particulars were mentioned, as reasons for "withdrawing" themselves, and setting up separate meetings; such as their failure to obtain a clerk, favourable to their views; the appointment of a committee to visit the Quarterly meetings, &c. which appointment took place after the separatists had proposed to "withdraw" themselves. But the first ground of dissatisfaction, which they mention, is, an *opposition to Doctrines*. "Whenever any among us," say they, "so far forsake this fundamental principle of our union, as to act in

* Gal. i. 7.

† Eph. ii. 20.

* Barclay's Apol. Prop. 7. sect. 3.

the spirit of strife and discord, and to oppose and condemn their brethren, who may conscientiously differ from them in opinion, they break the bond of Gospel fellowship, and as far as their influence extends, frustrate the design of religious society.' And in making complaint of *transactions*, they place foremost such as related to the extension of care, in a case in which uneasiness had been given, by the promulgation of unsound doctrine.

At this meeting, the conclusion was distinctly announced of 'withdrawing themselves from religious communion with those who' they say 'have introduced, and seem disposed to continue [the] disorders' of which they complained: and instituting meetings of their own, 'for those in unity with [them] and 'favourable to [their] views.' Another meeting was accordingly appointed, called a Yearly meeting, to be held in the 10th month. This body again adjourned to the 4th month now at hand; having, among other transactions, appointed a committee to represent it in its recess.

From this committee an Epistle has recently been issued, addressed to 'Friends within the compass of Ohio and Indiana Yearly meeting.' It may not be improper here to remark, that while those who favour the views of the separatists, are frequent in unfounded objections to the proceedings of the meeting for Sufferings, charging it with transcending its powers, even when acting strictly in the line of its constitutional duties, this body of persons, even if they had been a meeting for Sufferings, and fully acknowledged as such, would have violated the order of our Society, in addressing individuals not within *their own limits*. The disorder, however, is the more striking, in their thus stepping over, not only the limits of their own meeting, but of their own Society. And this procedure assumes a still more objectionable character, when the object and tendency of that communication is considered. We have long observed, with painful feelings, the introduction of unsound principles among our members. The adoption of those principles has been succeeded by a disposition to oppose the order of Society, and, recently, to set up separate meetings, and organize a new Society. The Epistle is evidently intended to encourage this class of individuals, in prosecuting the work of division and separation. The sympathy expressed in it, is understood as directed to them, and their 'fervent desires,' as having for their object, the perseverance of this class, in the cause in which they have engaged. And in addressing them as *Friends*, and calling their attention particularly to the *property and records* of the Society, with the ambiguous recommendation, to pursue such 'measures as truth may dictate,' it is believed that encouragement has been held out to the separatists, to take into their possession, the property and records which belong to the Society of Friends.

Already has the work of separation been begun, within our limits. Two Monthly meetings have been set up, contrary to the order of the Society; one at Concord, the Monthly meeting there having been laid down in the second month last; and one in the neighbourhood of Still Water, and called Still Water Monthly meeting.

In this state of things, we feel bound to caution our members against joining, in any degree, with this separation—a separation which must, to all those who enter into it, result in the loss of the right of membership in the Society of Friends. Its ground and origin, is a departure from some of the most important doctrines of the Gospel, as held by our predecessors, and by the primitive believers; and in its development, it has disregarded the order of Society, and the peace and prosperity of the Church. While setting up separate meetings, exclusively for themselves, and with the professed object of being separated from those who do not enter into their views, they still claim privileges in the very Society from which they have withdrawn. We not only feel bound to maintain the doctrines of our holy profession, and the discipline of our Society, and to encourage our meetings for discipline, and Friends in their various stations, to the faithful discharge of their respective duties herein—but tenderly exhort all, to seek to be clothed with that 'Wisdom that is from

above,' which 'is first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy.' James iii. 17. This wisdom will open our understandings to understand the Scriptures—to regard with reverence and gratitude the doctrine of the divinity of Christ, and the propitiatory nature of his sufferings and death, together with the other doctrines of the Gospel; and to guard against every infraction of the rules of discipline, which have been as a wall of preservation round about us.

Signed on behalf of the meeting for Sufferings, of Ohio Yearly meeting, held at Mountpleasant, by adjournments on the 30th and 31st of the 3d month, 1828.

JORDAN HARRISON, *Clerk*.

FOR THE FRIEND.

JOHN COOKE.

This truly valuable man paid the debt of nature on the 25th ultimo, in the 63d year of his age, and has left, for the imitation of survivors, a reputation richly adorned with the Christian virtues.

Born in an interior county of Pennsylvania, he came at an early age to Philadelphia, and served his apprenticeship with one of the most respectable merchants of that time. His industry, fidelity, and qualifications for business, gained a large share of esteem, and recommended him on his arrival at manhood to the confidence of the individual, who, influenced by these considerations, admitted him as a partner, with an equality of advantages. The firm was as extensively as it was honourably known, at a period remarkable for the integrity and prudence of the mercantile character in this city.

On the retirement, almost thirty years ago, of the senior member of this concern, John Cooke continued the business with much success, until the interruptions incident on the late war with England, when he withdrew from the encumbering cares of trade, and devoted his time exclusively to the performance of domestic and social duties.

His pecuniary means were large, and his benefactions were correspondent. The writer knows that his bounty was often liberally dispensed on many who are strangers to the noble heart that dictated, and the generous hand that administered the relief. His connexion with many of our public charities, and other institutions for improving the condition of humanity, is familiar to his fellow citizens.

To his moral qualities were added, through the divine favour, a deep and fervent sense of religious obligation, which conducted him to many sacrifices, led him into the path of much self-denial, and clothed him with humility and sincere piety. As a member of the Society of Friends, to which he was united by conviction, he was sound, consistent, exemplary, and useful. His enlightened, upright, and susceptible mind, was firmly established in the faith of the gospel, and opposed to all the disorganizing innovations of the separatists.

Much as his loss will be felt by his fellow labourers, they cannot wish to recall him to this vale of tears, but favoured with the precious consolation, that his spirit has entered into the rest of the faithful, submit with reverence to the Lord's will. V.

THE FRIEND.

SIXTH MONTH, 7, 1828.

Since the circumstances related in the first number of "The Friend," of the forcible entry of the western burying ground, the outrage has been repeatedly renewed. Friends have borne and forborne on this subject, till it was to be feared, that their forbearance might endanger their rights, by affording to the seceders the pretence for asserting that we had tacitly consented to their claims. It appears that this forbearance was greater

than the seceders themselves expected; and encouraged them to further acts of violence. On 7th day morning last, Edmund Shotwell, Joseph Lukens, and Charles Middleton, all of them members of the separate meeting, held at Green street, assembled at the burying ground, and with the assistance of several labourers, broke down a part of the western wall, sufficient for the insertion of a large gate, which had been previously made, and was brought to the ground ready for being immediately put up. They also erected a small frame building within the yard.

A friend who had heard of what was transacting, (for the intention of the seceders to commit this breach of the public peace was rumoured early in the morning of that day,) went to the lot, and asked Edmund Shotwell, by whose authority they acted; he answered "the best in the world; that of the rightful owners." Samuel Stokes, the person having charge of the lot, ordered them to desist, which they refused.

Information of these proceedings being given to the mayor of the city, warrants for the apprehension of all the parties, on a charge of having committed a breach of the public peace, were issued. The case was heard before the mayor, on fourth day afternoon last. The facts were not denied, and the parties produced, as the authority under which they acted, a minute of the self-styled monthly meeting of Green street.

It is proper to state, that it was clearly proved by the evidence, that the regular committee had never refused an order of interment in any of the cases in which the ground had been forcibly entered, but that orders had repeatedly been issued by it and rejected by the parties who afterwards committed the violence.

An open avowal was made, that the forcible entry might be again committed. After a full hearing of evidence and counsel, the mayor required each of the three individuals before named, against whom warrants had issued, to enter into recognizances severally in the sum of five hundred dollars, *without security*, to keep the peace until the next mayor's court. This they peremptorily refused, and accordingly, as the only alternative left to the mayor, they were committed to prison.

These men wish, we suppose, to pass off as persons suffering and persecuted for conscience sake. A conscientious scruple against maintaining the public peace! A conscientious obligation to force locks; break down walls; and make forcible entry!!

The foregoing narrative is given at this early stage of the business, in order to counteract the use, which will be made by the seceders, of this event. They will, we doubt not, attempt to persuade Friends at a distance, that the whole affair is an act of unprovoked violence on the part of Friends.

MARRIED,

At Friends' meeting house in 12th st. on 4th day, the 4th inst. MARRADOCK C COPE, merchant, to SARAH, daughter of Thomas Wistar, all of this city.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. I.

SEVENTH DAY, SIXTH MONTH, 14, 1828.

NO. 35.

PUBLISHED WEEKLY,

BY JOHN RICHARDSON,

Corner of Carpenter and Seventh Street,
PHILADELPHIA.

Price Two Dollars per annum, payable in advance.

FOR THE FRIEND.

THE REFORMATION IN ITALY.

Deplorable as have been the evils resulting to human nature, in consequence of Adam's transgression; however, at various periods, darkness has overspread the earth, and thick darkness the people, it is among the objects which should engage our unceasing admiration and gratitude, that, at all times, and even amidst the greatest obscurity, the Almighty Creator, and beneficent Governor of the universe, has, in mercy, preserved unto himself a righteous seed—a faithful few; who, "esteeming the reproaches of Christ, greater riches than the treasures of Egypt," and having "respect unto the recompense of reward," "loved not their lives unto the death." The records of the Old Testament furnish abundant evidence of this, and, from the time when Christianity was first planted, there has been an uninterrupted succession of "witnesses;"—men, obscure, perhaps, as the seven thousand in Israel, to whom the name of the true Church, more especially belonged; and who, amidst the corruptions, the discouragements, and the dangers of a world, with which they had but little in common, and which was not worthy of them, pursued their pure course in privacy."

Thus, a reference to ecclesiastical history will show, that, in Italy, the very seat and centre of papal usurpation and power, the supremacy claimed by the Bishop of Rome was resisted after it had been submitted to by the most remote churches of the west. It was not till the eleventh century that the popes succeeded in establishing their authority at Milan; and, when it was first proposed to the bishops of that see, that they should procure from Rome the arch-episcopal pall, it excited great indignation on the part, both of the people and clergy, who asserted their religious privileges against the encroachments of the pontiff, with firmness and zeal.

As the supremacy of the bishop of Rome met with strenuous opposition, so were there individuals in the darkest age, who resisted the progress of those superstitions which proved the main support of the pontifical power. Among those, Claud, bishop of Turin, distinguished himself in the ninth century, not only by his judicious commentaries on scripture, but by opposing the worship of images, and pilgrimages to Rome. After the obedience of the Italian clergy had been secured, and the opposition which arose from Turin silenced, the attention of the bishops of Rome was called to a new class of opponents. The Christians known in history by the several names of Vaudois, Waldenses and Albigenses, who condemned the corruption by which the Church was now every where infected, penetrated through the Alps into Italy, and had already, in the year 1180, established themselves in Lombardy and Puglia, and at a later period in Calabria. In this latter province especially, the Vaudois, of simple and industrious habits, enlightened in principle and conscientious in practice, become a happy and prosperous people. And although the rapacity of the priests soon raised against them the cry of heresy, yet, under the protection of their landlords, gratified to see their grounds highly improved, and to receive large rents for what had formerly yielded them nothing, they continued to flourish until the reformation dawned on Italy, when, after subsisting for nearly two centuries, they were basely and barbarously exterminated.

The preceding observations have been occasioned by the perusal of a "History of the progress and suppression of the Reformation in Italy," &c. by Thomas M'Crie, D.D. published at Edinburgh, in the course of the past year; a work ably written, replete with learning, and with highly interesting matter. The limits which we have prescribed to ourselves, will not admit of entering much into details, or there might be drawn from the volume numerous facts, corroborative of the remarks which we have made, and sufficient to furnish a dreadful picture of cruelty and suffering endured by many inoffensive and scrupulous persons in support of their principles. The object, however, we have chiefly in view, is the introduction of a few striking exemplifications of noble traits of character, wherein the Christian virtues, under circumstances of extraordinary difficulty and trial, are finely illustrated. But we shall first make an extract or two, calculated to evince, that, at the very dawn of the reformation, there were among the Italians those who not merely discerned the errors and abuses of the church of Rome, but had their minds opened to perceive the spiritual glory of divine truth, to feel its regenerating influence, to receive it in the love of it. "It is now fourteen years (writes Egidio a Porta, an Augustinian monk on the lake of Como, to Zuingle) since I, under the impulse of a certain pious feeling, but not according to knowledge, withdrew from my parents, and assumed the black cowl. If I did not become learned and devout, I at least appeared to be so, and for seven years discharged the office of a preacher of God's word, alas! in deep ignorance. I savoured not the things of Christ. I ascribed nothing

to faith, all to works. But God would not permit his servant to perish for ever. He brought me to the dust. I cried, Lord, what wilt thou have me to do? At length my heart heard the delightful voice, 'Go to Ulric Zuingle, and he will tell thee what thou shouldst do!' O ravishing sound! my soul found ineffable peace in that sound. Do not think that I mock you; for you, nay not you, but God by your means, rescued me from the snare of the fowler. But why do I say *me*? For I trust you have saved others along with me." The meaning of Egidio is, that, having been enlightened by the writings of the Swiss reformer which Providence had thrown in his way, he had imparted the knowledge of the truth to some of his brethren of the same convent. In another letter he adjures Zuingle to write him a letter which might be useful for opening the eyes of others belonging to his religious order. "But let it be cautiously written, (continues he,) for they are full of pride and self-conceit. Place some passages of scripture before them, by which they may perceive how much God is pleased at having his word preached purely and without mixture, and how highly he is offended with those who adulterate it, and bring forward their own opinions as divine." The same spirit breathes in a letter addressed by Balthasar Fontana, a Carmelite monk of Locarno, to the evangelical churches of Switzerland, "Hail, ye faithful in Christ. Think, oh think, of Lazarus in the gospels, and of the lowly woman of Canaan, who was willing to be satisfied with the crumbs which fell from the table of the Lord. As David came to the priest in a servile dress and unarmed, so do I fly to you for the show-bread and the armour laid up in the sanctuary. Parched with thirst I seek to the fountains of living water: sitting like a blind man by the way side, I cry to him that gives sight. With tears and sighs, we who sit here in darkness humbly entreat you who are acquainted with the titles and authors of the books of knowledge, (for to you it is given to know the mysteries of the kingdom of God,) to send us the writings of such elect teachers as you possess, and particularly the works of the divine Zuingle, the far-celebrated Luther, the acute Melancthon, the accurate Ecolampade. The prices will be paid to you through his excellency, Wordmyller. Do you endeavour that a city of Lombardy, enslaved by Babylon, and a stranger to the gospel of Christ, may be set free."

The author, in tracing the progress of the reformed opinions in Italy, mentions their introduction successively into Ferrara, Modena, Florence, Bologna, Faenza, Imola, and several other cities. Their admission into the last mentioned place, appears, from an anecdote

related in a letter of Thomas Leiber, (better known in the controversy respecting ecclesiastical discipline, by his Greek name of *Eras-tus*), who was then persecuting his medical studies at the neighbouring university of Bologna. An Observant monk, preaching one day at Imola, told the people, that it behoved them to purchase heaven by the merit of their good works. A boy, who was present, exclaimed, "That's blasphemy! for the Bible tells us that Christ purchased heaven by his sufferings and death, and bestows it on us freely by his mercy." A dispute of considerable length ensued between the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favourable reception which the audience gave them, "Get you gone, you young rascal! (exclaimed the monk) you are but just come from the cradle, and will you take it upon you to judge of sacred things, which the most learned cannot explain?" "Did you never read these words, 'Out of the mouths of babes and sucklings God perfects praise?' rejoined the youth;" upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison, "where he still lies," says the writer of the letter, which was dated on the 31st of December, 1544.

(To be continued.)

FOR THE FRIEND.

THE RUINS OF PETRA.

Among the many peculiar features of the country lying between the Mediterranean Sea on the one side, and the Euphrates and the gulf of Ormuz on the other, are those magnificent ruins that point out the former course of that traffic which has in every age fertilized the regions through which it passed—creating palaces and gardens in the midst of the desert; showering down wealth on a convenient resting place in the hitherto uninhabited wilderness, or on a sterile rock in the ocean, and making each in turn the seat of learning and the arts, of luxury and empire. Palmyra and Balbec are monuments of former grandeur, familiar with all who have read the narratives of eastern travellers. The history and the period of their prosperity are scarcely known, and the mind is lost in wonder at the extent and productiveness of the trade which could have scattered in its passage the wealth that constructed such magnificent temples and monuments, and made its merchants to rank among the princes of the earth.

Some recent travellers have brought to light the situation and present condition of a city, around which the obscurity of ages had gathered, and disclosed to us one of the most remarkable of the works of ancient art. I refer to the city of Petra, the ancient capital of Arabia Petrea, a city situated a little beyond the southern frontier of Palestine, amidst those dreary solitudes of sandstone that extend from beyond Palmyra to the Red Sea, at the foot of Mount Hor, the burial place of Aaron, and in the region consecrated by the forty years' wandering in the wilder-

ness of the children of Israel. The situation of this city was for a long time considered as doubtful, and the very peculiar character of its buildings lost sight of, or only to be collected from a few scattered and sometimes contradictory passages of the ancient geographers. The sandstone formation, wherever it occurs, is characterized by its insulated peaks of rock, its perpendicular ravines, the broken and fantastic outline of its hills and valleys. The city of Petra is situated in an area of this kind in the bosom of a mountain, swelling into mounds, and intersected with gullies that form the bed of the river which winds through the city. Captains Irby and Mangles of the British navy, who visited it a few years since, have given a description of these ruins, which appear in many instances to be as fresh and as perfect as they were left by the hand of the architect.

The approach to the city was by a valley, whose sides, as the travellers advanced, became precipitous and rugged to a high degree, and approached nearer and nearer together, so that it rather deserved the name of a ravine, with high detached masses of rock standing up here and there in the open space. The features of the architecture of the city began here to display themselves. These insulated rocks were hewn into sepulchral monuments shaped like large and lofty towers, of a peculiar and indigenous style of ornament not elsewhere to be found, and partaking of the characteristics both of Egyptian and Grecian decorations.

"As we advanced," say our travellers, "the natural features of the defile grew more and more imposing at every step, and the excavation and sculpture more frequent on both sides, till it presented at last a continued street of tombs, beyond which the rocks, gradually approaching each other, seemed all at once to close without any outlet. There is, however, one frightful chasm for the passage of the stream, which furnishes, as it did anciently, the only avenue to Petra on this side. It is impossible to conceive any thing more awful or sublime than such an approach. The width is not more than just sufficient for the passage of two horsemen abreast; the sides are in all parts perpendicular, varying from 400 to 700 feet in height, and they often overhang to such a degree, that, without their absolutely meeting, the sky is intercepted and completely shut out for 100 yards together, and there is little more light than in a cavern.

"The screaming of the eagles, hawks, and owls, who were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitations, added much to the singularity of this scene. The tamarisk, the wild fig, and the oleander, grow luxuriantly about the road, rendering the passages often difficult. In some places they hang down most beautifully from the cliffs and crevices where they had taken root.

"Very near the first entrance into this romantic pass a bold arch is thrown across at a great height, connecting the opposite sides of the cliff. Whether this was part of an upper road upon a summit of the mountain, or whether it be a portion of an aqueduct, which seems less probable, we had no opportunity of examining it; but as the traveller passes under it, its appearance is most surprising, hanging thus above his head betwixt two rugged masses apparently inaccessible."

"The ravine, without changing much its general direction, presents so many elbows and windings on its course, to which the track of necessity conforms, that the eye can seldom penetrate forward beyond a few paces, and is often puzzled to distinguish in what

direction the passage will open, so completely does it appear obstructed. The exact spot was not pointed out to us, but it is somewhere amidst these natural horrors that upwards of sixty pilgrims from Barbary were murdered last year by the men of Wady Musa on their return from Mecca. The wrapping cloak of one of them was afterwards offered to us for sale at Ipseya, and one of their watches at Zaphoely. Sal-vator Rosa never conceived so savage and suitable a quarter for banditti. The brook has at this season disappeared beneath the soil, but the manner in which its occasional overflowings have broken up the antique pavement, and the slippery passes which the running of the waters have made by polishing the live rock where it had been cut away to form the road, sufficiently prove the necessity of providing another course for its waters. A trough, carried along near the foot of the precipice upon the left hand side, was destined to confine the water, and to convey it upon a higher than the natural level to the city. At a considerable distance down the ravine the water-course crosses over to the opposite side, and towards its extremity may be traced passing along at a great height in earthen pipes, bedded and secured with mortar, in horizontal grooves cut in the face of the rock, and even across the architectural points of some of the tombs, which makes it probable that it is posterior to them.

"We followed this sort of half subterranean passage for the space of nearly two miles, the sides increasing in height as the path continually descended, while the tops of the precipices retained their former level.

"When they are at the highest a beam of stronger light breaks in at the close of the dark perspective, and opens to view, half seen at first through the tall narrow opening, columns, statues, and cornices of a light and finished taste, as if fresh from the chisel, without the tints or weather stains of age, and executed in a stone of a pale rose colour, which was warmed at the moment we came in sight of them with the full light of the morning sun. The dark green of the shrubs that grow in this perpetual shade, and the sombre appearance of the passage from whence we were about to issue, formed a fine contrast with the glowing colour of the edifice. We know not with what to compare this scene. Perhaps there is nothing in the world that resembles it. Only a portion of a very extensive architectural elevation is seen at first, but it has been so contrived that a statue with expanded wings, perhaps of Victory, just fills the centre of the aperture in front, which, being closed below by the sides of the rock folding over each other, gives to the figure the appearance of being suspended in the air at a considerable height, the ruggedness of the cliffs below setting off the sculpture to the highest advantage. The rest of the design opened gradually at every pace as we advanced, till the narrow defile, which had continued thus far without any increase of breadth, spreads on both sides into an open area of a moderate size, whose sides are by nature inaccessible, and present the same awful and romantic features as the avenues which lead to it. This opening gives admission to a great body of light from the eastward. The position is one of the most beautiful that could be imagined for the front of a great temple, the richness and exquisite finish of whose decorations offer a most remarkable contrast to the savage scenery which surrounds it.

"It is of a very lofty proportion, the elevation comprising two stories. The taste is not exactly to be commended, but many of the details and ornaments, and the size and proportions of the great door-way especially, to which there are five steps of ascent from the portico, are very noble. No part is built, the whole being purely a work of excavation, and its minutest embellishments, wherever the hand of man has not purposely effaced and obliterated them, are so perfect that it may be doubted whether any work of the ancients, excepting perhaps some on the banks of the Nile, have come down to our time so little injured by the lapse of ages. There is, in fact, scarcely a building of forty years' standing in England so well preserved in the greater part of its architectural decorations. Of the larger members of the architecture nothing is deficient excepting a

single column of the portico. The statues are numerous and colossal. Those on each side of the portico represent in groups, each of them, a centaur and a young man. This part of the work only is imperfect, having been mutilated probably by the early Christians or Musselmén.

"The principal chamber of the interior is large and remarkably lofty, but quite plain, with the exception of the door frames and architraves, of which there are three, one at the further end, and one at each side, all opening into small and plain cells. There is also a lateral chamber on each side, opening from the portico, of a rude form. The centre of the superstructure, which comprises the second story, is a circular elevation surrounded by columns, with a dome surmounted by an urn. This latter has not escaped or failed to excite the covetousness of the natives. We heard of it as the deposit of a vast treasure, 'Hasmah-el-Paroun,' (treasure of Pharaoh,) as far as Jerusalem; and that it has been repeatedly aimed at by musket shot there are evident proofs in the marks of bullets in the stone. None, however, seems to have succeeded in aiming at it by climbing, which would indeed be a difficult task. The green stains on either side would lead to the supposition that the handles had been of bronze. It is doubtful whether one of the perforations by a musket ball does not show that the urn is hollow. Above the monument the face of the rock is left overhanging, and it is to this that the excellent preservation of its details is to be ascribed. The half pediments, which terminate the wings of the building, are finished at the top with eagles, which, combined with the style of architecture differing little from the Roman, can leave no doubt that this great effort of art is posterior to the time of Trajan's conquest. Some of the heights whose steep sides inclose the area in front of the temple, are rendered accessible, though with great difficulty, by flights of steps cut in them. We found the ascent, in some instances, so steep and slippery, that we were obliged to take off our shoes, and also to use our hands nearly as much as we did our feet.

"Some small pyramids hewn out of the rock are on the summit of these heights, and we discovered a much higher conical point of mountain, to whose summit there is a regular spiral staircase of ascent, cut with great care and neatness, the same point possibly on which we could distinguish from another quarter a single pillar or obelisk. We first observed, also, from the heights above the temple, the vase which crowned another monument to the N. W. The wide space which constitutes the area before the temple is about fifty yards in width, and about three times as long. It terminates to the south in a wild precipitous cliff, rendered accessible by the steps above mentioned to the N. N. W. The defile assumes, for about three hundred yards, the same features which characterize the eastern approach, with an infinite variety of tombs, both Arabian and Roman, on each side. This pass conducts to the theatre, and here the ruins of the city burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys, like those we had passed, branch out in all directions. The sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we ever beheld; and we must despair to give the reader an idea of the singular effect of rocks, tinted with most extraordinary hues, whose summits present us with nature in her most savage and romantic form, whilst their bases are worked out in all the symmetry and regularity of art with colonnades and pediments, and ranges of corridors adhering to the perpendicular surface."

"Within the actual circuit of the city there are two mounds, which seem to have been entirely covered with buildings, being still strewn over with a prodigious quantity of loose stones, tiles, and fragments of ancient ware, of a very light and delicate fabric. The bed of the river, taking its course to the N. W., flows between these two spots. The water has now sunk beneath the surface, and perhaps creeps through the rubbish which has accumulated in its bed. Great part of it is said to have been arched over in the same manner as the stream at Philadelphia.

In the low grounds on the left bank of the stream seem to have been some of the principal edifices; the first to the N. W. from the theatre, with an archway of a florid architecture, with pilasters, having pannels enriched with foliage, in the manner of Palmyra: the whole is much ruined. The arch was the introduction to a great pile of building standing nearly at right angles to it. This building had a door on one side; on the three others it was decorated with a frieze of triglyphs and large flowers in the metopes. Beams of wood are let in at intervals between the courses of masonry, and continue to this day a strong proof of the dryness of the climate. The front had a portico of four columns; this part is much fallen into ruins. The interior of the edifice was divided into three parallel chambers, and there seem to have been several stories. This interior economy made us suspect that it was not a temple, but rather a palace or private edifice. Whatever may have been its nature, it seems to have been destined to the same purpose as the ruined building at 'Baitel-Carin,' which we afterwards saw from our camp above D. d. bar, and which is the only considerable work of masonry existing at Petra. Upon the summit of the other mound there is a mass of ruins of some solidity, but no very definite shape. The Nubian geographer says, that the houses of Petra were excavated in the rock. Now, that this was not universally true, is evident from the great quantity of stones employed in the lesser kind of edifices which are scattered over the whole site. But it is also true that there are grottos in great numbers, which are certainly not sepulchral, especially near the palace. There is one in particular which presents a front of four windows with a large and lofty door way in the centre. In the interior, one chamber of about sixty feet in length, and of a breadth proportioned, occupies three of the windows and the door; at the lower end, the fourth window seems allotted to a very small sleeping chamber, which is not brought down to the level of the floor of the great apartment, but has a chamber below it of the same size, giving no light but from the entrance. This, which seems the best of all the excavated residences, has no ornament whatever on the exterior; and the same applies to all the other excavations of this nature.

"The access to this house is by a shelf gained out of the side of the mountain; other inferior habitations open upon it, and more particularly an oven and some cisterns. These antique dwellings are close to an angle of the mountain, where the bed of the stream, after having traversed the city, passes again into a narrow defile, along whose steep sides a sort of excavated suburb is continued, of very small and mean chambers, set one above the other, without much regularity, like so many pigeon holes in the rock, with flights of steps, or narrow inclined planes leading up to them. The main wall and ceiling only of some were in the solid; the fronts and partitions being built of very indifferent masonry with cement.

"Following this defile farther down, the river reappears flowing with considerable rapidity; though the water is plentiful, it is with difficulty that its course can be followed, from the luxuriance of the shrubs that surround it, and obstruct every track. Besides the oleander, which is common to all the water courses in this country, one may recognise among the plants which choke this valley, some which are probably the descendants of those that adorned the gardens and supplied the market of the capital of Arabia; the carob, fig, mulberry, vine, and pomegranate, line the river side; a very beautiful species of aloe also grows in this valley, bearing a flower of an orange hue, shaded to scarlet; in some instances it had upwards of one hundred blossoms in a bunch.

"Among the niches for votive offerings in the mountain's side, some of which are cut to the height of thirty feet, are pyramids and obelisks; and in one instance, there is an altar between two palm-trees. The position of the theatre has been mentioned. It is the first object which presents itself to the traveller on entering Petra from the eastward. It is entirely hewn out of the live rock. The theatre is surrounded by sepulchres; every avenue leading to it is full of them; and one may safely say, that a hundred of the largest dimensions are visible from it.

Indeed, throughout almost every quarter of this metropolis, the depositories of the dead must have presented themselves constantly to the eye of the inhabitants, and have almost outnumbered the habitations of the living. There is a long line of them not far from the theatre, at such an angle as not to be comprehended in the view from it, but which must have formed a principal object for the city itself. The largest of the sepulchres had originally three stories, of which the lowest presented four portals with large columns set between them, and the second and third a row of eighteen Ionic columns each attached to the facade; the live rock being insufficient for the total elevation, a part of the story was grafted on in masonry, and is for the most part fallen away. The four portals of the basement open into as many chambers, very dissimilar both in distribution and arrangements, but all sepulchral, and without any communication between them. In one were three recesses, which seem to have been ornamented with marble or some other extraneous material. Almost contiguous to this extensive front is another somewhat smaller, but equally rich, whose design has a great analogy, especially in the circumstance of the half pediment, and the circular lantern in the centre, to the beautiful temple of the eastern approach. Though a general symmetry pervades this species of architecture, yet there are irregularities observable in its doors and windows, which may be explained by the circumstance of their opening into apartments no way connected with each other, and intended apparently for different families. A little farther to the south east, an area is gained upon the slope of the mountain by excavating it, so as to form three sides of a square. Two of these have been formed into Doric porticos; the third, which is the loftiest, as being that which abuts against the body of the mountain, is occupied by a lofty front, decorated with four engaged columns of the same order, but without triglyphs. A pediment surmounts the frieze, supporting an urn, in all respects similar to that on the temple of the eastern approach. A doorway with a window over it fills the centre, and there are three windows in the attic, the centre one of which exhibits two half-length figures in basso-relievo. In the approach to this tomb, there were arched abstractions of great extent now fallen into ruins. It is surprising to reflect, that monuments of so vast a scale should be executed subsequent to the Roman conquest, since after that period we can look upon them as no more than the tombs of private individuals. Whence should come so much wealth, and with a taste for magnificence, after the country had lost its independence, it is difficult to conceive. It is possible, however, that a trade by the Red Sea with India, or even the caravan trade with the spice country, may have imported such riches into the place, as to give the inhabitants the same fondness for ostentation and ornament observable at Palmyra, which owed its wealth to the same source. Yet to consider a mausoleum of upwards of seventy or eighty feet high, with lateral porticos and flights of terraces upon arched work leading up to it, as the effect of the vanity of some obscure individual in a remote corner of the Roman empire, has something in it surprising and almost unaccountable. The interior was disposed of in one large and lofty chamber, having six recesses, with grooves in them at the further end."

"Two days were spent in these ruins from day-break until dusk, and on the next afternoon we undertook the ascent to the little edifice, which is visible to all the country round, upon the very highest and most rugged pinnacle of this range of mountains, and is called 'the tomb of Aaron.' We had no doubt that the height which we were going to ascend is the Mount Hor of Scripture. The base of the highest pinnacle of the mountain is a little removed from the skirts of the city to the westward; we rode to its foot over a rugged broken tract, passing in the way many sepulchres, similar to those which have been described. A singular monument presents itself upon the left hand; an obtuse cone, produced by the coils of a spiral, is represented as standing upon a vast square pedestal or altar, the whole being obtained out of one of the peaked summits of the rock. Not far from thence, close to the way side, is the same

representation in relievo, within a niche, which we have remarked upon in the eastern approach, the form of the recess which surrounds the altar rising into the figure of a sugar loaf. No where is the extraordinary colouring of these mountains more striking than in the tomb of Aaron, which we followed, where the rock sometimes presented a deep, sometimes a paler blue, and were occasionally streaked with red, and shaded off to lilac or purple; sometimes a salmon colour was veined in wavy lines and circles, with crimson and crest scarlet, so as to resemble exactly the colour of raw meat; in other places there are livid stripes of yellow or bright orange, and in some parts all the different colours were ranged side by side in parallel strata. There are portions also with paler tints, and some quite white, but these last seem to be soft, and not good for preserving the sculpture. It is this wonderful variety of colours, observable throughout the whole range of mountains, that gives to Petra one of its characteristic beauties. The facade of the tombs, most tastefully as they are sculptured, owe much of their imposing appearance to this infinite diversity of hues in the stone."

"The view from the summit of the edifice is extremely extensive in every direction, and the eye rests upon few objects which it can clearly distinguish and give a name to, though an excellent idea is obtained of the general face and features of the country. The chain of Idumean mountains which form the western shore of the Dead Sea, seems to run on to the southward, though losing considerably in their height; they appear in this point of view barren and desolate. Below them is spread out a white sandy plain, seamed with the beds of occasional torrents, and presenting much the same features as the most desert parts of the Ghor. Where this desert expanse approaches the foot of Mount Hor, there arise out of it, like islands, several lower peaks and ridges of a purple colour, probably composed of the same kind of sandstone as that of Mount Hor itself, which, variegated as it is in its hues, presents in the distance one uniform mass of dark purple. Towards the Egyptian side there is an expanse of country without features or limit, and lost in the distance. The lofty district which we had quitted in our descent to Wady Mousa shuts up the prospect on the S. E. side; but there is no part of the landscape which the eye wanders over with more curiosity and delight than the crags of Mount Hor itself, which stand up on every side in the most rugged and fantastic forms; sometimes strangely piled one on the other, and sometimes as strangely yawning in clefts of a frightful depth. In the midst of this chaos there rises into sight one finished work, distinguished by profuseness of ornament and richness of detail. It is the same which has been described as visible from other elevated points, but which we were never able to arrive at; it bears N. E. half N. from this spot; but the number and intricacy of the valleys and ravines which we supposed might have led us to it, baffled all our attempts. No guide was to be found. With the assistance of the glass we made out the facade to be larger to all appearance than that of the temple at the eastern approach, and nowise inferior to it in richness and beauty. It is hewn out of the rock, and seemed to be composed of two tiers of columns, of which the upper range is Ionic. The centre of the monument is crowned with a vase of gigantic proportion; the whole appeared to be in a high state of preservation. It may perhaps be an ornament to the northern approach to the city, similarly situated to that on the eastern side from Mount Hor. Petra is intercepted and concealed by the prominences of the mountains. An artist who would study rock scenery in all its wildest and most extravagant forms, and in colours, which, to one who has not seen them, would scarcely appear to be in nature, would find himself rewarded should he resort to Mount Hor for that sole purpose."

FOR THE FRIEND.

"Hugo Grotius, one of the most profound and enlightened scholars, and one of the most remarkable men of his age, was born in Delft in the United Netherlands, on the 10th of April, 1583. Endowed by nature with admirable talents, he enjoyed from his infancy the advantages of an excellent education.

When he was only seven years of age, he was placed under the tuition of masters, with whom he made such extraordinary progress, that, before he had completed his ninth year, he composed verses which obtained the approbation of the learned. At twelve, he was so great a proficient in the knowledge of the classics and of belles lettres, that he was qualified to pursue his studies at the university. He was accordingly sent to Leyden, where he spent three years in the study of mathematics, philosophy, theology, and law, and excelled in the knowledge of each of these sciences. The celebrated statesman, John Barneveldt, attorney-general of the republic of Holland, having been, in 1598, appointed ambassador to France, the young Grotius accompanied him thither. Henry IV., who then reigned in France, gave him most gratifying marks of his esteem. While he remained in France, he obtained the degree of doctor of law at the early age of sixteen. In 1613, he removed to Rotterdam. At this time religious controversy ran high in the United Provinces between the Calvinists and Arminians, especially with respect to grace and predestination. Grotius, amidst the heat of the contending parties, conducted himself with such prudence and moderation, as to retain for a considerable time the respect of both. At his return from England, where he had been sent to adjust a difference between the Dutch and English merchants, he found the United Provinces divided and distracted by quarrels about religion; and, while he had the affliction to see his early friend and patron, John Barneveldt, sacrificed to a faction, under the pretence of treason and heresy, Grotius himself most narrowly escaped sharing his melancholy fate. He was warmly attached to him, and being suspected of favouring the Arminians, was involved in his disgrace. He was arrested in August, 1618, and in May following was condemned to perpetual imprisonment, and to have all his property confiscated. He was strictly confined in the castle of Louvestein near Gorcum. "Here he remained," says Dumourier, "without any other consolation than the company of his wife, and of books which his friends were permitted to send to him. A large trunk was usually sent filled with books, which he returned after having devoured them, (*après les avoir dévorés*;) and it was during this imprisonment that he translated Stobæus. But his confinement lasted only about two years, as he was happily delivered from it by the address of his wife. She, having remarked that his guards (tired with frequently searching the great chest filled with linen or books that passed between the prison and Gorcum) allowed it at length to be transmitted without opening it, advised her husband to place himself in it, after having perforated the part over his face, to allow him to breathe. He entered into the scheme, and was thus carried to the house of one of his friends at Gorcum, whence he went to Antwerp by the ordinary conveyance, after having passed through the market place at Gorcum, disguised as a mason with a rule in his hand. His wife, who had so dexterously managed the affair, pretended that her husband was much indisposed, in order to afford time for his escape; but when she supposed him to be in a place of safety, she told the guards that the bird was flown. It was at first intended to prosecute her, with a view of having her confined in her husband's stead, but she was liberated by a majority of votes, and was universally praised for having restored her husband to freedom."

"After repairing to France, and enjoying the protection of Louis XIII. for about ten years, he ventured to return to Holland, confiding in the friendship of prince Henry Frederic. But through the malice of his enemies, he was condemned anew to perpetual exile. Christians, queen of Sweden, took him under her patronage, and in 1634, appointed Grotius one of her counsellors, and soon after nominated him to be her ambassador at the court of France. He made his formal entry into Paris in that capacity in March, 1635. He was recalled at his own request, at the expiration of a term of eleven years, and the account which he gave to the queen of the affairs connected with his embassy, proved highly satisfactory. Being anxious to retire from public life, he received her consent, and on the eve of his departure, she made him a present of twelve thousand rix dollars. Stress of weather driving the vessel in which

he embarked for Holland, on the coast of Pomerania, he was put ashore in a bad state of health, and being unable to proceed further than Rostock, he there terminated his valuable life on the 28th of August, 1645, in the 63d year of his age. The soundness of his religious principles, and the state of his mind on the approach of death, were placed in their proper light by John Questorpius, who wrote a letter, which is still extant, giving a pleasing account of the cheerful resignation and Christian piety by which the close of his earthly career was characterized. The multitude of works which Grotius left behind him on various subjects, prove him to have been an universal and profound scholar, and a man of the most indefatigable industry. His mind was amply stored with the treasures of ancient and modern learning, and his excellent memory enabled him to retain and employ, as occasion might require, the knowledge which he derived from books. Notwithstanding the high reputation to which he attained, he remarked to one who admired his great industry, "Ah! I have consumed much of my life in laboriously doing nothing." On another occasion, he said, "I would give all my learning and honour for the plain integrity of John Urick;" a poor man of great piety, who spent eight hours of his time in prayer, eight in labour, and but eight in meals, sleep, and other necessities."

DIED,

On the 29th of last month, at his residence in Coventry, Chester county, SIMON MEREDITH, a worthy elder of the Society of Friends, in the 99th year of his age. In recording the decease of this valuable man, we may safely adopt the energetic language which was applied to Nathaniel, "Behold an Israelite indeed in whom was no guile." Probably few men have passed a more blameless life than the subject of this notice, or given less offence to those with whom they have associated. With a mind of the superior order, improved by deep and various reflection, with an integrity not to be warped by sinister motives, and a strict regard for religious duty, he was a steady friend and valuable adviser. Scarcely any man possessed in a higher degree the faculty of penetrating, unaided by the opinions of others, into the true character of any question relative to moral or religious concerns. Yet such was the simplicity of his appearance, and the modest and retiring character of his mind, that his talents and worth were fully known within but a narrow circle. Indeed an excess of modesty, no unusual concomitant of superior talents, appears to have been one of his greatest failings, as his services to the community were thus restricted to a sphere less ample than that which he was qualified, if not designed, to fill. During the latter years of his life his physical powers had so far decayed, as to shut up the principal avenues to worldly enjoyment, yet his mind, though visibly impaired, retained to a considerable extent its original solidity and strength. The piety and benevolence which had so conspicuously marked his earlier life, shone with greater lustre through the veil which shrouded the final period. About four years before his decease, he was deprived of the society of his partner, with whom he had lived almost sixty-nine years, and until all their wedding guests except one sister had sunk into the grave. The people of the present day look back to Braddock's defeat as a time known only in the page of history, yet that defeat and the marriage of this venerable patriarch were the events of the same year.

FOR THE FRIEND.

It is with peculiar satisfaction that we offer to the readers of "The Friend" the following sensible production from the pen of Susan Huntington, wife of Joshua Huntington, jun. pastor of the Old South Church, in Boston. Its eminently pious authoress was but eighteen years of age at the time, and was remarkable for the almost spotless purity of her life and conversation, her devoted attachment to the cause of truth and righteousness, and her efforts to advance the Redeemer's kingdom on the earth.

Although this letter was written by one in no way connected with the religious Society of Friends, and at a period antecedent to the adoption of those false and exaggerated sentiments which have since dismembered so many for our communion, yet it contains so just a delineation of the dark spirit of antichrist, which, going to and fro in the earth, cloaking itself in various disguises, has deluded so many; moreover, breathing, as it does, the true discerning charity, the humble hope, the holy faith of the gospel, that we do not doubt it will be read with interest by all those who love our Lord Jesus Christ.

Killingworth, March 31, 1809.

I received your kind letter, my beloved M., with the most cordial pleasure. It is some time since I heard from my good friends at N. H.; and I hope I feel sensations of gratitude to Him who is the giver of every good and perfect gift, that he has preserved you from sickness and death until the present time, and that he has not withdrawn the precious influences of his spirit, but is still causing the showers of divine grace to descend upon your favoured town. May the glorious work be continued, until your righteousness shall go forth as brightness, and your salvation as a lamp that burneth.

It is certainly true, my dear friend, that frequently, when there is an uncommon attention to religion, there is also an uncommon zeal in defending or opposing things unessential. That the Christian world is so divided in its opinions, is a circumstance which must excite sorrow in the bosom of every member of the family of God. But so long as human nature is subject to err, and as long as there are different doctrines taught by those who undertake to expound the scriptures of truth, this must unavoidably be the case. We are not to condemn any who differ from us in some points of faith, but hold to the fundamental doctrines of Christianity. A proceeding so uncharitable has no sanction in the benevolent and perfect rules of the gospel. That the best men are liable to embrace, and have embraced errors, is amply evident from the least acquaintance with ecclesiastical history. This fact, together with the numerous exhortations in Scripture to the exercise of charity, should lead us to view with candour and impartiality the opinions of others, to examine them faithfully before we condemn them, and, if we must condemn them, because we find them to be fundamental errors, to do it in the meekness of the Christian temper. Yet, as I have already intimated, while we endeavour to avoid unjust and uncharitable censure of others for their religious opinions, we must be careful not to sacrifice at the shrine of modern "liberality" the faith once delivered to the saints; we must not sanction, even by our silence, principles subversive of the great truths inculcated by Christ and his prophets and apostles. There is a manifest difference between those divisions among nominal Christians which relate merely to the externals of religion, or to doctrines which do not nearly affect the foundations of the Christian faith, and those which are repugnant or contrary to the essential doctrines of the gospel, and which, openly or secretly, aim at the basis of the gospel. To those who differ from us in relation to the former, we may

and ought to extend our fellowship. But errorists of the latter description should be strenuously opposed, if we would obey the divine injunction, to contend earnestly for the faith. We are not indeed to oppose them with severity and acrimony, but with that firmness which arises from the consciousness of being on the Lord's side; a firmness, which, while it precludes our being turned about by every wind of doctrine, is accompanied with meekness and discretion. In the primitive church, some were for Paul, others for Apollos, and others for Cephas. And yet they may all have been real disciples of Christ; for Paul, Apollos, and Cephas all preached (though with those unimportant variations, which were made the occasion of these divisions) the same method of salvation: they all preached Christ crucified, the wisdom of God, and the power of God unto salvation to them which believe; and, therefore, the sincere followers of each were true Christians. At the present day, also, it is of little consequence whether men are Presbyterians, Episcopalians, Methodists, or Baptists, for although some one of these denominations is doubtless nearer being right than the others, a person may embrace the peculiarities of either, and yet be a Christian. But it is of the highest importance whether we be Orthodox or Unitarians, Pelagians or Antinomians, for the distinctive principles of these sects immediately affect the foundations of Christianity, and must, other things being equal, have a material influence on the morals of mankind: on the points which separate these classes of what is loosely called the Christian world, we cannot be too solicitous not to err, for an error here may be fatal. Such, if I understand you, is the distinction which you make. I can, therefore, yield an entire assent to your remark, that "did Christians study more to avoid foolish and unprofitable questions, and give more of their attention to the essentials of the gospel, we should see less of the virulence of party spirit, and more of the fruits of piety."

How unhappy it is, my dear friend, that the little family of Christ should be so torn with internal animosities and feuds; and that at a time when the state of the world seems to render it peculiarly necessary that all its members should be bound together in the unity of the spirit and the bonds of peace. At no period in the history of the church, can we discover so many and such powerful efforts of the prince of this world and his adherents, to destroy its purity and its very existence, as at the present time. What were the clamours of the ancient Jews, what were the distressing persecutions of the idolatrous Gentiles, and what were the contemptuous opprobriums of the infidel philosophers of former days, capable of effecting towards the overthrow of Christianity, compared with that spirit of antichrist which has now gone forth into the world—a spirit, which, while it professes to admire, directs all its energies to the destruction of the religion of Christ? The former gave the blow openly, the latter gives the deadly stab in secret. The former depressed, but did not corrupt the truth: the latter infuses its poison into the very principles of our faith, and leaves us nothing of Christianity but the form and the name. Surely these are "the last time" spoken of in the sure word of prophecy, when many shall be given up to strong delusions, and left to believe a lie, and when faith shall hardly be found on earth.

But thanks be to God, he is showing us, by the effusions of his spirit in various places, that he still remembers the church, and will not suffer the gates of hell to prevail against it. And blessed be his name for the assurance, that none shall be able to pluck his real children out of the Saviour's hands, or prevent his giving unto them eternal life. Oh! my friend, let us pray for each other; and may he, who is the believer's hope, finally present us faultless before the presence of his glory with exceeding joy.

Let no example, no fashion, no witticism, no foolish desire of rising above what knaves call prejudices, tempt you to excuse, extenuate, or ridicule the least breach of morality; but, upon every occasion, show the greatest abhorrence of such proceedings, and hold virtue and religion in the highest veneration.—*Chesterfield.*

FOR THE FRIEND.

In their endeavours to bring into contempt the doctrine of redemption by Jesus Christ, the charge of bigotry is frequently adduced by its opponents against the Christian believer. A firm adherence to the faith of the gospel, as inculcated in the Holy Scriptures, is considered a certain indication of a formal, bigoted, traditional religion. With the disciples of the new school nothing will pass for truth but the "comforting and cheering conclusions of reason," unincumbered with the prescriptions of the old fashioned, and, by them, exploded gospel of Jesus Christ. These enlightened reformers, who are about to strip Christianity of what they choose to call its useless appendages, consider themselves placed beyond the need of all exterior aids. A belief in the Holy Scriptures, and the sufferings, and death, and mediation of our blessed Saviour, may be adapted to the condition of those who are in leading-strings; but having attained, in their opinion, to the stature of men, they can dispense with them entirely, as those childish things which *they* are to put away. So confident are they of their own correctness, that it is an affront to intimate even the possibility of their error or delusion, and no interest whatever in their restoration to sound principles, can be thought to proceed from sincere motives; it must originate in a persecuting spirit, the legitimate offspring of blind bigotry. They demand of others the most unlimited charity towards themselves, and profess that *they* are not equalled by any in the exercise of that virtue; but mention the subject of an *orthodox faith*, and immediately we perceive, that, with all their abounding of charity, they rank its advocates with the most implacable enemies of the rights and liberties of man. While the persecutors of the ancient Christians could advance no other cause for their crimination, they attributed their denunciations of evil to a hatred of mankind, and rather than fail to render them odious, exhibited their testimony to the truth as a reason for their extermination.

It is indeed a subject of deep and serious regret that unremitting exertions are made both privately and publicly by the followers of Elias Hicks to undermine and lay waste all faith in our Lord Jesus Christ as the Saviour and Redeemer of man. In a recent instance, in which he was spoken of as the Captain of our salvation, one of them remarked that a captain is no more *than his men*, except in experience and knowledge—he *is still a man*. And in confirmation of the sentiment uttered by Elias Hicks, that the worship of Jesus of Nazareth is as much as the worship of an image as that of the golden image set up by Nebuchadnezzar; the same individual asserted that it would be idolatry to worship him were he now to appear performing the same works which he did at Jerusalem. On another occasion, one of the new school, who has since received the appointment of elder, declared, that he no more believed Jesus Christ to be God, than he believed the Friend to whom he spoke to be so, and tauntingly added, I suppose if he were here now, *thee* would fall down and worship him. Very little importance attaches to the sentiments of such persons, except in so far, as regards their own

accountability, and their mischievous effects upon the ignorant. Their smooth professions of being believers in the light, while such unhallowed sentiments escape their lips, and such designs upon the faith of the unsuspecting lurk in their breasts, make it needful to expose their practices and opinions, that the unwary may be put upon their guard against such hollow, deceitful pretences. The case of such persons is truly pitiable. They neither partake of the benefits of the gospel themselves, nor do they appear willing to suffer others. Having rejected the offers of salvation through Jesus Christ, they deprive themselves of that faith which enables the true Christian to believe in him. Resorting to reason as their "balancing and comparing principle," by which they undertake to decide whether the truths of the sacred record are "imprudent" or "counterfeit," they discard the mysteries of the New Testament as figures and allegories belonging to the infancy of Christianity, and only adapted to the superstition and ignorance of an unenlightened people, but unworthy of their credence, who, in their imagination, have arrived at the full blaze of meridian light, and have, therefore, no need of outward means. This is a religion, as a person who had made trial of it remarked upon his death-bed, which it may do to live by, *but not to die by*. It may serve the libertine to live by, because of its congeniality with his corrupt propensities, and the reluctance of the human heart to see its error, and to submit to the rectifying processes of the cross. It feeds the vanity and pride of unregenerate man; releases him from the necessity of acknowledging his imperfections, and places him upon the summit of independency. Some have made such progress in these "comforting and cheering conclusions of reason," the foundation of his palatable religion, that they have well nigh dared to place themselves on an equality with their Maker. Were we to judge of the opinion which they entertain of themselves, and of the divine Creator of all things, by the familiar and very irreverent manner in which they speak of his attributes, of what he can do, and of what he cannot do, we might safely conclude that they had wholly lost all recollection that they are creatures whose life, breath, and being are altogether dependent upon his will. Indeed, the impious manner in which some who once knew better things and better days, now speak and write respecting the great and fundamental truths of Christian redemption, is truly shocking to the sincere and humble believer. What do they expect to gain by destroying the faith, even of babes in Christ, and thus robbing them of that hope which is full of immortality, and for the loss of which nothing in this life can furnish an equivalent? Will their popularity and applause, as the leaders and promoters of a party that is carrying destruction to order, principle, and sound government throughout religious Society, be an adequate compensation for the irreparable injuries which they have inflicted? Will the extinction of friendship and harmony in meetings and in neighbourhoods—the heart-rending changes produced by their principles in the affections of the nearest and dearest connections in life, afford that substantial peace at the close of

time, which they will desire in retrospect the work in which they have been engaged, when all their dreams shall vanish, and an awful eternity and accountability open to their view? Alas! the enjoyment of their popularity and their importance amongst a deluded multitude will be of momentary duration. The hour is fast approaching that will try their foundations—when the winds will blow, the rains descend, and the floods beat against their fabric, and being built upon the sands of unbelief it must fall, and great and awful to them will be the fall of it. S.

FOR THE FRIEND.

In examining the counter statement or rather the apology of Abner Lewis, I have shown conclusively that not a single particular of our narrative respecting the outrages at Radnor has been discredited. On the contrary he confirms the truth of all we have stated. Yet Abner Lewis is as loud in his cry of misrepresentation and falsehood as any of his fellow labourers, so that we may judge in some measure by his success of the manner in which the others could make out their charge, were they to descend like Abner to particulars. The severe truth of the narrative given in the 18th number of "The Friend," of the occurrences at Green street on the 26th of the 4th month 1827, has been more than some of our quondam friends could bear; and they have published the following certificate:

"Having read an article inserted in a paper called the 'Friend,' published in Philadelphia, under date of the 16th of the second month last, purporting to be a detail of the circumstances which took place at Green street monthly meeting, held the 26th of the 4th month, 1827, and having ourselves been present at the said meeting, we have no hesitation in declaring that the article in question is a tissue of misrepresentation, in giving currency to which we are unable to conceive any other inducement on the part of the writer than a design to deceive.

Samuel Noble,
Robert Moore,
Zebulon Holmes,
Joseph Townsend,
Edmund Shotwell,
Thomas M. Clintock.

Philadelphia, 4th mo. 1828."

Now, I would remark, in the first place, that the narrative in "The Friend" is very minute, embracing many particulars, the truth or error of which could be easily ascertained; and in the second place, that this certificate is a general and sweeping denial of the truth of the whole without pointing out a single case of error. "The article in question," it says, "is a tissue of misrepresentation." A tissue, is a cloth or fabric, and a tissue of misrepresentation is a figurative expression for a statement embracing many particulars all of which are false. As Samuel Noble and his friends have not condescended to prove what they assert, I will try to help them out, by pointing to those parts of our narrative which they must prove to be false, in order to justify their assertion. It is stated in the first place, that

"At the opening of the monthly meeting, the clerk rose, and stated, in substance, that a number of their members had held a meeting to consider their present situation in relation to Philadelphia quarter;

and that he had prepared a minute in conformity with what he understood to be the conclusion then come to. It will be observed, that a caucus meeting had been held, to which such of the members only as they chose to call into counsel, were invited, and conclusions were there come to, on subjects affecting the general interests of the whole meeting; minutes were also made of the proceedings of a monthly meeting which had not yet been held.

"The clerk proceeded to read the minute prepared before meeting; which declared, after some preliminary observations, that after a time of deliberation thereon the connection of Green street monthly meeting with Philadelphia quarterly meeting was dissolved."

It is meant to deny this part of the statement, or is it not a notorious fact that these were the circumstances precisely as they occurred?

The narrative proceeds: "He then read another minute which had also been prepared in the same irregular manner, appointing a committee to make application to Abington quarter, to receive them into its connection." Is not this so? Will the signers have the hardihood to deny this? An account is then given of the arguments used by sound Friends against these unwarrantable proceedings, which I presume there will be no disposition to gainsay. "But all the objections adduced were disregarded." Is this true or false? It is desired that the name of the person who hoped no notice would be taken of what those Friends said—or of that overseer who severely reprimanded one of the members, &c. or of that minister who congratulated them on their independence, should be made public?

It will not, I presume, be denied that the Friends attached to the existing order of Society remained after the others withdrew, and attempted in vain to transact the business of a monthly meeting? These are all facts of public notoriety, capable of proof in a court of justice. What becomes then of the *tissue of misrepresentation*? Or is it meant to deny the truth of that part of the narrative which relates to the events that occurred after the Hicksites adjourned their meeting? For the edification of the signers, we republish this part of the narrative, every statement of which we repeat is capable of proof.

"The followers of Elias Hicks had generally gone out, but in a few minutes they rushed into the house again, in a very rude manner; standing up, some on the benches, and others on the floor, and laughing and talking aloud, in derision of the Friends who were quietly sitting there; and when these attempted to speak, they rudely interrupted them, and in some instances told them they lied. Of this unkind treatment, little or no notice was taken, which seemed to increase their passion; some abused Friends by name, and pointed them out as objects of scorn and ridicule; some ordered Friends to leave the house, and threatened to call in the trustees: and one of them called out, in a loud and angry tone, 'I'd take down the names of every one of them, and complain against them for a riot.' Their clamour and confusion increased the longer Friends sat. One of them stepped up into the gallery, to two Friends who were sitting quietly there, and throwing out his arm towards them, exclaimed twice, 'Here's ranterism for you!'

"Meanwhile they commenced closing the window shutters and doors, in order to darken the house; in which employment a minister among them was actively engaged. In a few minutes they were all shut up, except one door, which was left open for Friends to go out at, and around this the followers of F. H. assembled in a crowd, some talking with great vehemence."

mence, others laughing and deriding Friends; some saying one thing, and some another, so as to create great confusion and uproar.

Friends now rose to withdraw, and as they left the house, the crowd at the door opened a passage for them, saluting almost every one with some epithet of derision or insult, as he passed through their ranks. Even the elderly Friends, overseers, and elders, stood by, and participated in, or countenanced, this disgraceful conduct. One of the former accosted a ministering Friend, by declaring, with great vehemence, 'There has got no principle in thee.'

'The men's apartment being cleared, a number of the adherents of E. Hicks rudely entered the women's room, and seated themselves. A considerable number of women Friends had remained in the house to take such measures as the exigency of the case seemed to require, and they were engaged in transacting their business when the men entered.

'As soon as they had got through, the followers of E. H. walked up towards the galleries, where the women were sitting, and in an angry tone charged them with 'holding a seditious meeting.' A minister had prepared them for committing these outrages, by remarking, during the previous meeting, that 'the women's meeting was nothing,' 'they were of no consequence,' &c. and they now seemed resolved to treat them as if they were of no consequence. One man, a conspicuous character amongst the new sect, accosted a respectable woman by asking her 'who she was, where she came from, and what business she had there, and whether she knew that she had been at a seditious meeting' &c. and others were treated with equal harshness.

'While this scene was acting within doors, the minister and another party were actively engaged without. They shut the window-shutters with violence, while the clerk was transacting the business, and although three times requested to desist, persisted in closing all but one. The minister threw open the front door, while the clerk was reading, and cried out, to 'take notice that there was but one Green street monthly meeting, and that had finished its business and concluded, and that their sitting there was a seditious meeting.'

'When the women withdrew from the house several men followed them out, and behaved in a very uncivil manner. These scenes, it will be recollected, were acted within five days after the mild and conciliatory language placed at the head of this article, was adopted; and present us with the first practical comment upon the professions contained in the address. We leave every reader to draw his own inferences.

CORRECTOR.

The epistle or declaration, issued by the yearly meeting of New York, has not come to hand according to our expectations; but the following, which we take from a printed copy, it being a part of the minutes of that meeting, amounts to a pretty full though succinct exposition of the causes which produced the separation there; and, moreover, is well calculated to show the provident care and religious concern of that yearly meeting, towards its subordinate branches, and the members individually, in the present trying exigency.

At the yearly meeting of Friends, held in New York, by adjournments, from the 26th of the fifth month to the 2d of the sixth month, inclusive, 1828.

This meeting being brought under a close and weighty exercise, in consequence of the prevalence of a spirit of unbelief in some of the fundamental doctrines of the Christian Religion, which has produced within our borders an insubordination to that salutary discipline instituted amongst us, in the wisdom and goodness of the holy Head of the Church; and many under our name having been ensnared by the plausible appearances of this delusive spirit, under the pretence of greater spiritual liberty and religious liberty; it has gradually led to the separation of one from another, and the loss of the unity and

step to another, until at length they have openly departed from the ancient faith and principles, which we, as a Society, have always held and believed; have thus separated themselves from the religious fellowship with us, and held a meeting, which they call a yearly meeting, in violation of the good order of our Society. For a more full and particular exposition of the proceedings in relation thereto, Friends are referred to the Epistle from this meeting to its subordinate branches.—In consequence of these extraordinary and irregular transactions, many of our subordinate meetings will probably be subjected to much suffering and many difficulties: and this meeting being now introduced into near and tender sympathy with our beloved brethren and sisters, who reside in places where the greater part of the members may be carried off by this separating spirit; and feeling a fervent solicitude for their preservation and encouragement, and that the doctrines and discipline of the Church may be faithfully and steadily maintained, believes it right to impart the following advice and directions to its subordinate branches:

That where the clerks or members of any preparative, monthly, or quarterly meetings, recognize or acknowledge any of the meetings of the separatists, or in any other way identify themselves and the meeting they belong to, with those who have seceded from us; or where they refuse to pay that respect and subordination to this yearly meeting which the discipline enjoins; and Friends, after patiently and firmly opposing these disorderly measures, find they are determined to pursue them; they should then proceed to appoint a suitable clerk, and hold said meetings in conformity with the original design of their institution, viz. as a component part of, and subordinate to, this yearly meeting. And should those who have separated from us, assume the control and direction of any of our meetings for discipline or worship, and prevent Friends from holding such meetings in a manner consistent with our discipline and the good order of Society; or should they deprive Friends of the use of our meeting houses; it is advised that after making a regular demand of the property, and calmly asserting their just right thereto, if still refused admission, Friends may procure other convenient places for holding said meetings and report the change to the monthly, quarterly, and, if necessary, to the yearly meeting.—And all clerks, recorders, or other persons under appointment, in any of our preparative, monthly, or quarterly meetings, who may have in their possession, any records, books, papers, or other property belonging to the said meetings or to the Society, are hereby directed and required to deliver them to such meetings as are in subordination to this yearly meeting, or to the Friends appointed by such meetings to receive them.

As those persons who have thus swerved from our ancient principles, and cast off the obedience which they owe to our long established discipline, and to this yearly meeting, thereby fully evince that they are not of us, but have gone out from us; any acts of theirs, either in disowning or otherwise censuring our members, whether in the capacity of preparative, monthly, or quarterly meetings, bearing the names of those regularly instituted by this meeting or as individuals acting under their authority, are null and void, and cannot be considered as the proceedings of our religious Society, or as having any effect upon our members. And Friends are tenderly and earnestly advised to maintain the authority of the discipline over all those who thus separate themselves from us, and to seek after holy help to labour with them in the spirit of meekness, and restoring love, without partiality or unnecessary delay; and where such labour is ineffectual, or is rejected, to place judgment upon them in the authority of truth. It is affectionately recommended that Friends in the different meetings, may not yield to unprofitable discouragement in consequence of the smallness of their numbers, nor shrink from the discharge of this weighty and important service, but cheerfully and patiently resign themselves to it; inasmuch as the promotion of the precious cause of truth, the welfare of individuals, and the strength and preservation of meetings, are all intimately connected with the faithful performance of this religious duty. And as our minds

are sincerely engaged, reverently to seek after a degree of that ability which, through the continued mercy of our Holy Head, is still graciously dispensed to his dedicated children, we have caused humbly to believe and trust, that He who remains to be a spirit of judgment to them that sit in judgment, and strength to those who turn the battle to the gate, will afford a right qualification for putting in force those salutary regulations, which in his wisdom have been set up as a wall of defence and preservation around our borders.

In the progress and working of this rending spirit, it is probable that some of our monthly and preparative meetings may be much reduced, and left in a very tried condition, requiring the tender sympathy and aid of the body:—It is therefore advised, that quarterly meetings appoint committees of solid Friends to be incorporated with such meetings, as a component part thereof, to aid them in treating with delinquent members, and to afford such other assistance or advice as their peculiar situation may require and best wisdom point out.

And should it appear that any monthly or preparative meeting, or meeting for worship, is left in such a stripped situation, by the separation of its members, that the few Friends who may remain attached to the order of Society, aided by the committee of the superior meeting, cannot support it to the advantage of Society and the honour of truth; the superior meeting, in accordance with the authority fully vested in it by the discipline, should lay down and dissolve said meeting or meetings, and attach the members thereof to such other meeting as may be suitable, and contribute most to the real welfare of the body. It is, however, recommended that quarterly and monthly meetings do not too hastily lay down inferior meetings in consequence of their reduced numbers, but carefully seek after right direction in so important a step, remembering that the power of truth, and not the largeness of the number gathered, constitutes the authority and weight of all our religious assemblies.

And in order that this yearly meeting may afford to its subordinate meetings, such counsel and aid, as their peculiar situation calls for, it is united in the judgment that a committee of men and women Friends be appointed to advise and assist the preparative, monthly, and quarterly meetings, in carrying into effect the foregoing recommendations, and also in supporting the discipline and good order established among us; who are authorized to adopt such measures for the accomplishment of these objects, as the circumstances of meetings may render proper and necessary. Said committee is directed to attend the preparative, monthly, and quarterly meetings, next ensuing the time of their appointment, where this is practicable, and afterwards as occasion may require: and the several subordinate meetings are requested to make such adjournments as will best accommodate them, or as they may direct. To which service the following Friends are appointed, viz:

Here are inserted the names—64 men and 45 women.

Signed by direction and on behalf of the meeting.
SAMUEL PARSONS, Clerk.

FOR THE FRIEND.

Elias Hicks has boldly taken what Pope calls "the high priori road." Whether he will travel so far therein, and "reason downward" till he arrive at the lowest depths of infidelity; "till he doubt of God," remains to be seen. The advances which he has made toward this frightful abyss are as astonishing as they appear to have been rapid. He began with spiritualizing away some of the plain facts recorded in scripture; as he advanced in the path of scepticism, he doubted some of these and denied others; the next step in his progress was to deride those who were simple enough to believe them. The whole plan of redemption through Jesus Christ has long been

rejected by him as a superstitious and absurd affair. Extending his views according to "the analogy of reason," as he phrases it; he has discovered that there is no evil spirit or Devil; that there is no Hell, or place or condition of future punishment; no Heaven, or place or condition of future reward; and that the whole of our existence is bounded, like that of the beasts which perish, to this terrestrial ball. From this daring avowal of the worst doctrines of the school of Epicurus, the transition is short and easy to atheism itself. Good men in all ages have found their only refuge from the wrongs, the sufferings and inequalities of this world, in the assurance that but a small portion of the plans of divine government were here unfolded, and that the full display thereof was reserved for a state of future existence, where those wrongs which slept undisturbed upon earth would be punished. If the doctrine that there is no future state of rewards and punishments is to be classed among the "all unbelief" into which the followers of Elias Hicks are to be initiated, what will the Christian world say to so monstrous a heresy? What substitute shall we find for that greatest safeguard of morality? Where are the ties to bind society together—if this unbelief become a popular doctrine and be taught under the guise of a refined and spiritualized religion?

That these unhappy men are in imminent danger of being drawn into this "horrible pit," is but too evident from the subjoined paragraph. The high standing of the individuals on whose authority the statement is made precludes any doubt as to its authenticity. It is a painful and melancholy task to stain these pages with such blasphemy; but we cannot forget that it has been uttered in a meeting house of our Society, by a man bearing the name of a Quaker, and travelling in the abused character of a minister of the gospel, with the credentials of his monthly and quarterly meetings; and we feel that there is therefore a serious obligation due from us as a Society and as individuals to universal Christendom, not merely to disavow the man and his doctrines, but to throw our whole weight upon the side of truth in the struggle which the grand adversary is now carrying on upon the earth. Let not those deluded men who still cling to the skirts of Elias Hicks, yet who disavow any participation in such opinions, flatter themselves that they will never embrace them. Let them rather remember the deceitfulness of the human heart, and turn to the instructive history in the Old Testament, in which the following question is recorded: "Is thy servant a dog that he should do this thing?"

*Extract from a Letter of ***** to a friend in New Jersey, dated New York, 6 mo. 2d. 1828.*

"We have heard a great deal said in our land (Ohio) about Elias Hicks' doctrine, but we have heard him for ourselves in several meetings of late, where he had come out plainer than I ever heard him before. At Purchase Quarter he said, in speaking of Christ, that he never made a Christian, nor had he the power to do it, with much more to the same import;

and the day following, say 1st of 5th month, at the public meeting, after Rowland Green (from Rhode Island) and Daniel Wood (from Indiana) had both spoken, and the latter very fully on the divinity of Christ, quoting many scripture passages testifying that *He* was the true Messiah, our Redeemer, who died for us, and was now a mediator between us and our God, at which time there appeared to be great solemnity over the meeting. When he sat down, Elias Hicks arose, with saying, in accordance with the foregoing testimony, he felt it his duty further to state, that there was but the only one true God, who created all things, and we were to look to no other; that man needed no mediator between him and his God, neither would it be acceptable to the All Wise Being, but a displeasure, that we should look to any other source but him alone, saying, there was a great deal said about *judgment after death, which was all an ignis fatuus held out to terrify men, and cause them to bow to creeds and priestcraft.* For his part he knew of no purgatory after death, but he went to judgment every day, and so did every other man and woman, *and that there was no other day of judgment; all the heaven and hell there was, is in us—we received our rewards and punishments every day—our heaven and hell daily, and all, he believed, we ever should.* To prove it, said, the drunkard would get his bottle and get drunk—this was his heaven—we saw him happy—he was then in heaven; and then he would, when he got sober, feel miserable; this was his hell, *and if there was any heaven or hell hereafter, it was something we could know nothing about."*

THE FRIEND.

SIXTH MONTH, 14, 1828.

We insert to day the remainder of our correspondent "Corrector's" remarks upon some statements contradictory of those published in "The Friend," respecting the occurrences at Radnor and Green street. In giving place to this communication, we desire not to be understood as meaning to engage in controversy on the subject of the fidelity of our narratives. Where inaccuracies do inadvertently occur, we shall always hold ourselves open to correction. But to engage in a strife of certificates, of the nature of that published to-day, would answer no good end—would involve us in an interminable contest, and frustrate one great object of our undertaking, by occupying those pages which are now devoted to instructive and more elevated purposes. The only thing to be gained by such a contest would be, perhaps, to satisfy some doubting subscriber at a distance. But how can persons at a distance judge of the competency of witnesses, or the authority of names? An individual whose *ipse dixit* at home would pass for nothing, may gain as much credit abroad among people to whom he is a stranger, as the most veracious and scrupulous witness, and our subscribers, after all, would be compelled to depend upon the care and fidelity with which we execute our trust; to take, as the best assurance of such

fidelity, the sincere desire of the editor and his coadjutors, to be governed by the strictest regard to truth—the opportunities which we have of access to the best sources of information, and the characters of the patrons of our undertaking, among whom are nearly all of the most distinguished, exemplary, and useful members of the Society in our own vicinity. What better pledges could be given of a faithful execution of the very responsible trust we have assumed? What stronger evidence that *that* pledge has been honestly redeemed?

We have seen, in several of the daily papers, an article of considerable length, purporting to be a correct statement of what took place before Judge King, on second day morning, in the case of the individuals concerned in the western grave yard business. We believe this statement to be in several respects incorrect, and calculated to mislead those who have not the means of coming at the true state of the matter; and as we know that much industry has been employed, to circulate other very unfounded and absurd reports, on that subject, we deem it proper to request our readers to suspend their opinions for the present. From motives of delicacy, we forbear entering into a detailed account, while the case is still pending; but it is our intention, as early as it can be done with propriety, to publish a full and particular narrative of the whole affair. In mean time it will be right to say, that, on their own application, the individuals implicated, were, by Habeas Corpus, brought before Judge King, who, after proceeding in part through the examination, from considerations of convenience in regard to his other engagements, postponed the further examination to the 16th inst., the prisoners entering respectively into recognizances for their appearance on that day, in the sum of 500 dollars each.

Lake Superior.—According to late surveys of the boundary between the United States and Canada, about one thousand rivers empty themselves into this enormous inland sea. It is estimated that an elevation of nine feet in the waters of the lake, would cause them to flow over into the sources of the Mississippi, instead of running in their present direction. An earthquake, such as was experienced in Chili in 1822, might be attended with tremendous consequences to that region of country.

Married.—On fifth day, the 12th inst. at Friends' meeting house in Mulberry street, JOSEPH P. SMITH, to MARY EMLEN CRESSON, daughter of the late Caleb Cresson.

DIED.

On the 18th of the 3d month last, at his residence near Stanton, state of Delaware, departed this life, WILLIAM STAPLEN, after a severe illness of six days, which he bore with patience and resignation—in the seventy-seventh year of his age. He was a respectable member of the Society of Friends; a native of Bristol, Pennsylvania, and for the last forty years resided on the same farm and in the same house, where he quietly breathed his last, to be gathered, we trust, as a shock of corn fully ripe, into the heavenly garner.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. I.

SEVENTH DAY, SIXTH MONTH, 21, 1828.

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BY JOHN RICHARDSON,

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FOR THE FRIEND.

BEES.

The histories of the ant and the bee are eminently curious and instructive. These diminutive insects are found to be possessed of habits and faculties which very closely resemble those of reasonable creatures; and their history is interesting, as affording a comparison between the results of reason and instinct. In this investigation we cannot fail to remark the paternal regard of the beneficent Creator, in furnishing each class of beings with the powers the most useful in their particular position, and the best adapted to their peculiar organization. Reason would be useless to the bee, whose wants are limited to the simplest necessities of life; while, in the variety which is so pleasing in the creation, it is endowed with a sagacity and industry which enable it to supply those wants in the manner the most congenial with its peculiar temper.

The societies of ants and of bees are formed for almost every ordinary end of human institutions: they store up food in well constructed habitations with the greatest industry and foresight against the day of scarcity.

"Magni formica laboris

Ore trahit quodcunque potest, atque addit acervo,
Quem struit, haud ignara, ac non incauta futuri."
Horace.

They acknowledge the distinctions of rank and power, and know the value of the subdivision of labour. Among the *termites*, or white ants, there is, in each society, though consisting of thousands of individuals, but one male and one female, who are the parents of the race, devoted to pleasure, receiving unasked-for homage, and supplied with food beyond their most extravagant appetite. But these, like their royal brother of China, purchase their pre-eminence with the sacrifice of liberty; for immediately after their election, the workers inclose them in an apartment, with apertures too small to allow the escape of the stately king and queen, though yielding easy entrance to themselves. The workers are the most useful members of the community, constructing their complex edifices, collecting provisions, waiting on the female, conveying

* The laborious ant, not careless to provide
For future want, gathers from every side
Her frugal store.

her eggs to the nursery, and feeding the young. The neuters, of large dimensions, few in number, and armed with tremendous forceps, are the soldiers and sentinels of the *formicary*.

In the wasp and humble-bee we find similar characteristics, though less numerous and entertaining. But the bee has been most closely watched; its domestication by man for the profit of its labours, has brought it more under notice, and the invention of glass hives by Miraldi in 1712, has enabled us to investigate, with great minuteness and success, its in-door habits. It appears that the hive is divided into three classes of individuals—females or queens, males or drones, and workers, called neuters.

The queen, distinguished by her superior size and dignified carriage, her short and feeble wings, her long and curved weapon, her higher colour, and the care, attention, and respect of her numerous subjects, is seldom seen by the Apiarian, except in the hive of glass, or at the head of a swarm. With the exception of certain fertile workers, she is the only mother of the hive, and is oviparous. The eggs, productive of workers, are laid in common cells; those which form drones, in larger cells; while those from which royal insects are to spring, are deposited in apartments of a totally different form and structure. In a few days the worm, or larva, is produced from the egg; it is fed on the pollen of flowers, mixed with a little honey, called "*bee-bread*," and after three or six days, enclosing itself in a cocoon, it remains for some time in the state termed pupa or aurelia, and then issuing from its woven tomb, it exhibits the lively winged insect in its full development. The food of the royal larva is termed "*royal jelly*," and is a pungent, acidulous substance, entirely different from bee-bread. The fertile workers above alluded to, are supposed to owe their developed ovaries to the accidental use of a small portion of royal jelly, because a worker's grub, three days old, fed exclusively on it, becomes a queen in all respects.

The nascent queen finds herself in undisturbed possession of the government, as her predecessor and parent, guided by unerring instinct, leaves the hive at the head of a swarm, a few days or hours before her birth. Her very first act is to explore the royal cradles, and inserting her long curved sting, to kill every royal pupa. The workers sometimes endeavour to prevent the deadly act. "No sooner," says Huber, "does she approach, than the bees bite, pull, and harass her so, that she is forced to remove; but the royal cells being numerous, scarcely can she find a place of rest. Incessantly stimulated with the desire of attacking other queens, and

as constantly repelled, she becomes agitated, and hastily traverses the different groupes of workers, to whom she communicates her disorder. At this moment numbers rush towards the aperture of the hive, and accompanied by the young queen, forsake it to seek another habitation. After her departure, the remaining workers set another queen at liberty." When they have sufficient room, and do not go off in swarms, the new queen either kills her sisters before they emerge from their cells, or afterwards destroys them in single combat. In these combats the workers take no part, but if a stranger of royal degree is put into the hive, they immediately surround her, cling to her, and finally either suffocate or starve her to death.

Their attachment to the queen would seem to partake of a *romantic* fidelity, and even a degree of sentiment. A swarm, upon being deprived of their queen, showed symptoms of the greatest distress, spreading themselves on the ground in great agitation, and uttering a plaintive sound. On presenting her to them, they quickly gathered together with a joyful hum, and formed one harmonious cluster. She was again taken from them, and mutilated so as to be unable to accompany them in their flight, and the faithful, loving creatures, preferred to remain and die with her, rather than desert her in her distress. Her attachment to them appeared equally strong. Though offered honey several times when separated from them, she constantly refused it, disdaining life without the company of her subjects. The cruel experiment was continued for five days and nights, until *they all died of famine*. The catastrophe is touching—but we must condemn the barbarity, which, for the gratification of curiosity, could subject the innocent creatures to such sufferings.

Even the dead body of the queen claims the respect and affection of the workers, who have preferred "the inanimate corpse to any living queen." Six workers were observed to surround the queen seemingly intent in regard, who lay on a comb, apparently dying. They quivered their wings as if to fan her, and extended their stings as if to keep off intruders. On presenting honey, all the bees except the *guards*, partook of it; but they, absorbed in their mournful duty, disregarded the proffered banquet. On the following day, though lifeless, the queen was still surrounded by her guard; and of this faithful band, not one deserted his post, until death extinguished both his affection and his grief.

The drone differs from the worker in size, for he is much larger—in industry, for he performs no labour—in unfitness for aggression or defence, for he carries no sting. Born for

the sole purpose of rendering the queen prolific, and incapable of labour, he has no sooner performed his single task, than he is doomed to a violent and premature death. Towards the end of July, a general massacre of them takes place. The unfortunate victims evidently perceive their danger, for they are never at this time seen resting in one place, but darting in and out of the hive with the utmost precipitation. They are seized by the workers and *stung to death*.

The workers are divided into two classes; one destined to act as *nurses* of the young, and as collectors of food—the other co-operating partially in the out-door labour, but chiefly engaged in converting honey into wax. This latter class do not labour when it happens that wax is in more than usual request for the construction of combs, but, *fed by labourers*, they hang in clusters indolently in the hive, and each as it becomes charged with wax, issues from the crowd, and proceeds to deliver its load to the architects who are constructing the cells.

The antennæ, or feelers of the bee, consist of a number of tubular joints, each having a separate motion, which gives them every variety of flexure. They serve to enable the insects, by certain signs and gestures, to communicate to each other their mutual wants or discoveries. By means of a grate so fine as to permit the circulation of air, but to prevent the passage of the antennæ of the bee, Huber divided a hive into two parts, in one of which was, of course, the queen. As is usual on the loss of the queen, one party set about enlarging cells for the production of others. But when the apertures of the grate, all other circumstances being the same, were such as to permit the insertion of the antennæ, both portions of the subdivided hive continued quietly to pursue their labour. The amputation of one antennæ produces no effect, but if both be cut off near the root, the bee no longer possesses the power of guiding itself; it cannot direct its tongue to receive food from its companions, nor take any share in the operations of the family, but exhibits a perfect indifference, and keeps near the entrance apparently for the sake of light; when that is withdrawn, it soon leaves the hive to return no more. A queen, when deprived of her antennæ, though so privileged a being, and the mother of the hive, lost all her influence; even the instinct of maternity disappeared; and placed beside a rival similarly mutilated, they both lost their mutual animosities, passed close to each other with perfect indifference, and the workers themselves paid them no attention. Such facts evince that the antennæ of both parties are necessary to a recognition; and as we know of no organ except that of touch, which both gives and receives intelligence at the same time, the greater part of entomologists regard them as feelers, endowed with a very delicate faculty of touch.

From the rectilinear flight of the bee, and the blundering course pursued by it on alighting, it is inferred that it has *eyes*, enabling it to see well at a distance, but nearly useless in the survey of proximate objects. It is very possible that such may be the fact, but we do

not esteem the rectilinear flight of the insect a proof that it is guided entirely by vision, but rather conclude that he has a peculiar instinct by which its wanderings are directed. We have heard of experiments made at the distance of many miles from the hive, where every bee, on being released, would at once take the direct course for the spot from whence it had been taken. That the bee hunters of the west avail themselves of this faculty to discover the treasures of the wild bee of the woods, is perhaps familiar to most readers. It can hardly be supposed that the organ of vision in so minute an insect can be so perfect and so powerful as to detect, at the distance of miles, the branches of any one tree from the immense mass of foliage which spreads like an ocean over those wilds, without sufficient variety of outline to distinguish one locality from another.

The architecture of the bee exemplifies very clearly the difference between reason and instinct. Each cell, from one age to another, is a perfectly regular hexagon; and the first effort of the youthful insect is as complete in its execution as the work of the experienced elder of the hive.

"While heaven-born instinct bounds their measured view,

From age to age, from Zembla to Peru,
Their snow-white cells, the order'd artists frame,
In size, in form, in symmetry the same." *Evans.*

This, however, is true only of each species, as the cells of different species vary in all respects. The little black stingless bee of Gaudaloupe lays up its honey in cells of the size and shape of pigeons' eggs. They hang in clusters, almost like a bunch of grapes. In the operations of man, on the contrary, we perceive that the progress from one degree of improvement to another is extremely gradual; and with all our superiority, how many years have elapsed between the construction of the comfortless hut and the erection of our present stately and convenient dwellings—between the first rude covering of skins, and the finely wrought fabrics so essential to the comfort of civilized life!

There is a curious difference of opinion among Apiarians as to the best aspect for the hive. Some prefer the south, some the west, and a few agree with Souder in the choice of the east. Milton says, "It is not material in what aspect the stock stands, provided the sun shines on the hive once in the course of the day, for that *well peopled hives kept dry*, will thrive in most situations." The apiary of the celebrated Bonner was situated in a *garret*, in the centre of the city of Glasgow, where it flourished for several years, and furnished him with the means of making many interesting and valuable observations.

The most effectual way of hiving a swarm is said to be, to throw water over them with a pipe high into the air, and after they settle, thoroughly wet them with a broom or brush.

After becoming acquainted with so many good qualities of the bee, our readers will regret to learn that it has one very bad trait of character—it is an arrant thief. Neighbouring hives have frequently to be removed to prevent their being robbed. Regular maraud-

ing parties are formed in the spring before their food becomes abundant, and after their pasture begins to grow scanty in the fall; if sufficiently powerful, and, after the most furious contests and dreadful carnage, they succeed in killing the queen, all resistance immediately ceases, and the disheartened inhabitants suffer themselves to be robbed with impunity, and frequently help to pack up the remains of their provision, unite with the enemy, and go home with them. We cannot defend such conduct in our little favourites, and fear they will never so far exert the tiny *reasoning* powers, which some of their admirers allow them, as to introduce an effective police and houses of correction for the prevention and punishment of these *forcible entries*. M. O.

Narrative of Captain Parry's attempt to reach the North Pole.

(Continued from page 266.)

Notwithstanding these serious impediments, the party still proceeded, only to encounter fresh obstacles. On the 3d of July they reached a floe, of about a mile in length, the average depth of the snow on which was about five inches; under the snow lay water four or five inches deep; "but," says captain Parry, "the moment we approached a hummock, the depth to which we sunk increased to three feet or more, rendering it difficult at times to obtain sufficient footing for one leg, to enable us to extricate the other." This was not all.

"The pools of fresh water had now also become very large, some of them being a quarter of a mile in length, and their depth above our knees. Through these we were prevented taking the sledges, for fear of wetting all our provisions; but we preferred transporting the boats across them, notwithstanding the severe cold of the snow water, the bottom being harder for the 'runners' to slide upon. On this kind of road we were, in one instance, above two hours in proceeding a distance of one hundred yards!" P. 70.

We imagine the hardships which these enterprising men endured, when we are informed that after emptying their boots of the water with which they were generally filled during the march, and after wringing their stockings, they felt almost as if they had put on dry ones. As if to increase their misfortunes, the weather became on the 14th of July so thick and inclement, with snow, sleet and wind, that they were obliged to remain under cover. They had now nothing but loose drift ice to haul over; they could not discern a floe, still less a field of ice, towards which they might shape their course. The snow was so much softened by the rain, that it was almost impossible to get through it. "Lieutenant Ross and myself," says the narrator, "in performing our pioneering duty, were so frequently beset in it, that sometimes, after trying in vain to extricate our legs, we were obliged to sit quietly down for a short time to rest ourselves, and then make another attempt; and the men, in dragging the sledges, were often under the necessity of crawling upon all-fours to make any progress at all." Of that progress the reader may judge, when he is told that on one occasion, they were two hours in proceeding a distance of not more than one hundred and fifty yards.

"Notwithstanding these discouraging difficulties, the men laboured with great cheerfulness and good will, being animated with the hope of soon reaching the more continuous body which had been considered as composing the 'main ice,' to the northward of Spitzbergen, and which captain Lutwidge, about the same meridian, and more than a degree to the southward of this, describes as 'one continued plain of smooth unbroken ice, bounded only by the horizon.'" P. 75.

Rain, fog, drift-ice, hummocks, and ponds of water in the ice, still day after day form the burden not of our author's complaints, for he never utters one, but

of his plain manly narrative, in which the obstacles he encountered are indeed minutely described, but not more fully than the subject required, in order that he might show to the public, in whose service he was engaged, that the failure which ultimately attended his efforts, was the inevitable result of circumstances, which could not be controlled.

Such, with little variation, was the description of the evils which Captain Parry and his companions endured in their fruitless attempt to reach the Pole. Towards the latter end of July, the weather indeed became more agreeable, and the floes larger and more practicable than those which they had already traversed. But they found, to their great mortification, that in addition to the other obstacles which retarded their progress, the ice, impelled by a strong northerly wind, was all drifting to the southward; so much so, that although between noon on the 17th, and the morning of the 20th, they had travelled twelve miles in a N. N. W. direction, they found that in consequence of the drift of the ice to the southward, they had actually *advanced* less than five miles.

On the 22d they met some large floes, and deemed their travelling excellent; they traversed a distance of about seventeen miles, and concluded, that, allowing for the drift, they must have made at least ten or eleven miles in a N. N. E. direction. What, therefore, must have been their disappointment on discovering that instead of ten or eleven, they had actually not made quite four miles to the northward of the observation made the day before! At midnight, they found themselves in latitude $82^{\circ} 43' 32''$. Between that period and noon on the 26th, they actually travelled between ten and eleven miles due north; yet, on taking an observation on the latter day, they found themselves *three miles* to the southward of the latitude which they had reached on the 22d. They calculated the northerly drift at this time to exceed four miles a day: considering, therefore, the nature of the ice which they had to traverse, it was evident that they were likely to lose during their hours of rest almost all that they could gain during their hours of labour. For some days Captain Parry had given up all hope of penetrating beyond the eighty-third parallel; but he now conceived that even this was more than he could accomplish. The highest latitude which he thinks it probable he reached, was $82^{\circ} 45'$, on the 23d. On the 26th, therefore, he resolved on returning, finding it useless to employ the men any longer in what he at length found to be an utterly impracticable attempt. He had, indeed, "reached a parallel considerably beyond that mentioned in any other well authenticated record;" but no substantial benefit had been gained except the experience, which has shown the futility of Captain Franklin's original proposition, and of all the evidence and arguments by which it was supported.

In the course of their return, (2d of August,) the party met with "a quantity of snow, tinged, to the depth of several inches, with some red colouring matter, of which a portion was preserved in a bottle for future examination."

"This circumstance recalled to our mind our having frequently before remarked, that the loaded sledges, in passing over hard snow, left upon it a light rose-coloured tint, which at the time we attributed to the colouring matter being pressed out of the birch of which they were made. To-day, however, we observed that the runners of the boats, and even our own footsteps, exhibited the same appearance; and on watching it more narrowly afterwards, we found the same effect to be produced, in a greater or less degree, by heavy pressure, on almost all the ice over which we passed, through a magnifying glass could detect nothing to give it this tinge."—Pp. 109, 110.

Professor Hooker, and other learned botanists, seem to have determined that the red snow here mentioned is nothing more than a vegetable, "living and vegetating in snow," and belonging to the order *Alga*.

Captain Parry and his companions reached the open sea on the 11th of August, after having spent forty-eight days on the ice; and on the 21st they had the good fortune to reach the Hecla in perfect safety, though not altogether in the best of health, as not only most of the men but the officers were also, including

the commander himself, had been sensibly weakened by the exertions which they had made.

"I cannot conclude," observes our enterprising author, "the account of our proceedings, without endeavouring to do justice to the cheerful alacrity and unwearied zeal displayed by my companions, both officers and men, in the course of this excursion; and if steady perseverance and active exertion on their parts could have accomplished our object, success would undoubtedly have crowned our labours. I must also mention, to the credit of the officers of Woolwich dock-yard, who took so much pains in the construction of our boats, that notwithstanding the constant and severe trial to which their strength had been put—and a more severe trial could not well be devised—not a timber was sprung, a plank split, or the smallest injury sustained by them; they were, indeed, as tight, and as fit for service when we reached the ship, as when they were first received on board, and in every respect answered the intended purpose admirably." Pp. 128, 129.

From the abstract of meteorological observations given in the Appendix, it is to be inferred that Captain Parry was peculiarly unfortunate in the time selected by him for undertaking this enterprise; as it would appear that twenty times as much rain fell in the course of this one summer, as during any preceding one he had passed in the polar regions.

On the 28 of August the Hecla got under weigh on her return homeward: she made Shetland on the 17th September, and on the 24th Captain Parry left her, and proceeded to Inverness by a revenue-cutter, which he found lying at Long Hope, in the Orkney Islands. Hence he travelled to London by land, and arrived at the admiralty on the 29th.

We subjoin Captain Parry's concluding observations:

"I cannot dismiss the subject of this enterprise, without attempting to explain, as far as I am able, how it may have happened that the ice over which we passed was found to answer so little to the description of that observed by the respectable authorities quoted in a former part of this volume.* It frequently occurred to us, in the course of our daily journeys, that this may, in some degree, have arisen from our navigators having generally viewed the ice from a considerable height. The only clear and commanding view on board a ship is that from the crow's nest; and Phipps's most important remarks concerning the nature of the ice to the north of Spitsbergen were made from a station several hundred feet above the sea; and, as it is well known how much the most experienced eye may be thus deceived, it is possible enough that the irregularities which cost us so much time and labour, may, when viewed in this manner, have entirely escaped notice, and the whole surface have appeared one smooth and level plain.

"It is, moreover, possible that the broken state in which we unexpectedly found the ice, may have arisen, at least in part, from an unusually wet season, preceded, perhaps, by a winter of less than ordinary severity. Of the latter we have no means of judging, there being no record, that I am aware of, of the temperature of that or any other winter passed in the higher latitudes; but, on comparing our Meteorological Register with some others, kept during the corresponding season, and about the same latitude,† it does appear that, though no material difference is observable in the mean temperature of the atmosphere, the quantity of rain which we experienced is considerably greater than usual; and it is well known how very rapidly ice is dissolved by a fall of rain. At all events, from whatever cause it may have arisen, it is certain that, about the meridian on which we proceeded northward in the boats, the sea was in a totally different state from what Phipps experienced, as may be seen from comparing our accounts; his ship being closely beset, near the Seven Islands, for several days, about the beginning of August; whereas the Hecla, in the beginning of June, sailed about in the same neighbourhood with-

* Introduction.

† "Particularly that of Mr. Scoresby during the month of July, from 1812 to 1818 inclusive, and Captain Franklin's for July and August, 1818."

out obstruction, and, before the close of July, not a piece of ice could be seen from Little Table Island.

"I may add, in conclusion, that, before the middle of August, when we left the ice in our boats, a ship might have sailed to the latitude of 82° , almost without touching a piece of ice; and it was the general opinion among us that, by the end of that month, it would probably have been no very difficult matter to reach the parallel of 83° , about the meridian of the Seven Islands."—Pp. 146—148.

We cannot dismiss this volume better than by recording our high sense of the lofty spirit of enterprise and perseverance displayed by Captain Parry and his companions during this very arduous service. The habits of subordination and regularity, and of attention to religious duties, which appear to have prevailed throughout the whole of the party employed on this occasion, reflect the greatest credit upon them. Although they failed in their object, we still consider them as having assisted to advance the character of our country, by showing how well they were prepared to endure hardship, and how resolved to overcome it, if the elements had not opposed their intentions. Exertion in war, if ever that should come, will look like child's play to men who have, under such circumstances, visited the polar regions; and their example will go far to keep alive amongst us the true indomitable spirit of the old honest tars of England.

SELECTED FOR THE FRIEND.

A VIEW OF ATHENS BY THE LIGHT OF A WANING MOON.

BY J. D. CARLYLE.

Ye glorious names—long honour'd—long caress'd—
Ye scenes oft thought on, that at length appear—
With what sensations do ye heave my breast—
What kindling fervours wake, unfelt but here?

Whence is it, that those names, these seats should yield
A thrilling throb no other scenes e'er gave?

Britain can boast full many a sweeter field,
Sages as wise, and combatants as brave.

Some fond remembrance, some connected thought
Hovers around each antiquated stone;
Each scene retraced with conscious pleasure fraught,
And Athens' youth recall'd, recalls my own.

While history tells the deeds that grac'd yon vale,
The spot where oft I've mark'd them memory shows;
The rising picture hides the fleeting tale,
Ilyssus vanishes, and Granta flows.

Again I see life's renovated spring
With every opening hour and every smile,
Unnipp'd by care, unbrush'd by sorrow's wing,
That welcom'd pleasure when they welcom'd toil.

Again I see that gay, that busy band,
With whom I wander'd by the willowy stream,
Where nature's truths or history's page we scann'd,
And deem'd we reason'd on the various theme.

Where are they now? Some struggling on the waves
Of care or trouble, anguish, want, or fear;
Some sunk in death, and mould'ring in their graves,
Like the once busy throngs that bustled here.

Dim, waning planet! that behind yon hill
Hast'nest to lose in shades thy glimmering light,
A few short days thy changing orb shall fill,
Again to sparkle in the locks of night.

And thou, fall'n city, where barbarians tread,
Whose sculptur'd arches form the foxes' den,
In circling time perhaps may'st lift thy head,
The queen of arts and elegance again.

But oh! lov'd youths, departed from the day,
What time, what change, shall dissipate your gloom?

Nor change, nor time, till time has roll'd away,
Recalls to light the tenants of the tomb.

Ye're set in death—and soon this fragile frame,
That weeps your transit, shall your path pursue,
Each toil forego, renounce each favourite aim,
Glide from the fading world, and sink with you.

Father of spirits! ere that awful hour,
While life yet lingers, let it feel thy ray,
Teach it some beams of scatter'd good to pour,
Some useful light, as it flits on, display!

I ask no following radiance to appear,
To mark its track, for praise or fame to see,
But oh! may hope its last faint glimmering cheer,
And faith wait on the spark unquench'd to Thee.

FOR THE FRIEND.

HYMN TO THE NORTH STAR.

BY BRYANT.

The sad and solemn night
Has yet her multitude of cheerful fires;
The glorious host of light
Walk the dark hemisphere till she retires:
All through her silent watches, gliding slow,
Her constellations come, and round the heavens,
and go.

Day, too, hath many a star
To grace his gorgeous reign, as bright as they:
Through the blue fields afar,
Unseen, they follow in his flaming way.
Many a bright lingerer, as the eve grows dim,
Tells what a radiant troop arose and set with him.

And thou dost see them rise,
Star of the Pole! and thou dost see them set.
Alone, in thy cold skies,
Thou keep'st thy old unmoving station yet,
Nor join'st the dances of that glittering train,
Nor dip'st thy virgin orb in the blue western main.

There, at morn's rosy birth,
Thou lookest meekly through the kindling air,
And eve, that round the earth
Chases the day, beholds thee watching there;
There noontide finds thee, and the hour that calls
The shapes of polar flame to scale heaven's azure
walls.

Alike, beneath thine eye,
The deeds of darkness and of light are done;
High toward the star-lit sky
Towns blaze—the smoke of battle blots the sun—
The night-storm on a thousand hills is loud—
And the strong wind of day doth mingle sea and
cloud.

On thy unaltering blaze
The half-wreck'd mariner, his compass lost,
Fixes his steady gaze,
And steers, undoubting, to the friendly coast;
And they who stray in perilous waste, by night,
Are glad when thou dost shine to guide their foot-
steps right.

And, therefore, bards of old,
Sages, and hermits of the solemn wood,
Did in thy beams behold
A beautiful type of the unchanging good,
That bright eternal beacon, by whose ray
The voyager of time should shape his heedful way.

It is not likely that any one, while in a disposition to injure another, can sincerely believe himself to be an object of Divine mercy. And to implore forgiveness, in an unforgiving spirit, is a violation of the Divine command, and consequently forbids the hope of a blessing.

Dilhoy's Reflections.

A Visit to the Ruins of the Tower of Babel and the City of Babylon, extracted from Capt. G. Keppel's Narrative of a Journey from India to England, in the year 1824—published in London in 1827.

March 27, 1824.—Early this morning we set out to visit the tower of Babel, accompanied by our Tchouss, one of the governor of Hilleh's Janizaries, two servants, and five of our guard, all well armed and mounted. At a short distance from Hilleh, we took in a reinforcement of ten horsemen, furnished us by order of the governor. A just idea may be formed of the state of the country, by our being obliged to have a party of twenty armed horsemen to go a distance of six miles, though we had nothing except our arms to attract the cupidity of robbers. On our road we met a large body of the Desert Arabs, who, though more numerous than our party, offered it no molestation, but gave us the usual salutation of "Sa-lem Aleikum." They were probably of the same tribe as our guards, otherwise it is not likely we should have escaped so well.

From Herodotus we learn that the tower of Babel, or (what was doubtless the same) the temple of Belus, was a stadium in length and breadth. This, according to Rich's computation, which allows five hundred feet to the stadium, would give a circumference of two thousand feet. The temple consisted of eight turrets rising in succession one above the other. Rennel supposes the height to be five hundred feet. The ascent was on the outside, and there was a convenient resting-place half way up. This temple was destroyed by Xerxes. Alexander wished to rebuild it, but died before he commenced the undertaking. All that he did was to employ ten thousand soldiers for the space of two months to remove the rubbish. The ruins of the tower of Babel are six miles S. W. of Hilleh. At first sight they present the appearance of a hill with a castle on the top; the greater portion is covered with a light sandy soil, and it is only in ascending that the traveller discovers he is walking on a vast heap of bricks. This mound, like the Mujellebi, is oblong. The total circumference has been found to be two thousand two hundred and eighty-six feet, which gives to the ruins a much greater extent of base than to the original building. The surplus is very great, when one considers the quantity that must have been removed by the Macedonian soldiers, and how much, in the course of ages, must have been taken by the workmen employed in digging for bricks. The elevation of the mound is irregular: to the west it is one hundred and ninety-eight feet high. On the top is that which looked like a castle in the distance; it is a solid mass of kiln-burnt bricks, thirty-seven feet high, and twenty-eight broad. The brick, which are of an excellent description, are laid in with a fine and scarcely perceptible cement. At regular intervals, some bricks are omitted so as to leave square apertures through the mass: these may possibly have been intended to procure a free current of air, that should prevent the admission of damp into the brick-work. The summit of the mass is much broken, and the fractures are so made as to carry conviction that violence has been used to reduce it to this state.

Distinct from the pile of bricks just described, and lower down on the north face of the large mound, is another mass exactly similar. Pieces of marble, stones, and broken bricks, lie scattered over the ruin. The most curious of the fragments are several misshapen masses of brick-work, quite black, except in a few places, where regular layers of the kiln-burnt bricks are discernible; these have certainly been subject to some fierce heat, as they are completely molten—a strong presumption that fire was used in the destruction of the tower, which, in parts, resembles what the scriptures prophesied it should become, "a burnt mountain."

Travellers who have visited this spot, have been struck with the curious appearance of these fragments, and, having only seen the black surface, have altogether rejected the idea of their being bricks. In the denunciation respecting Babylon, fire is particularly mentioned as an agent against it. To this Jeremiah evidently alludes, when he says that it should be "as when God overthrew Sodom and Gomorrah,"

on which cities, it is said, the "Lord rained brimstone and fire." Again, "I will kindle a fire in his cities, and it shall devour all around about him;" and, in another place, "Her high gates shall be burned with fire, and the people shall labour in vain, and the folk in the fire, and they shall be weary."

Taking into calculation the brick mass, on the top of the large mound, the ruins are two hundred and thirty feet high, which gives nearly half the height of the tower in its perfect state. Rich thought he could trace four stages, or stories of this building; and the united observations of our party induce the same conviction. Wild beasts appeared to be as numerous here as at the Mujellebi. Mr. Lamb gave up his examination, from seeing an animal crouched in one of the square apertures. I saw another in a similar situation, and the large foot-print of a lion was so fresh that the beast must have stolen away on our approach. From the summit we had a distinct view of the vast heaps which constitute all that now remains of ancient Babylon; a more complete picture of desolation could not well be imagined. The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had ever been inhabited. It was impossible to behold this scene and not be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present: that she should "never be inhabited;" that "the Arabian should not pitch his tent there;" that she should "become heaps;" that her cities should be "a desolation, a dry land, and a wilderness!"

FOR THE FRIEND.

THE REFORMATION IN ITALY.

(Continued from page 235.)

In our own times, and in the United States more especially, there is much reason for an observation often reiterated, that in the exercise of the Christian virtues, in works of love and of charity, in vital piety and devotional feeling, the gentler sex have often borne a conspicuous part, and in many instances are entitled to the pre-eminence. Ample evidence may be derived from the sacred records and from other unquestionable sources, that this is a trait by no means peculiar to the present period; and our author, in prosecuting his inquiries, finds occasion to make honourable mention of many illustrious females who favoured the new opinions in Italy during the first glimmerings of that light which preceded the reformation.

"The literary historians of Italy (says he) have dwelt with enthusiasm and pride on such of their countrywomen as distinguished themselves by patronizing or cultivating literature and the fine arts. Their proficiency in sacred letters and in the practice of piety, is certainly not less to their honour. It has been mentioned by a modern historian, that any piety which existed in Italy at the close of the fifteenth century, was to be found among the female part of the population. A writer who flourished in the middle of the following century, and whose religion was of a more enlightened kind than that which usually prevails in the cloister, gives the following account of what he had observed. 'In our age we behold the admirable spectacle of women (whose sex is more addicted to vanity than learning) having their minds deeply imbued with the knowledge of heavenly doctrine. In Campania, where I now write, the most learned preacher may become more learned and holy by a single conversation with some women. In my native country of Mantua, too, I found the same thing, and were it

not that it would lead me into a digression, I could dilate with pleasure on the many proofs which I received, to my no small edification, of an unction of spirit and fervour of devotion in the sisterhood, such as I have rarely met with in the most learned men of my profession." The female friends of the truth in Italy, whose names have come down to us, were chiefly of the higher ranks, and had not taken the veil."

"The first place is due here to Isabella Manricha of Bresegna, who embraced the reformed doctrine at Naples under Valdez, and exerted herself zealously in promoting it. Having given proofs of invincible fortitude by resisting the solicitations and threats of her friends, this lady, finding that it behoved her either to sacrifice her religion or her native country, retired into Germany, from which she repaired to Zurich, and finally settled at Chiavenna in the Grisons, where she led a life of poverty and retirement, with as much cheerfulness as if she had never known what it was to enjoy affluence and honours."

"One of the greatest female ornaments of the reformed church in Italy was Lavinia della Revere, daughter-in-law to the celebrated Camilla Ursino, than whom I know not a more learned, or, what is still higher praise, a more pious woman in Italy," says Olimpia Morata. The epistolary correspondence carried on between these two female friends is highly honourable to both. We learn from it the interesting fact, that Lavinia, while she resided at the court of Rome, not only kept her conscience unspotted, but employed the influence of her father-in-law, which was great, with the pope and catholic princes, in behalf of the protestants who fell into the hands of the inquisition. From various hints dropped in the course of the correspondence, it is evident that she felt her situation extremely delicate and painful, most probably from the importunities of her husband, and the ruder attempts of her other relations, to induce her to conform to the established religion; but these served only to call forth her patience and magnanimity. It requires both reflection and sensibility to form a proper estimate of the trials which a distinguished female must endure when placed in the circumstances of Lavinia della Revere. A cup of cold water, or even a kind message, sent to a prison in the cells of the inquisition, a word spoken in behalf of the truth, or a modest refusal to be present at a superstitious festival, afford, in such cases, a stronger and more unequivocal proof of a devoted soul, than the most flaming professions, or a fortune expended for religious purposes, by one who lives in a free country, and is surrounded by persons who are friendly to the gospel.

Among the friends of the reformed doctrine, were two females of the Ursini family, Maddelena, and Cherebina; as also Helena Rangone of Bentivoglio, who appears to have belonged to the noble family of that name in Modena, long distinguished both on the male and female side, for the cultivation and patronage of learning.

Julia Gonzago, dutches
countess of Fondi, in the kingdom of Naples,

was likewise among the "illustrious women, suspected of heretical pravity." She was the sister of Luigi II. conte di Sabeoneta, a nobleman celebrated for his knowledge of letters. She is commemorated by Orlensio Landi, among the learned ladies of Italy, and her name often occurs in writings of that age. After the death of her husband, Vespasiano Colonna, she remained a widow, and exhibited a pattern of the correctest virtue and piety. She was esteemed one of the most beautiful women in Italy; and Brantome relates that Solyman, the Turkish Emperor, having given orders to Hariadan Barbarossa, the commander of his fleet, to seize her, a party of Turks landed during the night and took possession of the town of Fondi; but the dutches, though at the risk of her life, eluded their search, and made her escape. She was a disciple of Valdez, and continued, after his death, to entertain and protect the preachers of the new doctrine, on which account she incurred the displeasure of the pope to such a degree, that the fact of having corresponded with her by letters, was made a ground of criminal charge against individuals, on trials for heresy.

Vittoria Colonna, daughter of Fabrizio Colonna, grand constable of Naples, and of Anne de Montefeltro, daughter of Frederigo duke of Urbino, is placed last in this list of female worthies, because the claims of the protestants to the honour of her name have been strongly contested. Having been deprived of her husband, Fernando Davalos, marquis of Pescara, in the flower of youth, she dedicated her life to sacred studies, and retirement from the gay world, without, however, entangling herself with the vow. The warmest tribute of praise was paid to her talents and virtues, by the first writers of the age. "In Tuscan song (says one of them) she was inferior only to Petrarch; and in her elegiac poems on the death of her husband she has beautifully expressed her contempt of the world, and the ardent breathings of her soul after the blessedness of heaven." Although she retained her attachment to the church of Rome, and through the influence of Cardinal Pole, who is said to have watched over her faith with the utmost jealousy, she came under a promise which operated as a restraint upon the free exercise of her thoughts, yet she had associated with the reformers of Naples, and was regarded as one of their most distinguished disciples.

M. F. Cuvier, in an essay lately published on the domestication of mammiferous animals, urges, that many animals hitherto useless to man, might be rendered of great service to him. After deducting all those which are too weak, or too stupid, or unsocial, or mischievous, for domestication, he enumerates others which he thinks might be employed with advantage. The seal, he thinks, might be trained for fishing just as the dog for the chase; the tapir, which is at present destroyed whenever found, he says, would be preferable to the hog for food, with the advantage of greater size and docility; the alpaca and vicugna, would answer both as beasts of burden and for their admirable fleece, besides being double the size of sheep; all the solipeda might be domesticated, as well as the horse or ass; the zebra, in particular, with the quagga, and the dauw, he urges, would be highly serviceable.

Christian Observer.

FOR THE FRIEND.

THE NEW VOLUME OF HICKS' SERMONS.

The antichristian doctrines of Elias Hicks have been so clearly exposed, and are now so generally understood, that further comment upon them may seem almost supererogatory; but when we reflect upon the evasive, equivocating policy still pursued by this individual, and upon the constant efforts which are yet making by his followers, to mislead the public mind with regard to his doctrines, we must be convinced that the surest plan to correct error and misapprehension, is to show from authentic sources that he continues to propagate absurd and antichristian notions. With this view we shall proceed briefly to notice a volume of his sermons, published in the 4th mo. of the present year.

The result produced upon our minds by the perusal of this book, and the ideas which we have formed of its true character, may be very fully expressed in a few words. To destroy all faith in Jesus Christ as the saviour of the world, to degrade him to the level of a mere man, and totally to lay waste the divine authority of the Holy Scriptures, is the prominent object of nearly every sermon in the book. It is truly painful to observe how stale and flimsy sophistry, weak and contradictory argument, bold and irreverent assertion, are constantly and perseveringly employed to take away our reverence of Christ the blessed Lamb of God, and to reduce him to a level and equality in office, character and authority with frail and erring man. It is a matter of astonishment to us to discover, in discourses professing to be *Christian sermons*, a total rejection of Scripture authority, and an entire denial of the divinity, atonement, and mediation of Christ, those great fundamental doctrines which give a name and character to the Christian system—we believe the assertion may be safely made, that the Scriptures are scarcely ever mentioned throughout the volume, unaccompanied by a disrespectful epithet, or the name of Jesus Christ introduced, without some irreverent remark calculated to lessen and degrade his blessed character. If the preacher inadvertently quotes any of those texts of Scripture which plainly set forth his divinity and holy offices, he uniformly appends some foolish gloss of his own invention to disguise and pervert the obvious meaning of the passage; he seems constantly afraid (and so do most of his followers) to permit the sacred volume to speak for itself, free from human artifice and contrivance.

We have thus briefly represented what appears to us to be the aims of the doctrinal part of these discourses; the remainder consists chiefly of such common place remarks upon the moral and civil duties of men as may be found in almost any of the didactic treatises which have been presented to the world during the last thousand years, though expressed in a loose, contradictory and unimpressive manner,—if we add to this a few crude speculations, evidently the product of ill assorted reading—partial reflection and confused ratiocination, we shall have in brief outline the contents of this anomalous volume. It is from this vague speculation, and bold assertion, that the character of novelty and of wonderful spiritual advancement has been claimed for Elias Hicks, but we believe that every sensible mind will perceive his novelty to be old and his advancement to be retrograde.

Prefixed to this volume is a letter from E. Hicks in reply to one from the stenographer who has taken his sermons, giving him permission to publish them to the world, and acknowledging the authenticity of those already printed, and which many of his followers have had the hardihood to deny. Elias's words are:—"I have read most of the discourses which thou hast published, and I have found them in general very correct." So that he is now fairly accountable for the doctrines which they contain.

In the extracts which follow, we have selected but few of the very objectionable passages with which the volume abounds; indeed nearly the whole would have to be quoted to show its unsoundness, weakness and absurdity, in a full point of view.

Page 23. "For as I have said, the law of God and his commandments never can be written upon tables of stone, nor with pen and ink,—it would be impossible."

The millions and millions of inhabitants of this earth who are coming upon the stage and passing away, are all different, and placed under different circumstances—therefore the law, if written, must have a particular relation to every soul that ever existed upon the earth.

From this we must infer that the ten commandments, which were given on Mount Sinai, and which Moses says were written on stone by "the finger of God," were not the law of God; and that all the precepts and commandments given forth by our Saviour, and "written with pen and ink" in the New Testament, are not the law of God, that there are no doctrines and commandments binding upon *all men in general*; but that every man must have a separate law and commandment in all things. Elias Hicks has, however, on the page next before this, entirely contradicted himself; for he there quotes as a law, which "every one" who has experienced redemption ought to obey, this text, which is certainly a law written by pen and ink in the Scriptures, viz. "Cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."

On page 26 Elias Hicks completely equals his own power and mission with that of Christ; the passage needs no comment.

"For all that books and men can do, be they ever so good and great in themselves, is nothing more than I have been endeavouring to do. They can do no more than to rally you to the standard of light in your own souls. I HAVE DONE THIS, and here is the end of my chain: here is the end of all my power, and I cannot go any farther. I cannot help you on your way, only to recommend you to the right means, which is the light in your own souls, and here I must leave you. And that has been the case with all the ministers that the Lord has sent into the earth, EVEN HIS BELOVED SON. For see, what did he do? why, he recommended his disciples to this same thing which I AM NOW DOING." We may well exclaim, presumptuous, awfully presumptuous folly!

We will pass over the silly idea that the garden of Eden, which is described in Scripture as having rivers running round and through it, is not any "located spot on earth;" and the monstrous notion that the Almighty is the tree of the knowledge of good and evil, by which Adam's sin is made out to be a partaking of God himself, and go on with other quotations.

On page 54 we find the following. The quotation is pretty long, but we desire the reader's particular attention to the parts we italicise. "What said the SAVIOUR to the JEWS, when he told them, I would have gathered you but ye would not? It did not suit their interest, and passions, and lusts. And so it is with us, my friends, and he will hear our cry and attend to our sincere desires, if we are honest to ourselves and to him. For such is the goodness of Almighty God, that when his children are enveloped in darkness, he labours with them every day to raise up here one and there one as witnesses to testify to those individuals that the way is in them thus striving to gather them home. AND THIS IS ALL THAT I CAN DO: IT IS THE VERY WORK THAT JESUS CHRIST HAD TO DO. His finishing work was to tell the disciples where to find THE TRUS SAVIOUR. He told them that it was to be found in them."

"Moses, the Prophets, Jesus Christ, and all his apostles and faithful disciples, never did, nor could go any further than to recommend to the light within, the spirit of God, which Jesus said to his disciples should teach them all things, and bring all things to their remembrance, whatsoever he had said unto them, or all that was necessary for them to know."

We infer, from the preceding quotations, that Jesus Christ was the Jewish saviour only; that the work that He had to do, was exactly the same as that of Elias Hicks, and that he was not the true saviour, but could merely tell his disciples where to find the "true saviour;" Elias Hicks is a mere man, and a miserable sinner; our blessed Lord is to be recognised, not only as perfect man according to the flesh, of the seed of Abraham, but as God over all, blessed for ever, before whose judgment-seat the proud preacher of these blasphemies must one day stand, and give an account of the deeds done in his body.

So far from our dear Lord only having power to recommend to the light in the heart, that he is himself that very light, the true light, according to apostolic testimony, and which enlighteneth every man that cometh into the world; and our blessed Redeemer, in the very text so often abused by Elias Hicks, expressly says, speaking of the Comforter, "I will not leave you comfortless, I will come again unto you;" "Lo I am with you always, even unto the end of the world;" and also, "He that is with you, shall be in you;" "Where two or three are met together in my name, there am I in the midst of them." The doctrine of the Society of Friends, in regard to the spiritual appearance of Christ, is very plain. In the declaration in Sewell's History, published in 1693, we find these expressions:

"That in the Word, or Son of God, was life, and the same life was the light of men: and that he was the true light which enlightens every man coming into the world; and therefore, that men are to believe in the light, that they may become the children of the light. Hereby we believe in Christ the Son of God, as he is the light and life within us; and where-in we needs must have sincere respect, and honour to, and belief in Christ, as in his own unapproachable and incomprehensible glory and fulness as he is the fountain of life and light, and giver thereof unto us: Christ, as in himself, and as in us, being not divided."

On page 23, as we have already quoted, Elias says, "the law of God, and his commandments, never can be written upon tables of stone, or with pen and ink." On page 61, he says, "under that dispensation (the Jewish) the law was clear, for it was written on tables of stone, or with pen and ink, so that every one knew what the Lord's will was concerning them." This is the consistency of a man who says he never speaks at random, or without immediate revelation.

On pages 64 and 65 we have the following: "What is the Son of God, and where is he? Do the professors of Christianity think that Jesus, born of the virgin Mary, is the only son of God, that can give us a knowledge of the Father? They must be dark indeed. HE CAN DO NOTHING FOR ANY OF US."

The apostle says we are to look unto Jesus as both "the author and finisher of our faith;" "that there is but one mediator between God and man, the man Christ Jesus." Elias Hicks says, that "He can do nothing for any of us."

Page 74. Here we learn, that, in his external manifestation, he was not truly and properly a saviour of souls. "He (Jesus) was an external saviour to the Israelites, and to the Israelites only, except in an instance or two."

Page 81. "Outward miracles are not a part of the gospel dispensation." The disciples of Christ in the memorable prayer recorded in the Acts, desire that "signs and wonders may be done in the name of this holy child Jesus." In page 84, Elias asserts that Jesus Christ, the Saviour of the world, never was seen by the eyes of men.

Page 140 and 141, after mentioning that faith in God will enable us to overcome temptation, E. Hicks says, that this faith will "give us the victory over our propensities, and enable us to overcome the world, as Jesus overcame the world, or all worldly dispositions in him; that part which tempted him to seek glory and wisdom." So that our Saviour had worldly dispositions and propensities forming a part of his nature. The Scriptures say, the prince of this world had no part in him, but he was tempted by the Devil, a being entirely distinct and separate from him; a doctrine of Holy Writ, which E. Hicks denies.

To show how Elias glosses over plain unequivocal texts of Scripture, we quote the following from page 141.

He uses the text, "I am the way, the truth and the light, and no man cometh to the Father, but by me;" but, afraid that this clear passage of Scripture might be believed in a scriptural sense, and always anxious to take away the honour due to the Son of God, he proceeds with this poor subterfuge:

"Was it his person that was the way? No, it was his obedience, and his acts, that led to the Father; therefore it is the same thing that is to lead us all, and the alone thing that can lead us to the Father. The way he trod must be our way; not that he trod it for us, but to set us an example." This is a com-

plete perversion of the whole spirit and meaning of the text, and upon such a principle of interpretation we might make the sacred or any other authors speak what language we please.

This is a fair specimen of the manner in which Elias Hicks evades such scriptures as would overthrow his false and unsound dogmas—for further specimens of this kind we refer to page 166, 7, 8, and 9, the passages being too long to quote here. Through the whole of these pages, and indeed through much of the sermon, he is endeavouring to slur over this important declaration, "no man hath seen God at any time; the only begotten Son which is in the bosom of the Father he hath declared him,"—this text puzzles Elias very much, and he labours hard to show, that "only" begotten means that which is begotten in the soul of every man—that is to say, that the term *only* actually means *thousands and millions*. In the course of this impotent attempt we find the following, page 173; "For certainly it could not apply to Jesus Christ born of the virgin, because in his outward manifestation HE NEVER GAVE A KNOWLEDGE OF GOD, for it is only THE BEGOTTEN OF GOD THAT CAN DO IT." What is this but a plain denial, not merely that Jesus Christ was the only begotten Son of God, but also that he was even a begotten son at all? Page 175. "And what is the Lamb of God? It is the innocent life and power of God in the soul." Page 203 and 4 and 222 we have the worn-out story that the trees, that Adam was walking amongst in the midst of the garden of Eden, were the propensities of his mind, that the fig leaves which were sewed together were vain excuses, that the skins of beasts with which Adam and Eve were clothed was God's spirit, that the tree of knowledge, for eating of which our first parents were punished, was the Almighty himself, with divers other strange parodies of the plain Scripture history.

Page 226. "Here we are under the notice of the Heavenly Father, as he noticed his blessed Son Jesus, born of the Virgin Mary, and he notices all his rational children in the same good way."

We are tired, and we suppose our readers must also be by this time, of working through such a mass of folly, contradictions and downright impiety. As we hinted in the commencement of our review, we have been able to quote but few of the objectionable passages with which this volume abounds, but we think that enough has been produced to show that Elias Hicks is neither a true Quaker nor a true Christian.—In reading the various sermons of this inflated old man, we have been amazed that men of common sense, even if they had but very little religious experience, should be deceived by the stale common place sophistry, the weak and disjointed reasoning, and the absolute folly which characterize a large portion of his writings and discourses. We can only regard it as another evidence of the weakness of human nature and human judgment. Z.

Some weeks ago we published an account, copied from the "African Repository," of Prince Abdull Rahahman, who, by one of those cruel reverses which the abominable traffic in human flesh renders so common in Africa, from being the son of a king, and the commander of an army, was transported to America and sold into slavery. It appears by what follows, which we take from the last number of the same Journal, that something like "tardy justice" has at length been dispensed to this unfortunate;—that in the winter of his days, and after forty years of hard servitude in a Christian land, he has been permitted to return to his native soil, and that at the date of this account he was at Washington with his wife preparatory to their embarkation for Liberia. His children however are still in bonds, and feeling the solicitude of a parent to take them with him, it seems that he is about setting out on a pilgrimage eastward for the purpose of raising

money for their liberation. Persuaded that this further information respecting a case singularly calculated to engage the sympathies of the benevolent, will be generally acceptable to our readers, and with a view to awaken attention in anticipation of Prince Abdulh's expected visit to this city, we have concluded to insert the article entire.

From the African Repository.

ABDUHL RAHAHMAN,

The unfortunate Moorish Prince.

Our number for February contained some account of this very interesting individual, in a letter from a gentleman of Natchez. A few days since we had the pleasure of receiving a communication from the same gentleman, by the hand of Prince. The following is an extract:—

"It affords me the highest gratification to say, that the bearer of this letter is Prince, the Captive Moor, in whose behalf I addressed you in February last. Since the date of my letter, he has been manumitted, and now proceeds to Washington.

"Prince, ascertaining that he was about to proceed to his native country, became deeply solicitous that his aged wife might accompany him. I immediately issued a paper for subscriptions; and so great was the respect for this unfortunate man, that the sum of two hundred dollars, the price at which his wife was valued by her master, was raised I believe in twenty-four hours. We are able, of course, to forward her and Prince by the same conveyance. They have children, and most devoutly wish they might go with them, &c.

"Prince is extremely anxious to obtain an Arabic Testament. This, I presume, you can provide for him. He leaves this place, sir, with many benedictions. May the kindness of an overruling Providence protect him from the dangers of the mighty deep—return him in safety to the land of his nativity—make him an instrument of much good—may he be gathered to his fathers in peace."

We have repeatedly conversed with Prince, since his arrival in our city; nor have our expectations concerning him, in any respect, been disappointed. He is intelligent, modest, and obliging. Though he has been in slavery for forty years, his manners are not merely prepossessing, but dignified. He is now anxiously engaged in seeking to obtain the means of purchasing his children. A liberal subscription has been commenced in this District, and it is the purpose of Prince to visit our more northern cities for the same object. When we recollect the kindness of Prince's family in his own country to an American citizen, (unintentionally left by a vessel on the coast,) how this individual during a period of sickness was hospitably entertained by his Father for six months, and in all probability by this means his life preserved; we cannot but regard this unfortunate man, as having peculiar claims upon the assistance of our countrymen. At our request, Prince has written a concise history of himself, and we have penned a translation of it from his own lips. The only liberty we have taken, is to correct those grammatical inaccuracies, which resulted from his imperfect knowledge of our language.

Abduhl Rahahman's History.

"I was born in the city of Tombuctoo. My father had been living in Tombuctoo, but removed to be king in Teembo, in Foota Jallo. His name was Almam Abraham. I was five years old when my father carried me from Tombuctoo. I lived in Teembo, mostly, until I was twenty-one, and followed the horsemen. I was made Captain when I was twenty-one—after they put me to that, and found that I had a very good head, at twenty-four they made me Colonel. At the age of twenty-six, they sent me to fight the Hebohs, because they destroyed the vessels that came to the coast, and prevented our trade. When we fought, I defeated them. But they went back one hundred miles into the country, and hid themselves in the mountain. We could not see them, and did not expect there was any enemy. When we went to fight, we dismounted and led our horses, until we were half way

up the mountain. Then they fired upon us. We saw the smoke, we heard the guns, we saw the people drop down. I told every one to run until we reached the top of the hill, then to wait for each other until all came there, and we would fight them. After I had arrived at the summit, I could see no one except my guard. They followed us, and we ran and fought. I saw this would not do. I told every one to run who wished to do so. Every one who wished to run, fled. I said I will not run for an African. I got down from my horse and sat down. One came behind and shot me in the shoulder. One came before and pointed his gun to shoot me, but seeing my clothes (ornamented with gold,) he cried out, that! the King. Then every one turned down their guns, and came and took me. When they came to take me, I had a sword under me, but they did not see it. The first one that came, I sprang forward and killed. Then one came behind and knocked me down with a gun, and I fainted. They carried me to a pond of water, and dipped me in; after I came to myself they bound me. They pulled off my shoes, and made me go barefoot one hundred miles, and led my horse before me. After they took me to their own country, they kept me one week. As soon as my people got home, my father missed me. He raised a troop, and came after me; and as soon as the Hebohs knew he was coming, they carried me into the wilderness. After my father came and burnt the country, they carried me to the Mandingo country, on the Gambia. They sold me directly, with fifty others, to an English ship. They took me to the Island of Dominica. After that I was taken to New Orleans. Then they took me to Natchez, and Colonel F. bought me. I have lived with Colonel F. 40 years. Thirty years I laboured hard. The last ten years I have been indulged a good deal. I have left five children behind, and eight grand children. I feel sad, to think of leaving my children behind me. I desire to go back to my own country again; but when I think of my children, it hurts my feelings. If I go to my own country, I cannot feel happy, if my children are left. I hope, by God's assistance, to recover them. Since I have been in Washington, I have found a good many friends. I hope they will treat me in other cities as they have treated me in the city of Washington, and then I shall get my children. I want to go to Baltimore, Philadelphia, and New York, and then I shall return hither again."

His Interview with Dr. Cox.

"Doctor Cox was a surgeon on board a ship. He went ashore in Africa, and got lost. When he returned, he found the vessel gone. He set out to travel, and came into my country, Foota Jallo—our people saw him, and ran and told my father, that they saw a white man. My father told them to bring the white man here, that he might see him. They brought Dr. Cox, and my father asked him whether he was going. He said he knew not where to go, that the ship had left him, and that he had a bad sore leg. My father inquired what was the matter with his leg. He said he had wounded it in travelling. My father told him, he had better go no farther, but stay with him, and he would get a woman to cure his leg. He was soon cured. My father told him to stay as long as he chose. He remained six months. One day my father asked him, if he wished to go to his own country. He said yes. My father said, what makes you desire to go back—you are treated well here? He answered that his father and mother would be anxious, when the vessel returned without him, thinking he might be dead. My father told him, whenever you wish to go, I will send a guard to accompany you to the ship. Then fifteen men were sent with him by my father for a guard, and he gave him gold enough to pay his passage home. My father told the guard, that if a vessel was there to leave the Doctor, but not to go on board the ship; and if there was no vessel, to bring the Doctor back. They waited some time, and then found the same vessel in which he came, and in that he took his passage. After that I was taken prisoner, and sent to Natchez. When I had been there sixteen years, Dr. Cox removed to Natchez, and one day I met him in the street. I said to a man who came with me from Africa, Sambo, that man rides

like a white man I saw in my country. See when he comes by; if he opens but one eye, that is the same man. When he came up, hating to stop him without reason, I said, master, you want to buy some potatoes? He asked what potatoes have you? While he looked at the potatoes, I observed him carefully, and knew him, but he did not know me. He said, boy, where did you come from? I said from Col. F.'s. He said, he did not raise you. Then he said, you came from Teembo? I answered, yes, sir. He said, your name Abduhl Rahahman? I said, yes, sir. Then springing from his horse, he embraced me, and inquired how I came to this country? Then he said, dash down your potatoes and come to my house. I said I could not, but must take the potatoes home. He rode quickly, and called a negro woman to take the potatoes from my head. Then he sent for Gov. W., to come and see me. When Gov. W. came, Dr. Cox said, I have been to this boy's father's house, and they treated me as kindly as my own parents. He told the Gov., if any money would purchase me, he would buy me, and send me home. The next morning he inquired how much would purchase me, but my master was unwilling to sell me. He offered large sums for me, but they were refused. Then he said to master, if you cannot part with him, use him well. After Dr. Cox died, his son offered a great price for me."

As the church triumphant in heaven is the assembled company made up of all nations, kindred, tongues, and people, and the militant church is constituted of the pure in heart, those, throughout the different families of the earth, who fear God and work righteousness; so among Christians, to be included in the term fellow believers, it is not essential that all should see eye to eye in things of minor importance, provided they agree in the great fundamental points of the Christian faith. Hence, in proportion as real vital experimental religion is attained, these, however separated in the name and outward circumstance, become united in the best sense of the word; they speak the same language, and greet one another as fellow pilgrims, travelling Zionward. It is with this exposition of Christian liberality in view, that we consider ourselves as conforming to the wishes of the more serious part of our readers, by occasionally introducing religious essays and extracts from the writings of individuals of various Christian denominations. The following article, which we copy from the fourth number of *Littell's Religious Magazine*, in our estimation, unites force of expression with instructiveness and solidity of remark, and must have emanated from a mind, in no slight degree imbued with real religious feeling.

From Littell's Religious Magazine.

THE MYSTERIES OF GODLINESS.

That there are mysteries in revelation, its most ardent friends will readily and cheerfully admit. That there are subjects connected with the Christian religion, which are hard to be understood, and difficult to be explained, and impossible to be fully unravelled in the present world, the followers of Jesus will allow, without a moment's hesitation. But that these mysteries and difficulties form any argument against the truth of the gospel, or militate in any degree against the claims of the Bible, they fearlessly deny. To every mind they ought, and to the mind of the sincere Christian they do, present a fresh proof of the divinity of that system to which they belong; and far from weakening their attachment to, and shaking their faith in, the doctrines of the revelation, the very circumstance that there are belonging to it a variety of subjects surpassing the finite comprehension of man, carries

home to the breast a firm and solid conviction, that the system itself come from heaven; and that it has God alone for its author. It is to be observed, that there exists a vast and essential difference between a thing which flatly contradicts our reason, and a subject, the mysteries and difficulties of which arise from the fact, that it is so far beyond the reach of our limited faculties as to defy our utmost efforts to reach its lofty and inaccessible heights; while, at the same time, it involves no absurdity, and does no violence to the common sense of mankind. And if this rule be applied to those parts of the Christian revelation which are generally allowed to be dark and obscure, it will be seen that the mystery which surrounds them arises as much from the weakness of our own feeble and bounded powers, as from the abstract difficulties of the subjects themselves. It will be seen, likewise, that there are difficulties very much resembling them to be met with in the works of creation and providence; and, therefore, it is fair to reason by analogy, that a system which bears, in several of its prominent features, so great a similarity to the other works and operations of the Deity, must be the production of the same Almighty power and wisdom which are displayed in the material world around us, and in the empire of his universal providence.

As Christians, then, we glory in the mysteries of our holy faith. They impress our minds with a more deep and heartfelt conviction of the truth of the gospel: they lead us at once to the conclusion, that it is the gift of an Almighty Being, whose character and perfections are incomprehensible; and whom by searching, no creature can find out. The apostle declares, in the most positive manner, that great is the mystery of godliness. It is a matter which admits no doubt; and so far from wishing to conceal the truth, he openly proclaims it to the world, and glories in the fact.

God manifest in the flesh, or the incarnation of the Son of God, is, indeed, a subject that is full of wonder, and which is calculated to overwhelm the powers of the mind when contemplating it.

“Mysterious love!

God was made flesh, and dwelt with man on earth.”

Who could have thought that the infinite majesty of heaven and earth would have stooped so low? that He would have bowed his heavens and come down? that He, who was the first and the last—the Being for whose pleasure all things were made, and for the display of whose glory, unnumbered worlds were called into existence—that He should condescend to be born at Bethlehem? Who could have thought that the infant Jesus, wrapped in swaddling clothes, and laid in a manger, was the Ancient of Days? that the smiling babe, found in so lowly a condition, and surrounded by such mean attendants, was the same exalted personage as angels worship? Who, that beheld the youthful Jesus growing up to the years of manhood, becoming subject to the authority of his parents, and assisting, by manual labour his reputed father, could have imagined that this was none other than He who holds the reins of universal empire; before whom every knee shall bow; and, in reference to whom, every tongue shall confess that he is the Lord to the glory of God the Father? Who, that beheld the Man of grief and sorrow travelling through Judea, exposed to hunger and thirst, and fatigue, could have supposed that he was the proprietor of all things, whose were the cattle on a thousand hills, and whose almighty arm sustained the universe? Who, that heard the slanders which were cast upon his name, the reproaches with which he was assailed, and the sarcasms which were thrown out against him, could have thought that he was still the very Being at whose name all heaven adored, and hell trembled? Who, that viewed him weeping at the grave of Lazarus, and shedding the tear of commiseration over the devoted city of Jerusalem, would have imagined that he was, at the same moment, that all-glorious Being who can never repent, and whose essential happiness cannot be ruffled and discomposed by the trifling affairs of mortals? Who, that beheld the Saviour in the moment of his weakness, when the agonies of his mind were so great

as to cause him to sweat, as it were, great drops of blood; and when almost overwhelmed with sorrow and distress, he poured forth his plaintive petitions to his heavenly Father—who, that beheld him in that mournful hour, could have judged that before him appeared the eternal Son of the Most High, the brightness of uncreated glory—the express image of the Almighty's person? Who that saw him led by bands of soldiers to the judgment-hall, and there insulted, reproached, and buffeted, could have supposed that the individual arraigned at the bars of Herod and of Pilate, was He who ruled supreme over the hosts of heaven; whose bidding legions of angels would have obeyed; and who, by one single volition of his resistless will, could have withered the arm of his foes, and laid their boasted prowess in the dust? And when expiring on the accursed tree—when suspended between two malefactors, and exclaiming in the anguish of spirit, “My God! my God! why hast thou forsaken me?”—and when, after enduring the direst extremities of pain and torture, he gave up the ghost—who could have imagined him to be the prince of life—the Fountain of being—the Creator of all things! Yet, strange and mysterious as it may appear, this was really the case. He claimed, amidst all his weaknesses, his sufferings, his disgrace, the character of divinity; and he substantiated his claims by many incontestable proofs. The same individuals who beheld him in the depths of his humiliation, were also witnesses of those extraordinary exertions of miraculous energy which he put forth, and by which he made good his pretensions. Though he would not save himself, he saved others. Though he submitted to poverty himself, he could increase the provisions of life to an indefinite extent; yea, create them, if necessary—for he fed five thousand on a few small loaves and fishes. Though he would not overrule the rage of his enemies for his own safety and comfort, he could command the stormy winds, and howling tempests, and raging billows, and they obeyed the Almighty mandate. Though he would not deliver himself out of the hands of his foes, by hurling them to destruction, yet he healed the sick and raised the dead. And, to crown the whole, in the moment of his greatest weakness—in the hour of darkness, and in the instant of death, he triumphed over the strength of the mightiest confederacy which had ever been formed. “He conquered though he fell;” and although, exhausted in the awful conflict, he resigned his breath, yet, in that very act, he inflicted the most deadly blow on the power of hell, and though in the fierce encounter he appeared to fail, in reality he achieved the most consummate victory. Yes! mysterious as it may seem, the same individual who walked on earth as a man—who endured pain and fatigue, hunger and thirst, reproach and scorn, persecution and death, was none other than the Maker of the very species at whose hands he received all these indignities, and suffered all these cruelties. He was, in short, the Almighty God, and the everlasting Father: he was, in the emphatic language of inspiration—“*God manifest in the flesh.*”

(To be continued.)

From *Littell's Religious Magazine.*

RAVAGES OF LOCUSTS.

Frequent references are made in the sacred scriptures to the destructive ravages of locusts; and the testimony of the inspired writers on this subject, as well as on every other in which natural history is concerned, has often been confirmed by the narratives of intelligent and respectable travellers. In the second chapter of the book of the prophet Joel, these insects are represented as being employed by God for the punishment of a guilty people. It is there said, (ver. 3.) that “the land is as the garden of Eden before them, and behind them a desolate wilderness.” This affecting description is strikingly illustrated by a passage in Captain Andrew's “Journey from Buenos-Ayres through the provinces of Cordova, Tucuman,” &c. recently published.

On the 26th of April, 1825, (says that very sensible writer,) we breakfasted on goat's milk, and started early in the morning. After a few leagues were past,

we got into a fertile country, though now barren; this seeming contradiction is explained by stating, that a flight of locusts had laid it waste. I had never before witnessed such a sight. Of all the plagues of Egypt, I now think that of locusts must have been the most horrible. This pest, which we had previously seen before us like a dense cloud upon the horizon, became, upon our arrival in contact with it, a serious impediment to our progress. The locusts struck the faces of our horses and peons with such force, and in such numbers, that they could scarcely grope their way along. Every bush was alive with them, and in an instant looked dried up and dead, from their devastations. Their appearance, three or four feet above the ground, resembled corn under the action of the wind, when glowing in a meridian sun, or the undulating vapour of the mirage, or the prismatic waving of a summer's sea. Our landlord had told us in the morning, that a flight of locusts had passed by without visiting him; forgetting that his ground afforded nothing for them to settle upon; but rocks, and the prickly pear, and torch thistle; upon which these giant grasshoppers showed no inclination to impale themselves, not even for a collector of natural history.

What an awful visitation to the country over which they pass, is the flight of these insects; before whose baleful influence

“The full-blown spring through all her foliage shrinks,

Joyless and dead a wide dejected waste!”

A scene, in the morning rich in verdure, and bursting into blossoms, is at night a dreary, profitless, hideous waste.

On the next morning not a green blade nor a leaf meets the eye, where yesterday nature revelled in luxuriance and beauty. Happy is England, which this scourge never visits! It cost us full three hours to get clear of these marauders. We calculated that they must have extended fully twelve miles from north to south. We came to a patch of sterile, hilly country again; and there we parted from the insects, who seemed passing to the westward, preferring the valley. Never had I before seen, and I hope I shall never again see, such a district of utter desolation as we passed this day, during which we travelled sixteen leagues. *DISTIMA.*

THE FRIEND.

SIXTH MONTH, 21, 1828.

Contrary to our expectation, the question respecting the trespass on Friends' western burial ground remains unsettled. The greater part of the day on the 16th, was occupied in the further examination of testimony and in the pleadings; after which the judge postponed his determination to the 21st; consequently, the necessity for deferring our intended narrative remains the same; but we again urge upon our friends in the country to suspend their conclusions, and to be on their guard against erroneous though specious statements, which have been widely spread. The expediency and propriety of Friends' proceedings in the case are susceptible of an exposition so clear and undeniable, as could not fail to satisfy every unprejudiced mind, and we only wait the decision of Judge King to come forward, as before intimated, with an ample statement.

M. Humbolt is undertaking a journey to Siberia, for scientific research; to which object the Emperor Nicholas has afforded every facility.—*Christ. Observer.*

THE FRIEND.

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FOR THE FRIEND.

The recent accounts from England mention that the annual meetings have taken place of some of those noble charities which have their home in London. We do not approve of the manner in which these meetings are conducted; to the principles on which some of the associations are formed, we have serious objections. But it cannot be denied that the Bible, tract, missionary, education, and prison discipline societies, are founded and conducted with sincere desires for enlightening the mind, and alleviating the wretchedness of man; that the divine blessing has often accompanied their labours—that they have been one principal means of breaking down the wall of prejudice which has hitherto separated the pious of different religious denominations, and of spreading the conviction, that the church militant on earth, like the church triumphant in heaven, is made up from among every kindred, and nation, and tongue, and people.

The annual report of the British and Foreign Bible Society will furnish to our readers, at an early day, a rich selection of gratifying intelligence. From the report made to "the Religious Tract Society," it appears that since its formation, that association has distributed *one hundred millions of tracts*. The influence which this wide circulation of religious pamphlets has had is difficult to estimate. It is very possible that they may have been made, in many instances, the vehicle for disseminating doctrines with which we could not unite; but as far as they have come under my own observation, their object has been to arouse and alarm sinners, and to magnify that grace which comes by Jesus Christ. Lord Bacon has said, that he had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. In like manner, it may be truly said, that any religious belief, which confesses to the necessity of a Mediator and a Redeemer—which acknowledges the wickedness and corruptions of the natural man, and points to a sincere amendment of life through faith in Jesus Christ as the only means of salvation, however it may be clogged with dogmas and ceremonies of human invention, is better, infinitely better, than the self-sufficient philosophy which rejects the offer of atonement, and denies the in-

tercession of the Messiah. It is for this reason among others, that, in this dark and cloudy day, when the bulwarks of our religion are assailed on every hand, that we feel faith in our common Redeemer to be a bond of union and of fellowship among Christians throughout the world, and that we view with satisfaction the endeavours which the men of various religious denominations are making in their respective spheres for the spreading of the gospel.

There is one reason why the members of our own particular religious Society should be especially tolerant upon this subject. Believing, as we do, in the immediate revelation and influence of the Holy Ghost, we cannot for a moment doubt that the reading of the Bible, and of these little tracts, has often been blessed in a manner known only to the Searcher of hearts;—that in solitary places, where no human eye was present to witness, or human voice to instruct, they have closed in with the convictions of truth, and been the means, under Providence, of awakening the sinner to contrition and amendment of life. Nor can we doubt that a humble attention to the voice of the same unerring teacher, will enable the disciples to separate the wheat from the chaff with which it may be mixed. There may, it is true, be a forwardness and activity in some of those who put their hands to this work—a running in their own will—a misplaced and mistimed zeal, that are offensive to the humble mind, but let us beware how we censure without discrimination the works of others; and take heed, also, lest we mistake the spirit in which we judge.

I have been led into this train of reflection by the perusal of the subjoined narrative, which was placed in my hands by a cherished and venerated friend, whose temper and frame of mind led him to view all those as brethren who are engaged with sincerity of heart in promoting the cause of righteousness. It is, indeed, a very remarkable instance of the divine blessing upon a humble instrument. I have appended the short tract which is referred to in the account, and may add, that many hundred well authenticated cases of reformation can be dated from its perusal.

The *W——*, a vessel upwards of 400 tons, was freighted from this port (Liverpool) for a trading voyage up the Mediterranean Sea. I was intimately acquainted with the captain's nephew, an accomplished young man—of handsome person, but, alas! a willing victim at the shrine of pleasure. He had shipped himself for the voyage as steward.

When leaving Liverpool, I put into his hands a small bundle of tracts, and, in proof of his esteem for me, he promised to read them at his leisure, and likewise to distribute some amongst the ship's company, not an individual, from the captain to the cabin-boy, appearing to have the least sense of religion, nor do I believe they had a Bible or New Tes-

tament on board. On the return of the vessel, about twelve months afterwards, as soon as my young friend could step on shore, he paid me the first visit. On my saluting him with "Well, what cheer, my lad?" he answered, at the same time the tears trembling in his eyes, "Through the mercy of God, I am well, and the whole ship's crew." Surprised at hearing a strain of pious gratitude flow from those lips which formerly were seldom opened except to pollute them with profane conversation, I said, "William, what has produced this change in your look—your address—your language? how is it that you acknowledge it is of the Lord's mercies that you are not consumed?" "Sir," said he, "I will relate particulars. You recollect, on my taking leave of you, you placed in my hands a small parcel of tracts, and I promised to read them. This I have done. On leaving the port, we had a favourable wind through the channel; it then chopped round direct in our teeth, and we had to contend with light and contrary winds till we entered the gut of Gibraltar. During this part of the voyage, I had little or no opportunity to read the tracts. I did, on the first Sabbath, turn them over, and put a few in my pocket, occasionally taking one out, giving it a sneering glance, and then handing it to one of the boys or men, with a smile of ridicule. On passing the gut, we had a tedious though pleasant voyage to Smyrna. Having much time on my hands, I looked now and then at a tract to pass away time. One evening, I well remember the evening, it was about an hour before sun-set—there was scarcely a breath of air—we had spread all the canvass we could, which lay flapping idly against the mast: the men on board were some sitting on the fore-hatch, others lolling over the windlass, now and then whispering a curse instead of a prayer for a breeze; the wide and beautiful expanse of water, smooth as glass, was bounded by a clear and serene sky, and the smoke of Mount Vesuvius was just visible in the horizon; every object seemed hushed; not a sound was heard but our own breathings, and the gentle breaking of the sea against the bows of the vessel. I was looking over the ship's side, viewing the calm and peaceful close of another day: this brought to my recollection the evening when I took my last farewell of my friends at home. Musing thus, my mind had acquired a trait of melancholy. I just then put my hand into my jacket pocket, and feeling some paper, took it out: it proved to be a tract, entitled "The Swearer's Prayer." I read it aloud, in the hearing of the whole of the crew, and I suppose the state of my feelings was manifested by my tone of voice. A curious kind of silence ensued; not one of us felt inclined to raise his eyes from what they were fixed upon, fearing to meet the look of another, and knowing that, to a man, we were all shockingly guilty of swearing. At length we looked at each other in a side-long kind of way, and one man said, 'Mr. William, I never heard or thought of this before; this kind of reading has made me feel very strange; I am all over trembling; I don't think I shall like to swear again—shall you, Jack?' turning short to a seaman along side of him, who looked him full in the face, and burst into tears! The shedding of tears ran like a contagion through the whole company. After weeping in silence, our faces hid with our hands, one of the men said, 'Jack, suppose we hand up a prayer to God for forgiveness. Mr. William, you have had more learning than we; you can make a prayer?' Alas! I had never prayed; I could only sigh: I really thought my heart would burst: Oh how dreadful did sin appear! One of the men then broke silence:—'With his arms across his breast, and the tears of penitential sorrow

rolling down his cheeks, he cried out 'Oh God! who made our souls, have mercy, and pardon the miserable and damned crew on this deck?' There was not a heart but that responded, 'Lord, hear this prayer, and forgive!' But not to enter farther into detail, *The Lord was pleased to work a change in the whole of the ship's company!* One other circumstance I must not omit to mention. The captain, a drunken, swearing character, thought his men bewitched. On the following morning he came on deck, and as usual, was giving his orders, mixed with fearful oaths, when one of the men, in a most respectful manner, begged he would not swear at them, adding that they should obey his orders with more comfort to themselves without it. Indeed, the captain remarked to a person on his return, that he was obliged to refrain from swearing; it began to appear too singular on board the ship."

THE SWEARER'S PRAYER;

Or, His Oath Explained.

What! a swearer pray! Yes, swearer, whether thou thinkest so or not, each of thine oaths is a prayer—an appeal to the Holy and Almighty God, whose name thou darest so impiously to take into thy lips.

And what is it, thinkest thou, swearer, that thou dost call for, when the awful imprecations, *Damn and Damnation*, roll so frequently from thy profane tongue? Tremble, swearer, while I tell thee! Thy prayer containeth two parts: Thou prayest, first, that thou mayest be deprived of eternal happiness! Secondly, that thou mayest be plunged into eternal misery!

When, therefore, thou callest for damnation, dost thou not, in effect, say as follows? "Oh God! thou hast power to punish me in hell for ever: therefore let not one of my sins be forgiven! Let every oath I have sworn—every lie that I have told—every Sabbath that I have broken—and all the sins that I have committed, either in thought, word, or deed, rise up in judgment against me, and eternally condemn me! Let me never partake of thy salvation! May my soul and body be deprived of all happiness, both in this world and that which is to come! Let me never see thy face with comfort—never enjoy thy favour and friendship—and let me never enter into the kingdom of heaven."

This is the first part of thy prayer. Let us hear the second.

"O God, let me not only be shut out of heaven, but also shut up in hell! May all the members of my body be tortured with inconceivable agony, and all the powers of my soul tormented by horror and despair, inexpressible and eternal! Let my dwelling be in the blackness of darkness, and my companions accursed men and accursed devils! Pour down thy hottest anger; execute all thy wrath and curse upon me; arm and send forth all thy terrors against me; and let thy fierce, thy fiery, thy fearful indignation rest upon me! Be mine eternal enemy, and plague, and punish, and torment me, in hell for ever and ever, and ever!"

Swearer, *this is thy prayer!!* O dreadful imprecation! O horrible, horrible, most horrible! Blaspheming man! Dost thou like thy petition? Look at it. Art thou sincere in thy prayer, or art thou *mocking* thy Maker? Dost thou wish for damnation? Art thou desirous of eternal torment? If so, swear on—swear hard. The more oaths the more misery; and, perhaps, the sooner thou mayest be in hell. Art thou *shocked* at this language? does it harrow up thy soul? Does the very blood run cold in thy veins? Art thou convinced of the evil of profane swearing? How many times hast thou blasphemed the God of heaven? How many times hast thou asked God to damn thee in the course of a year, a month, a day? Nay, how often in a single hour hast thou called for damnation? Art thou not yet in hell? Wonder, O heavens, and be astonished, O earth, at the goodness and long-suffering of that God, whose great name swearing persons so often and so awfully profane! Swearer, be thankful, O be exceedingly thankful, that God has not answered thy prayer, thy *tremendous* prayer; that his mercy and patience have witholden the request of thy polluted lips!

Never let him hear another oath from thy unhallowed tongue, lest it should be thy last expression upon earth, and thy swearing prayer should be answered in hell. O let thine oaths be turned into supplications! Repent and turn to Jesus who died for swearers, as well as his murderers. And then, O then, (though thou mayest have sworn as many oaths as there are "stars in the heavens, and sands upon the sea shore, innumerable,") then thou shalt find to thy eternal joy, that there is love enough in his heart, and merit sufficient in his blood, to pardon thy sins, and to save thy soul for ever. Swearer! canst thou ever again blaspheme such a God and saviour at this? Does not thy conscience cry—*God forbid!*

To the Editors of the Friend.

In perusing the accounts given in No. 33 of your valuable Journal, respecting the separation which took place at the yearly meeting in New York, I have been much gratified with the general accuracy of the narrative, and the care which has been exercised to keep strictly within the limits of truth. That the description does not present an adequate picture of the scenes and transactions of that memorable day, will be readily admitted by every impartial witness. Indeed, language could not easily convey a just idea of the confusion, clamour and outrage, which prevailed among the followers of Elias Hicks. A more striking exemplification of the practical effects of the principles promulgated by ministers of the new sect could not have been given; nor is any further proof requisite to show that their direct and speedy results are anarchy, libertinism, and misrule. Though assembled professedly for religious purposes, and for transacting those affairs which relate to the harmony and good order of the church, yet as soon as they discovered that Friends were firm in their intention of maintaining the discipline of Society against innovation and disorder; throwing off all restraint, they broke out into the most violent opposition, and regardless, alike of the solemn occasion for which they were met, and the common rules of decorum, some of them not only committed personal violence upon Friends, but even made use of profane and indecent language.

There are two or three minor points in which your correspondents have led you into slight errors; and although they are of very little importance, yet, as the reputation of your paper for strict veracity has become very general, I feel a strong solicitude that it may be steadily maintained, even in the most trifling particulars. With this view I would remark that the clerk did not make a *minute* adjourning the meeting from Hester street meeting-house to the Medical Hall, in Duane street; but on finding themselves forcibly excluded from the basement room of the meeting-house, by the followers of Elias Hicks, Friends removed to the college, which was so kindly offered to them. I suppose that your correspondent must have made his estimate of the numbers at some subsequent sitting of the yearly meeting, and not of those who went in a body from the meeting-house to the college. I doubt whether there were so many as four hundred of the latter; but the meeting increased considerably in the afternoon of second day, and afterwards probably equalled that number. In the other details, the accounts you have published are substantial-

ly correct, and can be established by the most respectable and conclusive testimony. A more affecting scene has perhaps never been presented to view than the assembling of the yearly meeting in the college. The solemn quiet which spread over the company, the feeling of unity and fellowship, arising from the consciousness that they were brethren of the same faith, contrasted with the angry discord, the tumult and strife of tongues, from which they had so happily escaped, subdued and contrited the spirits of that little band, and raised the tribute of vocal praise and thanksgiving to Him who had so marvelously wrought their deliverance.

Long before the yearly meeting convened, Elias Hicks and his followers had fully separated themselves from the Society of Friends, by openly departing from its ancient and acknowledged doctrines, and promulgating opinions directly at variance with the faith of the body. Every religious society has certain fixed principles, which form the basis of its compact, and are in fact the terms of its association. When any member violates the compact by departing from those terms, he forfeits his right of membership, unless he retracts his error. And where he proceeds further, and publishes sentiments directly at variance with the very objects for which the association was first formed, and uses every means in his power to distract and divide the society, by drawing away its members from the original principles, he certainly cannot, with any colour of justice, claim the privilege of church fellowship with it. The entire discordance between the doctrines of Friends and the opinions held by Elias Hicks and his followers, has repeatedly been established beyond the reach of contradiction, and is now officially declared by seven yearly meetings, or their representatives, out of the eight which exist in this country. It was therefore obligatory on those members of New York yearly meeting who remained attached to the ancient doctrines and discipline of our religious Society, to bear their testimony against those who had thus separated from us. In this laudable attempt they are fully supported by the following language, contained in the introduction to the discipline of New York yearly meeting, viz. "When any, by their inconsistent or disorderly conduct, or by imbibing and adopting principles contrary to the doctrines which we hold, have first openly manifested their disunity with the Society; it is just and requisite that after endeavouring to restore them without effect, the body should testify its disunity with such erring and refractory members, &c."—See Discipline, p. 6. This cause places the act of "imbibing and adopting principles contrary to the doctrines which we hold," on the same ground with "inconsistent and disorderly conduct," making them equally a manifestation of *disunity with the body*—and therefore it was the duty of Friends, on an occasion of such paramount importance, where not only the peculiar views of the Society were departed from, but the very fundamental doctrines of the Christian religion violently assaulted, faithfully to bear their testimony against the seceders, even if there had not been present persons who were regularly dis-

owned. The large number of the latter description who were present from various meetings of the separatists in Pennsylvania, and the pertinacity with which they retained their seats, in defiance of all the remonstrance and entreaty which were used, strongly corroborates the belief that they went to New York for the very purpose, and that it was a pre-determined scheme to divide the yearly meeting.

The discipline of New York is positive in its directions relative to persons who are under dealing. Its language is—"After the case of an offender is brought to a meeting, he is *not to attend any of our meetings for discipline.*" Now there were present in the yearly meeting of New York scores of individuals, whose cases had not only been "brought to a meeting," but who had been *regularly disowned*, according to the discipline and good order of our Society, and consequently the yearly meeting could not, consistently with its own regulations, proceed to the transaction of any business. Within a few years past, that yearly meeting, apprehending that the rule of discipline above cited was not sufficiently regarded in the subordinate meetings, and that persons who had not a right of membership were permitted to sit during the transaction of business, issued advices to its constituent branches, enjoining the necessity of holding their meetings for discipline *select*. This advice was strongly enforced at that time by Elias Hicks himself, not only in the yearly meeting, but on other occasions; and yet, in the late yearly meeting, he openly encouraged those persons to continue in the meeting who had no right there, having been regularly disowned from Society. His inconsistency in this instance is perhaps not more striking than in his open denial of doctrines which he once advocated as sound and scriptural. Indeed nothing different could have been anticipated, for both he and Willet Hicks had previously identified themselves with the separatists of Pennsylvania, by attending their general convention held at Green street meeting-house, Philadelphia, and taking a part in its deliberations. As the discussion progressed, Elias Hicks and his friends endeavoured to change the ground of controversy, by proposing that the question *should then be decided*, whether they would acknowledge the ancient and regularly instituted yearly meeting of Philadelphia, or the newly established convention of the separatists. He and his party of course declared in favour of the latter, asserting that it was the only yearly meeting of Philadelphia which they intended to recognise, although they had received no official information that such a meeting had been instituted.

These acts of Elias Hicks and his followers amount to an entire rejection of the authority of the discipline, and a disregard to the settled order and practice of Society, and are consequently a virtual secession from religious communion with Friends. A clearer or stronger case could scarcely occur under the discipline of New York yearly meetings; and the only course which Friends could pursue, to support the constitution of the Society, and the dignity of the meeting, was to remove to some situation, where the yearly meeting could be held according to its own prescribed rules.

The regular clerk of the meeting was at the table, having in his possession the books and papers entrusted to his care; and after a full expression of sentiment he made his minute of the sense and judgment of the meeting, according to the established usages of the Society. Whatever, therefore, may be said to the contrary by the separatists, the yearly meeting of Friends of New York *was regularly removed* by minute; and those who remained behind held their meeting contrary to the order of Society, and are not the yearly meeting of New York. They have made this the more clear by *assuming a new title*, never used by the yearly meeting of Friends. They style their assembly "A Yearly Meeting held in the city of New York, composed of Friends in the states of New York, Vermont, Connecticut, and the province of Canada," whereas the title of the regular and established meeting is "The Yearly meeting of Friends, held in New York,"—a title which has been used exclusively for many years past. This circumstance furnishes conclusive proof that *they are another and a different body, newly set up*, and not the yearly meeting of the religious Society of Friends.

Elias Hicks and his followers, moreover, in organizing their new association, have discarded an essential and important feature in the constitution of the Society of Friends. I allude to their laying down the meeting for sufferings. By the discipline of the yearly meeting of Friends of New York, it appears that "in order that the yearly meeting, with its several branches, might be properly represented in its intervals, a meeting was established in the year 1759, by the name of the Meeting for Sufferings." The important trusts and duties confided to this body, as well as the rules for its government, will be found on pages 28, 29, 30, of the book of discipline.

This meeting has formed a part of the organization of the Society for nearly seventy years; and it is certainly a strong evidence of the determination of the new sect, not to preserve even the appearance of the ancient Society, that at their first general convention in New York, they should have abolished a meeting which, during a long course of years, has existed with the unity and approbation of Friends, and has been proved by experience to be of much benefit.

The minute of their convention dissolving this meeting is a curious, and I apprehend a unique document. I had intended to give it *literatim* as well as *verbatim*, but the friend who copied it for me has corrected the spelling. It is as follows:—

"In consequence of the peculiar circumstances attending the opening of this yearly meeting: It being apprehended that *the subjects which have heretofore confided*, and necessarily engaged, the particular attention of the meeting for sufferings, *has very generally subsided*. The members belonging to this meeting are therefore released from their appointment, and Nathan Comstock, Samuel Titus, Thomas Wilbur, Joseph D. Everingham, Thomas Walker, Charles Miller, and Thomas Everitt, were appointed to give the absent members of *this meeting* said information." The foregoing is a copy of the original

in the handwriting of Samuel Mott, and signed by him as clerk of their convention.

I apprehend the points of distinction which I have shown, are quite sufficient to establish, beyond the reach of contradiction, that the convention held in New York by Elias Hicks and his followers, *was not a meeting of the Society of Friends*, either as regards the doctrines which it sanctioned, the persons composing it, or the form of its constitution.

An important fact connected with the separation of E. Hicks and his party from Friends is, the small number of ministers and elders that has gone with them. The select yearly meeting was prevented from proceeding with its business, by the intrusion of persons who had been regularly disowned, as well as those who had never been recognised either as ministers or elders by the Society of Friends. When the representatives met, at the rise of the first sitting, as is usual, to nominate a clerk, Joseph Bowne was proposed and united with by nearly all present. A few objected, but it was finally agreed to offer his name to the meeting as suitable, and Richard Mott was desired to report. The representatives then dispersed. At the opening of the next sitting of the select yearly meeting, Warren Ferris rose, and said he was requested to state, that a part of the representatives had agreed to propose John Barrow for clerk. It is proper to observe that no such request was made while the representatives were together, and therefore, if it was made at all, it must have been by a small number who met separately from the body of the representatives, and after they had dispersed. Richard Mott now informed the meeting, that he had been directed by the representatives whilst they were altogether, to state as their prevailing sense, that Joseph Bowne should be nominated for clerk. The correctness of this report was confirmed by the great body of the representatives, who stated that they had heard no such request made by the representatives as Warren Ferris had reported. The separatists were thrown into a state of great excitement and confusion by this exposure of their unfairness, and made a violent and clamorous opposition to the regular report of the representatives. The meeting adjourned to fourth day morning; at which time most of those disorderly persons who had been disowned, or who never had a right to sit in our select meetings, again obtruded themselves upon Friends; and as they persisted in remaining in the house, and John Barrow seemed determined to continue himself as clerk, notwithstanding the report made by the representatives, Friends moved to another part of the house, and appointed Joseph Bowne clerk, agreeably to that report, and then went to the building in Duane street, where the general yearly meeting was accommodated. It is gratifying to be able to say, that at least two-thirds of all the ministers and elders of New York who were in attendance, continued with Friends.

The yearly meeting of Friends continued its sittings from the 26th of the 5th to the 2d of the 6th month inclusive, during which time much important business was transacted, and

with great unanimity and harmony. An epistle and testimony, addressed to the subordinate meetings and members, was prepared and adopted with an expression of cordial approbation, and ten thousand copies of it directed to be printed for general distribution. It is probable that the readers of the Friend will soon be favoured with the perusal of this important document.

I am, &c. your friend, H. R. L.

FOR THE FRIEND.

THE OPINION OF JUDGE KING.

That human judgment is fallible, and that all men are liable to be biased by personal attachments, or the hope of promoting favourite measures, are observations which a thorough knowledge of mankind long since suggested, and which daily experience only serves to confirm and settle. That the decision of the learned judge, in the present instance, is inconsistent with itself, and with the laws of our country; and if admitted to be of authority, would hazard the peace, the property, and the lives of a large portion of our fellow-citizens, are positions capable of the clearest demonstration. In offering a few remarks upon this singular document, I think I shall be able to prove, that however humane his liberation of the parties from their surety may have been, the positions which the judge lays down, and the arguments by which he arrives at this conclusion, are equally dangerous and absurd.

There is one contradiction which has struck me as peculiarly glaring. After sundry preliminary observations and statements, the general accuracy of which is admitted, the judge speaks of the laying down of Green street monthly meeting by Philadelphia quarter, and says—"The regularity of this alleged laying down; its effect on the separate existence of Green street monthly meeting; and its operation on the equitable interest in this burial ground, secured by the trust-deed; have rather been hinted at than discussed; being treated, with entire propriety, as questions referable to other tribunals; and in a different and less summary form of proceeding." This statement is certainly correct. These questions were not submitted to the judge for his decision, nor was the evidence necessary for forming a correct decision on matters of such moment, involving the civil and religious rights of hundreds of his fellow citizens, brought before him. They "were treated, with entire propriety, as questions referable to other tribunals;" where the whole mass of testimony could be fully and fairly exhibited, and a judgment formed according to that testimony.

But while the judge thus declares, that the questions were not before him for decision, that they were, "with entire propriety," reserved for the examination of "other tribunals;" in the very next sentence, "by a summary form of proceeding," he assumes to decide the whole of them. "That meeting," says he, "being in the de facto exercise of its functions; and the regularity and effect of the alleged laying down, on the spiritual and temporal concerns of the meeting, not being submitted to my decision, I cannot consider Green street monthly meeting in any other light than as one of the five monthly meetings," &c. That is to say, the said question "not being submitted to my decision," I assume the decision thereof, and determine that Green street monthly meeting is not laid down, and cannot be considered in any other light than as one of the five monthly meetings. The evidence submitted to the learned judge, that the quarterly meeting of Philadelphia was "in the de facto exercise of its functions," was equally as conclusive, as the evidence that such was the case of the Green street monthly meeting. One of these functions, under the discipline of the Society, is the supervision and care of its monthly meetings, which are to be subordinate to it. If then the question was "not submitted to his decision," as he himself tells us, why should he decide that Green street monthly meeting exists as one of the five, notwithstanding the decision of the quarter to the contrary, which is a superior meeting to Green street, and "in the de facto exercise of its func-

tions?" There is certainly a palpable inconsistency in this part of the opinion, and which, if made a precedent, might give rise to great injustice. Because, if a question is not submitted to a judge for decision, it is not to be supposed that the parties will adduce the evidence which would elucidate that question. Or it may happen from peculiar causes, that the testimony bearing on one side of the question, may be in the course of an examination accidentally elicited. The opposite party knowing that the question is not submitted for his decision, may think it unnecessary to adduce counter evidence. If then, after this ex parte exhibit of the case, the judge assumes the decision of what he has declared was not submitted to him, the partial evidence he has heard may sway his opinion, to the oppression and injustice of the party which has not been heard. Such a course of proceeding, if sanctioned by our judiciary, would subvert the wisest and best laws of the land.

In noticing the conduct of the Green street members in scaling the walls of the burial-ground by ladders, and breaking off the locks of the gate, he says they "found it necessary to enter the enclosure" by these means, "in order for the interment of their dead." Yet he adds, in the next sentence, "It is correct here to remark, that no such measures would have been necessary, had the friends of Green street consented to receive orders from the burial-committee of the northern district meeting, to which, by the alleged laying down, they were supposed to be attached, which orders were ALWAYS in readiness for them; and, on one occasion, such an order was actually tendered to the family of a deceased member of Green street meeting, and rejected."

This appears to me to involve another palpable contradiction—that "the friends of Green street meeting, in order to the interment of their dead, should have found it necessary to enter the enclosure by means of ladders, and force the fastenings from the gate," while, at the same time, orders for the regular and peaceable interment of the dead "were ALWAYS in readiness for them," and "no such measures would have been necessary, had the friends of Green street consented to receive them" seems to me to be saying and unsaying in the same breath.

It is well however to observe the admission of this fact, by the judge, as it may serve to stop the cry of persecution and oppression, which has been most unjustly raised against Friends; and trumpeted throughout all the land, to answer particular purposes and excite feelings of hostility towards them. Orders for the peaceable, and quiet, and regular interment of their dead, free of any charge, have always awaited their acceptance; "were always in readiness for them, and on one occasion, such an order, as stated by the learned judge, was actually tendered to the family of a deceased member of Green street meeting and rejected."

If the Green street members say that the acceptance of these orders would have compromised their rights, which is far from being the fact; they should remember that for Friends to receive their orders, would be to recognise them as a monthly meeting, after the quarterly meeting had laid it down;—would be sacrificing the authority of the whole quarterly meeting to their monthly meeting. The superior meeting would be yielding to the inferior; whereas the discipline expressly declares that monthly meetings are subordinate and accountable to their respective quarters. It would have been the submission of eight monthly meetings to one; or, taking the meetings in the city only, four meetings compelled to bow to the will of one; which upon their own principle of majorities governing, would be contrary to right.

That the members of the late Green street meeting "have steadily and firmly resisted an admission of the regularity of the doings of the quarterly meeting," is a fact well known—they have made it public by repeated acts of open violence;—but this does not, in the slightest degree, invalidate the doings of the quarter. The discipline is the law to which both parties must submit; and this law declares that the monthly meeting is subordinate and accountable to the quarter, and that "if a quarterly meeting be at any time dissatisfied with the proceedings of either of its monthly meetings, such meeting or meetings ought, with readiness and meekness, to render an

account thereof, when required."—See Discipline, p. 31. also, Introduction to Discipline, p. 3.

In noticing the application of the Green street members to the Trustees, for "such aid as the necessity of the case might require," &c. the judge probably forgot to state, that they did not apply to two of the trustees appointed by the late monthly meeting of Green street: and in whom their rights, if they had any, must be vested. These were wholly overlooked in the business. One of the trustees appointed by the late monthly meeting of Green street, and who has been a principal actor in all the scenes of violence which have occurred, solicits and obtains from four other trustees, (making altogether only one-third of the whole number,) authority for any acts of aggression which he may deem proper, in supporting what he considers the rights of Green street members. Now it would seem, as the supposed rights of Green street members were to be protected by these undefined measures, that the trustees appointed by the late monthly meeting of Green street, and in whom its rights were reposed, were the proper persons to apply to for such authority. But instead of this, neither they, nor the other eight trustees were ever consulted, nor had they any information as to the contemplated aggressions until they were completed; aggressions which they entirely disapprove and condemn.

The principles which are laid down in the opinion as regards what is necessary to constitute a breach of the peace and a riot, appear to be novel; and would, if generally admitted, place out of the protection of the statutes respecting forcible entry, a large number of peaceable citizens, who cannot conscientiously resort to force and arms for the preservation or recovery of their just rights; and who prefer a calm and amicable appeal to the justice and laws of their country, to taking the law into their own hands, and dealing out such measures of punishment or violence as they may apprehend the exigencies of their own case requires—men who have too much regard to the decencies of social life, for the good order and harmony of society, and for the laws of the land, to break down walls, and bars, and gates; because they apprehend that those who have possession of the premises in dispute, hold them wrongfully.*

The doctrine that no man is to be held to surety of the peace until he has been found guilty of a breach of it, by a jury of his peers, would certainly be found inconvenient in practice, and greatly interrupt the course, if not entirely frustrate the ends, of public justice. Cases are frequently occurring, in which the admission of such a principle would be productive of the most pernicious consequences; and although there may be danger of excessive bail, or long continued surety, being sometimes demanded, yet the abuse of power is not to be alleged as an argument against the proper and legitimate exercise of it. It is necessary for the purposes of government that power should be entrusted in the hands of some individuals; and what human authority is there which may not be, nay, which is not, at times, misused?—but if this misuse is to be adduced as a reason why discretionary power should not be thus confided, all governments, and civil regulations, must at once come to an end.

KINSEY.

* It is worthy of remark, that although the followers of Elias Hicks have taken possession of nearly all the meeting houses of Friends in the country, and deprived Friends of the use of them, by which they have been subjected to great inconvenience and difficulty, yet never in a single instance have Friends resorted to violence or force, in order to recover possession, or even to obtain the use of what they had an undoubted right to enjoy, at least equally with the separatists.

Some of the circumstances of human life, which are so apt to sink the mind into discouragement, and produce discontent and ripening, we are never fully reconciled to, till we are convinced they may be the providential means of our preservation, or extrication, from evils of greater or more lasting consequence.—*Dilwyn's Reflections.*

FROM THE UNITED STATES GAZETTE.

Commonwealth vs. Shotwell and others.—On Saturday afternoon, at 4 o'clock, the adjourned and last hearing of this interesting controversy took place at the County Court House. A vast crowd filled the Court Room before the hour of meeting, to hear the promised opinion of the learned Judge. At four, precisely, the Judge took his seat: and read from his notes the following impressive and decisive adjudication of the question.

OPINION OF JUDGE KING.

Commonwealth at the relation of Edmund Shotwell, Joseph Lukens, Charles Middleton, Morris Hopkins and Benjamin Beard,
vs.
The keeper of the prison of the county of Philadelphia.

Sur. Habeas
 Corpus ad sub-
 jicendum.

To the writ issued in this instance, the keeper of the prison returns; that he detains the relators "in pursuance of certain annexed commitments," issued by the mayor of the city of Philadelphia, and dated the fourth day of June, 1828. These commitments state the defendants to have been charged before the mayor, "on the affirmation of Samuel Stokes and others, with having committed, with others, a breach of the public peace, by forcibly pulling down a part of the wall of Friends' western burial ground, in said city, and required to give bail for future conduct and behaviour towards the said Samuel Stokes, the tenant in possession, as well as to all the good citizens of the commonwealth." The personal recognizance of Shotwell, Lukens and Middleton, in the sum of \$500, without other security, and bail in \$20 from the other defendants, was required by the mayor; which being refused, they were committed until the "next Mayor's Court." A minute and laborious investigation of the facts which led to this commitment has been gone into before me, and I am now called upon, not to determine whether the original requisitions of the committing magistrate can be sustained, but whether, under all the circumstances disclosed on the hearing, the relators should not be called on to enter into recognizance to keep the peace. For the correct understanding of the grounds of my decision, a brief recurrence to some of the leading facts becomes necessary. I do not contemplate going very minutely into the voluminous testimony in the case, but will content myself with condensing so much of it as appears to me material.

For several years past, the quarterly meeting of the Society of Friends of Philadelphia, consisted of five monthly meetings, viz: the Northern District, the Southern District, the Eastern District, the Western District, and Green-st. monthly meetings, all springing from the old Philadelphia meeting, and harmoniously organized from time to time, as the increase and local position of members rendered expedient and necessary. On the second day of February, 1818, certain real estate, among which was a lot on Schuylkill Seventh and Mulberry street, since known as the Western Burial Ground, was purchased for the common use of the five monthly meetings; and was, for that purpose, vested in fifteen trustees, three of whom were chosen and appointed by each monthly meeting. Subsequently, this lot was designated as a burial place for the common use of the five monthly meetings: a wall was erected around it, and it was in other respects prepared for the decent reception of the dead. Inside of the inclosure, a suitable mansion was erected for the dwelling place of a superintendent, and other arrangements made comporting with convenience and security. In order to the preservation and regulation of this beautiful cemetery, a committee of two persons was appointed by each of the five monthly meetings, who formed an aggregate body of ten; and from time to time, devised and executed such measures as were accordant with the objects of their appointment. In addition to their representation in the committee of ten, each monthly meeting appointed what was called a burial committee, under whose orders the bodies of deceased Friends were interred in the western burial ground. These committees of the respective monthly meetings for granting orders, or, as they have been termed throughout this discussion, burial committees,

were distinct and independent bodies, having no sort of connection with each other, or with the joint committee of ten, and the orders of each of them were *always*, until the happening of recent events, recognised and obeyed by the superintendent, or person in charge of the burial place. Under this simple and efficient organization, every thing proceeded with the harmony and peace, which, until recent and ever to be deplored events, have always characterized the principles and practice of this primitive people. Each of these committees exercised undisturbedly, their respective functions, neither controlling nor controlled by each other, never coming into collision, because they moved in different spheres. So decided seems the sentiment as to their mutual independence, that Samuel Stokes, the superintendent, considers that the directions of the committee of ten, would not be sufficient to induce him to disobey the orders of the burial committee of a regular monthly meeting. About a year since Green-st. monthly meeting is said to have been "laid down," or, in other words, deprived of its functions as a monthly meeting, by Philadelphia quarter, and its members united to the Northern District meeting. The regularity of this alleged laying down; its effect on the separate existence of Green-st. monthly meeting, as a monthly meeting; and its operation on the equitable interest in this burial ground, secured by the trust deed, have rather been hinted at than discussed; being treated, with entire propriety, as questions referable to other tribunals, and in a different and less summary form of proceeding. In point of fact, however, Green-st. monthly meeting has never admitted the correctness of the doings of the Philadelphia quarter, and has gone on as a monthly meeting as if no such proceedings were ever had. That meeting being in the de facto exercise of its functions, and the regularity and effect of the alleged laying down on the spiritual and temporal concerns of the meeting, not being submitted to my decision, I cannot consider Green-st. monthly meeting in any other light than as one of the five monthly meetings, which are *cestui que trusts*, the parties among others for whose use the Friends' western burial ground is held by the trustees.

Since the period, however, of the alleged laying down, the two members of the committee of ten, appointed by Green-st. meeting, have not been recognised by the other members of this committee, or suffered to participate in their proceedings. Except in a few instances, the orders for the interment of its deceased members, given by their burial committee, have been disregarded by the superintendent of the burial ground, acting under the supposed authority of a majority of the committee of ten; the gate has been closed against approaching funerals of its late members, and in order to their interment, the Friends of Green-st. have found it necessary to enter the enclosure by means of ladders, and force the fastenings from the gate. It is correct, here to remark, that no such measures would have been necessary, had the Friends of Green-st. consented to receive orders from the burial committee of the Northern District meeting to which, by the alleged laying down, they were supposed to be attached, which orders were always in readiness for them; and, on one occasion, such an order was actually tendered to the family of a deceased member of Green-st. meeting and rejected. The ground of the refusal of these orders, by the members of Green-st. meeting, was, that the receipt of them, from the Northern District meeting, involved an admission of the regularity of the doings of the quarterly meeting, which they have steadily and firmly resisted.

At the outset of these difficulties, John Chapman held the place of superintendent of this burial place, under the committee of ten. By an arrangement between him and Samuel Stokes, the latter came into the possession of the dwelling house; and on the 1st day of Jan. 1828, eight of the committee of ten, being all the members of that body except the two representatives of Green-st. meeting, leased the dwelling house to Samuel Stokes, and entered into an agreement with him as to the terms and conditions on which he should thereafter exercise the duties of superintendent of the burial ground. One of the stipulations in his lease of the dwelling house is,

"that he would not permit the dwelling or abiding on the premises of any other person or persons than his own family, without the consent of the committee." A stipulation in the other agreement relative to the execution of his duties as superintendent, engages that he will bestow on the burial place "all the labour and attentions necessary or proper, for the fulfilling of the uses and purposes for which the said burial ground was appropriated."

The subject of their burial ground, naturally excited the attention of Green-st. meeting, and on the 22d of May last, a committee was appointed by that meeting, "to ask such aid of the Trustees as the necessity of the case might require, and who were authorized to carry into effect, under their direction, such measures as might be deemed needful, to secure to them their rights as a monthly meeting," in this particular. In pursuance of this authority, the committee, thus appointed, requested and obtained permission of five of the trustees, "to put a gate in the wall of the burial ground, in Cherry-street, and if necessary erect a house for a tenant; or take any other measures that might secure to the meeting the right of interment, in conformity with the deed of trust, recognising a common right with the other monthly meetings of Philadelphia; it being understood that the Friends of all the other monthly meetings should enjoy the privilege of entrance equally with the Friends of Green-street." The appointment of this committee was never communicated to the other *ten* trustees; nor were they in any respect consulted on the subject; nor did they in any way give their assent to the permission thus given by the minority. It is also proper to observe, that this is the first known instance of any interference by the trustees with the burial ground—the control and management of it being always heretofore exercised by committees, appointed by the five monthly meetings. The trust however is joint, and the necessity for the consent of a majority is not stipulated by the deed, however it may be implied.

On the 31st of May last, Edmund Shotwell, one of this committee, Charles Middleton, Joseph Lukens, and Joseph Townsend, two of the committee of ten, being the Green-street representation in that committee, together with divers workmen, repaired to the western burial ground, in order to erect the contemplated gate. They entered the ground through a small gate leading to the dwelling-house, which was not locked, in the most peaceable and orderly manner; proceeded to the western wall, and after carefully cutting the ripe grass, so as to do as little injury as possible, commenced the work. A space was broken in the wall of sufficient extent to receive a gate, corresponding in size with the eastern gate, and when the work was completed, they as quietly left the premises. Mr. Stokes was absent when the relators entered the burial place, but shortly afterwards returned, and found them engaged as I have described, and stated to them nothing, as I understand, except "that he would inform the committee." Subsequently to seeing the committee, he was directed to tell them to desist. He did so, but they paid no attention. He says his family was alarmed on account of his absence; not from any apprehension they had of injury from the relators, from whom, he says, he has "not the least reason to believe his person or estate is in danger;" and he seemed anxious on his examination, not to be understood as a prosecutor, nor in any other light than as a witness. He however declares that he can recognise no other authority over the burial ground than that of the committee who appointed him; and that had he been at home, he should have considered it his duty to have objected to the entry of the relators. Except in one particular the gate was completed without tumult, confusion, or even excitement, and progressed to conclusion, as if the authority for its erection had been without question. The occasion I allude to is this: While Edmund Shotwell, (who is a mechanic), and the others were pulling down the wall, Jeremiah Willetts, a member of the Northern District meeting, but having no other connection with, possession of, or authority over the premises, came and inquired the names of certain workmen, which were given to him. While Willetts was speaking to the men, Shotwell, who at the moment of his arrival

was not actually at work, got upon the wall close to which Willetts was standing, said his name was "Edmund Shotwell," and with a hammer or pick commenced throwing some bricks from the wall, which fell on Willetts's feet, observing to the latter, that he had better get out of the way or he would get dusted. The wall was then down near to the ground. Willetts says, he does not believe Shotwell intended to strike him, but that he intended to taunt or insult him.

He also says he is under no fear of injury in person or estate from Shotwell, or any of these defendants. Various respectable witnesses have been examined, who, while they all disclaim any kind of personal apprehension of the defendants, say that unless they are restrained, they believe they will repeat their conduct, and two of the defendants, viz. Joseph Lukens and one of the labourers, have been heard to express strong intimations of this kind. During the pendency of the inquiry before me, the gate erected by the relators has been removed, and the breach made in the wall to receive it, filled up; part of the materials for which were on the ground before the hearing actually commenced, and most probably before the issuing of the writ of habeas corpus. This summary may appear tedious, but an anxiety that every material fact should be embraced, has extended it to a greater length than was originally contemplated.

The prosecutors insist that the recognizance to keep the peace should be continued, and contend that the facts in evidence prove, first, That the conduct of the relators on the 31st of May, in entering the Friends' western burial ground, breaking the will and erecting the gate on Sixth-street, was a forcible entry: that being done by more than three persons, it was a riot, and that the commission of these crimes by the relators, and the subsequent intimations of some of them, afford a well grounded apprehension of future violations of the public order, if the relators are not recognised to keep the peace. It is to be understood that such surety was all that was demanded of the committing magistrate, or now required of me; no proceeding preparatory to an indictment for forcible entry or riot being instituted or contemplated.

For the correct application of the testimony to these grave charges, and in order to test the soundness of this application for surety of the peace, which, it will be perceived, is *consequential to their existence*, it is necessary to understand what constitutes, in a legal point of view, forcible entry and riot. Blackstone defines forcible entry as "an offence against the public peace, which is committed by *violently taking or keeping possession of lands or tenements with menaces, forces, and arms*, and without authority of law, 4 vol. 147." Viner adopts a definition, the character of which is more decisive. "Forcible entry," says the author, "is if one or more persons come *weaponed* to a house or land and *violently enter*; or they *offer violence to any possessed*; or if they *forcibly and furiously expel another out of his possession*." 13 vol. 180. The spirit and reason of any law may be well collected from the times and emergencies that gave it existence, and afford sure lights in guiding to the conclusion, whether new cases as they arise, are embraced in the decrees of the lawgiver.

At the common law, a party, who had the lawful right of entry on land, might recover his possession from a wrong doer by force. Our old books speak of a certain respite which was given to the disseisor, (according to his distance and absence,) in which it was lawful for him to gather force, arms, and friends, and *throw* the disseisor out of his wrongful possession. 13th Viner, 399. In a rude and boisterous age, when might was right, and a proud and powerful feudal nobility paid but a doubtful homage to a feeble sovereign, such a right could not fail to be abused, and hence disputed possessions were oftener settled by belted knight and bucklered yeoman, than by coifed sergeant and ermined judge. The public calamities produced by such a state of things led to the statute of the 5th Richard II. which forbid thenceforth entries "with a strong hand or with a multitude of people, but only in *lawful and easy manner*." Our provincial act of assembly of 1700, sup-

plies this statute, and directs that "whoever shall *violently and forcibly enter the house or possessions of another should be punished as a breaker of the peace*." The objects of the statutes against forcible entry must not be misunderstood. They never were intended to facilitate the restoration of private rights, or afford prompter remedies than the ordinary actions of ejectment and trespass; but had in view *exclusively* the preservation of the public peace. It is in the maintenance of this great pillar of the social system that the commonwealth interferes, having no other interest in mere conflicts between contending parties for property that would induce her to interpose between them the public law. When, therefore, the public peace has not been infringed, the party who complains of a violation of his possession, must resort to the ordinary tribunals of civil jurisdiction. It is undoubtedly convenient for one party to enlist the strong arm of the commonwealth in his quarrel, but that has never been deemed a sufficient reason for her interference on all occasions when wrongful entries have been made. The suggestions I have thrown out are much better, and certainly more authoritatively expressed by our supreme court as long since as 1795, in *Respublica vs. Devore*, 1 Yeates, 501: The statutes of forcible entry and detainer, say the court, "were made for very wise and good purposes, when the spirit of the times was very different from the present. The rights of property are more respected and regarded, and we are induced to flatter ourselves that the necessity of recurring to law only, for the redress of private or public injuries, is now obvious to every one. These statutes are still beneficial, but in a variety of instances *they have been prostituted and abused*. Their provisions, which formerly were construed liberally, should receive a strict construction from the change of circumstances." The practical application of these principles in that court, is well exemplified in a manuscript case, a full note of which is in my possession. I allude to the case of the commonwealth vs. Thomas W. Morris, George Vaux, Joseph Reed, and others, an indictment for forcible entry, tried before the present chief justice at Nisi Prius, in 1820. In that case one Fox entered on an uninclosed lot in South street, near Eighth street, under a claim of title.

He fenced the lot around, partly filled it up, it being low, and either loaned, or made a donation of part of it, to a third person, for the purpose of erecting a meeting house for public worship, the erection of which was actually commenced. The defendants claimed under one Hill, who had been in quiet possession for thirty years and upwards. They went to the ground early in the morning, forcibly broke down the fence with axes, and erected a building on the premises in which they placed a tenant. While they were thus engaged, Fox came on the lot and protested against their proceeding. On the trial he swore that he felt himself in danger of personal violence from the defendants, whose demeanour according to his description was of a very different character from that of these relators. In charging the jury that, in this case, no forcible entry was committed, Judge Gibson said among other things, according to the note I retain, that "Courts now say that where the object is to take a short cut at possession, they will not countenance forcible entries. Mere civil suits must not be turned into criminal prosecutions. The party who institutes the prosecution must have been in quiet and peaceable possession; not a mere *scrambling* possession. Otherwise *the party last turned out* is not protected by the statutes of forcible entry." Under his charge and recommendation the defendants were acquitted, and I believe the prosecutor mulct in costs. And yet Fox's entry on the lot, fencing it round, and commencement of building, looks very much like what the counsel for the prosecution calls an ouster.

The party then, who hopes to succeed in such a prosecution, must have a quiet, peaceable, and actual, not a mere scrambling possession, and the entry must be accompanied by actual force or intimidation. Again, it is not every actual possession that is adequate for this purpose, for a man who breaks open the door of his own dwelling house or a castle which is his inheritance, but forcibly *detained from him by one who claims the bare custody of it*, cannot be guilty

of forcible entry. 1 Russel 413. 3 Bacon Ab. 255. 1 Hawk. ch. 64. sec. 22. The riot charged in argument is a consequence of the entry being forcible; for a forcible entry by three or more is a riot. Hence the question of riot here is dependent on that of forcible entry; the latter must be established before the former has any existence. 1. The operation of these legal principles on the application before me for surety of the peace will be readily perceived. The opening counsel for the prosecution placed his case on the ground that Green-street meeting had been *oust*ed of any possessory rights it might have formerly possessed in this burial place, by the doings of the committee of ten: that being thus actually ousted and dispossessed, and exclusive possession being in other hands, the entry of the 31st of May by the authority of that meeting, and the minority of the Trustees, was forcible and riotous. Assuming the entry to be forcible and riotous, security of the peace is demanded to prevent future aggressions. His colleague went somewhat further, and denied that Green-street, and of consequence all the other meetings, had ever any other right in this burial ground than a right of way, and consequently it could have no possession. It is in these assumptions that the weakness of the prosecution lies. The facts of the case and the principles of law arising in it, exhibit that whether the entry of the 31st of May is within the statutes of forcible entry, is a point of much nicety, involving the solution of important propositions of law and fact. The intelligent counsel who so ably opened for the prosecution saw that unless he could establish peaceable possession in his clients, and force in the entry of the relators, he could not expect to obtain surety of the peace against future repetition.

He, therefore, to use his own figure, considered the evidence of force in the entry to be as "clear as the sun in the firmament." It should indeed be so to authorize a judge to usurp the functions of a court and jury, and to decide, first, that a crime accompanied with a breach of the peace has been committed, and that the party charged should be coerced under pain of imprisonment to give surety against its future repetition. I view the law and facts of the case very differently, and, while I give no decided opinion on either, consider I should not stand on safe ground if I should act as if both were ascertained by due course of procedure. The relators, before I should demand surety of the peace from them on the assumption that they are forcible enterers and rioters, have the *legal and constitutional right of having that vital question determined by a jury of their peers*. The argument that a demand of surety of the peace is a more mild and merciful proceeding than a prosecution by indictment, is more specious than solid. In effect it gives to a single magistrate, a power which pertains only to a court and jury, and in substance deprives the accused of what is his most inestimable right, the trial by jury. I would ask the advocates of this doctrine what is to limit the magistrate or subsequently the court to which suretyships are returnable, either as to the length of time for which they shall be continued, or the amount of bail by which they shall be rendered effectual. *Moderate bail and the party's recognizance* is only demanded in this instance by a *mild and humane magistrate*, but under less auspicious circumstances a different requisition might be made, and the citizen deprived of his liberty without "the judgment of his peers," or as I believe "the law of the land." This doctrine is not novel. "Surety of the peace," says Dalton, page 266, "ought not to be granted on account of a past beating, unless there be fear of future danger; the remedy in such a case being by action or indictment." How much stronger is this case where the evidence renders it doubtful whether a public offence, a private injury or any wrong has been done, from that put by this ancient author, where the act is necessarily criminal, and the threat to repeat it, a threat to commit a *certain crime*.

The Mayor's Court of the city is now in session, and the grand jury not discharged. If it is desired to have judicial decision on the character of this entry, let a Bill of Indictment be submitted to that body. By certiorari such a bill would be removed to the Supreme Court, and the judgment of that digni-

sed tribunal between these parties ascertained. If Jeremiah Willetts feels himself personally aggrieved by Edmund Shotwell, the courts of the commonwealth are open to him. But until the guilt of these defendants of the *crimes* imputed to them is duly substantiated, I cannot, under the circumstances of this case, demand of them a surety which can never be justly called for on the mere assumption of their guilt. On the whole, I am compelled to differ from what I have no doubt was the *sincere and conscientious judgment of the Mayor*, and accordingly refuse to call on the relators to give surety to keep the peace. *No other requisition* being made of me, they are discharged and at liberty to go where they please.

THE FRIEND.

SIXTH MONTH, 28, 1828.

We publish to-day the opinion of Judge King in the case of Edmund Shotwell and others. The hearing under the habeas corpus commenced on second day, the 9th inst., was adjourned to the 16th, at 10 o'clock, A. M., and occupied the whole of that, and the afternoon of the following day. The Judge delivered his opinion on seventh day afternoon, at 4 o'clock, releasing "the relators" from any further security. It is our intention to give our readers a full history of the offence and the trial, in which we shall be able to prove, that the act for which these men were arrested, and, to prevent a repetition of which, the surety of the public peace was demanded and refused, is but one instance of the systematized plan pursued by the separatists for obtaining *vi et armis* the possession of all the meeting-houses held by the Society.

The great interest which is taken in the opinion of Judge King; the extraordinary character of the document; the means used to inflame the public mind against the truly respectable mayor of the city, and to excite a prejudice against the conduct of Friends, have induced us to publish the opinion at full length, and to accompany it with a few remarks.

For a more minute analysis, we refer our readers to the narrative of which we have spoken, the commencement of which shall appear in our next number. In addition to the very acute criticism of our correspondent Kinsey, we may remark, that, in what we publish, no disrespect to the judge, either as a private citizen or a public functionary, is intended. We do not question the consistency of the decision with the conscientious judgment of the man. With the motives we have no concern. But the opinion and the arguments are before the public, and open to respectful and even rigid examination. Some of the facts, as stated in the judge's narrative, do not appear in quite their proper light, which is probably owing to a misconception of the evidence on his part. For example, he declares, that, "for several years past, the quarterly meeting of Friends of Philadelphia consisted of five monthly meetings, all springing from the old Philadelphia meeting, &c." It would hence appear that the laying down of Green-street monthly meeting was the sole act of the four monthly meetings, upon whom the property of the five has been supposed to devolve. The fact, however, is, the Philadelphia quarterly meet-

ing consisted of nine monthly meetings, four of which are in the country, and have no claim on the property of Friends in Philadelphia. The second is the assertion, that the western burial ground "was purchased for the common use of the five monthly meetings." How far the testimony before the judge may support this literal construction, we are not prepared to say; but it is well known that the real estate of Friends in this city, was held for the common use of Friends of Philadelphia. It would, therefore, become an important question, whether, in case one of the five monthly meetings should extend its boundaries, so as to include a portion of the adjacent country, it could give an equal extension to the application of the joint estates, without a perversion of the trust? We can, however, scarcely entertain a momentary doubt of the necessity of obtaining the consent of the other parties concerned. To suppose that either of the monthly meetings could, without the consent of the others, give an indefinite enlargement of their boundaries, and still exercise an independent control over the common property, would be too glaring an absurdity to be tolerated. If the monthly meeting of Green-street could dissolve its connexion with Philadelphia quarterly meeting, and with the yearly meeting, in short, renounce its allegiance to any hitherto acknowledged tribunal of the Society, and still exercise the legitimate functions of a monthly meeting, and use and occupy the joint property of the Society, extending its benefits to all who might be associated with it, wherever situated, what, it may be asked, was there to prevent it from admitting strangers of every description, and thus filling the whole burial ground in a few years? How the funds were procured from which the expense of the purchase and enclosure of the burial ground was defrayed, does not appear in the narrative; probably the judge did not deem it essential to the case. The public may possibly suppose they were raised by subscriptions, in which Friends of Green-street bore a part. The truth, however, is, they were raised chiefly from the sale of a lot on Eighth street near Orange, which was purchased from the state during the revolutionary war; and that no part of them were drawn from the pockets of any of the present generation.

On the subject of laying down Green-street monthly meeting, the judge appears to have made a considerable oversight, or adopted a mode of reasoning which is not very convincing. The regularity of the proceedings of the quarterly meeting in the laying down of Green-street monthly meeting, and the effect of that procedure on the spiritual and temporal concerns of that meeting, he observes, are not submitted to his decision. These are said to be referable to other tribunals. As far as the spiritual concerns are involved, it is presumable that the tribunals of the Society must decide. Whether any association of Friends can, or can not, exercise the legitimate functions of a monthly meeting, after the quarterly meeting to which, by the discipline, they were subordinate, had declared the monthly meeting to be dissolved, is certainly a question for proper functionaries of the Society to determine. But according to the constitution of

the Society, the yearly meeting is the supreme legislative authority, and the ultimate tribunal of appellate jurisdiction. This meeting has given its sanction to the acts of quarterly meetings in laying down, when they judged it requisite, any of their subordinate monthly meetings. It therefore appears, that, if the learned judge had considered it his duty to pursue the inquiry, whether the monthly meeting of Green-street, as a monthly meeting, has, in point of fact, existed since the quarterly meeting pronounced it dissolved, he must have arrived at the conclusion, that the individuals who profess to exercise the functions of a monthly meeting at Green-street do not compose a monthly meeting of the Society of Friends. Not apprehending himself authorized or required to decide this primary question, it seems to follow as a natural and necessary consequence, that neither the positive nor the negative side of the question should be assumed. To assume as a fact, what really depended upon a question which was professedly left undecided, is a mode of arriving at a conclusion which neither Euclid nor Blackstone has authorized. Had the judges of the high court of errors and appeals, when the court was dissolved by the legislature, continued to meet and exercise their judicial functions, they would still have been, according to the doctrine before us, *de facto*, a high court of errors and appeals.

The judge remarks, in a subsequent part of his exposition, that it is in certain unproved assumptions, that the weakness of the prosecution lies. As it would be unfair to suppose that, by this remark, he designed to show any disrespect to the counsel, it may be presumed that a similar remark, applied to his own arguments, will not be taken amiss. It appears that the weakness of a considerable part of what follows in the opinion lies in this gratuitous assumption, namely, the actual existence of Green-street monthly meeting, as a monthly meeting of the Society of Friends. Reject that assumption, and how does the case of the commonwealth vs. Thomas W. Morris and others apply? How does the doctrine, that "a man who breaks open the door of his own dwelling-house, or castle, which is his inheritance, but forcibly detained from him by one who claims the bare custody of it, cannot be guilty of forcible entry," apply to the case before us, unless that assumption is tacitly made?

Indeed, according to the doctrine here laid down, it is not easy to imagine that a forcible entry will ever be made upon the property of Friends, either in this city or elsewhere. Where no resistance is made, it is not likely that much violence will be resorted to.

Our readers, however, will not fail to observe, that the decision, after all, is made to turn upon a single point, which is rather a question of law, than of the innocence or guilt of the relators. The relators are not held recognisable until they have been duly convicted by a jury of their peers; and to try the question in a legal manner, a different suit must be instituted. With this conclusion we have no controversy. We may, however, be permitted to regret, that the incompetency of that tribunal to try the question upon which

the decision was to turn, had not been sooner discovered, as such a discovery might have saved the labour of a tedious and laborious investigation.

By letters received from our correspondents, we are informed that the yearly meeting of Friends held on Rhode Island for New-England, closed its session on sixth day, the 20th ult. Much important and interesting business was transacted, and great harmony and unanimity prevailed. The meeting issued a testimony against the antichristian doctrines of Elias Hicks and his followers; and declined receiving an epistle which was addressed to them by the separate yearly meeting held at Green-street, Philadelphia, or in any wise holding correspondence with the seceders. The important proposition from Ohio yearly meeting for a conference between the several yearly meetings on this continent was adopted, and a committee appointed for the purpose.

THE MYSTERY OF GODLINESS.

[Concluded.]

O the wonders of this profound and awful subject! O the depth of the mystery of the cross of Christ! What a combination of astonishing circumstances is here beheld! Earth and hell had united in a scheme which promised to cut off the pretended Messiah, and to prove him an impostor and a cheat. The Jews reasoned thus:—that if Jesus were the Son of God, if he were the glorious personage he professed to be, he could not submit to the ignominy of a shameful death—he would free himself from their hands, and vindicate his own insulted majesty. And seeing that he resisted not their efforts, but suffered himself to be led as a lamb to the slaughter, they concluded that his pretensions were vain, and his claims unfounded; and by one summary stroke, they expected to rid their country of a mad enthusiast and deceiver. Hell reasoned differently. They acknowledged him to be the Son of God; they trembled at his name—Satan and his adherents knew the purpose for which he appeared in the world; but they knew not how he intended to accomplish that purpose. Unaccountable it is, that with all the knowledge they possessed of the might and omnipotence of Messiah, they should still hope to frustrate his design. But it is evident that this was their aim. They thought, if they could compass his death, that their end would be gained, and their conquest of this fallen world would be complete. Mysterious delusion! It was written, in the scriptures of the Jewish church, that Messiah should be cut off; but not for himself; that he should be numbered with the transgressors—should make his soul an offering for sin, and, by his death and resurrection, should work out, and bring in, an everlasting righteousness to justify the guilty. And yet neither men nor devils could understand the meaning of these plain and emphatic declarations. An invisible power had thrown a thick veil over every faculty of their natures, so that seeing they did not perceive, and hearing they did not hear; and notwithstanding it has been explicitly stated that it behoved Messiah to suffer and to die—notwithstanding it had been clearly revealed that the seed of the woman should bruise the head of the serpent—both earth and hell united to bring about the very consummation, which by their actions they intended to frustrate and contravene: and the very event which it was fondly hoped would have overthrown the councils of heaven, and defeated the gracious purpose of the Most High, appeared, in the issue, to be the very means which had been appointed by infinite wisdom to bring about the accomplishment of its high and glorious designs.

The grand result completely substantiated the claims of the despised Nazarene as the God-man. He was indeed "*justified in the spirit*" by the final

issue of his undertaking. Often had heaven borne witness to the divinity of his mission. Angels had proclaimed his birth to the world. A voice from the excellent Glory had declared him to be the beloved Son of the Father. The Almighty God in tones of thunder had declared that he had both glorified him, and would glorify him again. At his death the earth quaked, the graves were opened, the sun was darkened, and signs, and prodigies, and wonders, attested the Majesty of the being who had expired. But to crown the whole, he ascended to heaven in the presence of a numerous body of his disciples; and, escorted by angel spirits, "*was received up into glory.*"

The mysteries of this subject are not yet exhausted. Christ had suffered and died. He had arisen from the dead, and the heavens had received him, until the time of the restitution of all things. He had made an atonement for sin, and wrought out salvation for guilty man. But it was necessary that man should be made acquainted with the fact, and should be told that a way was now opened for reconciliation with God. For this end was Christ "*preached unto the Gentiles.*" Hitherto the revelation of heaven had been restricted (with a few solitary exceptions) to the Jews; now it is made known to the heathen world. And what was the subject of the proclamation made by the Apostles? It was the efficacy of the cross of Christ—the sufficiency of his atonement. Men were called upon to believe in a crucified Jew; to build their hopes for everlasting life upon the merits of the death and sacrifice of a despised and rejected individual of that abhorred and fallen people—one who was considered to have died a disgraceful death, and whose name was branded with public infamy. Yet, in this manner, Christ was preached unto the Gentiles. Aye, and more than this; the tale (as some were pleased to call it) was credited by thousands of the human race. Wherever the cross was exhibited, the prejudices of men gave way; and the haughtiness of man was abased. By the love of Jesus, the hardest hearts were melted. At his name the most stubborn wills were bowed; over the deadliest opposition, and most unexampled and malignant persecution, the cause of the Messiah flourished; and he was "*believed on in the world.*"

Yet, mysterious as it may appear, that the simple preaching of Christ crucified, to some a stumbling block and to others foolishness, should have the effect of subduing the most inveterate hatred, dissipating the most confirmed prejudice, and rooting up the acquired habits of men; and should thus become to millions the power of God to salvation: mysterious as it may appear to the natural man that so grand a result should follow so simple a cause: it is still more strange that creatures possessed of reasoning and intellectual powers, should even cast a glance towards the subject, and contemplate it in all its bearings, wonderful and diversified as they are, and yet not perceive the divinity of the future system; should yet be too blind to behold the finger of the Almighty; and should, notwithstanding the full blaze of evidence which flashes on their mental vision, refuse to give credence to the easy and simple explanation which is offered, of the mystery of godliness, by acknowledging that he who once appeared on our earth as a man of sorrows and acquainted with grief, was none other than "*God manifest in the flesh, seen of angels, justified in the spirit, preached unto the Gentiles, believed on in the world, and received up into glory.*"

Seals.—The seals may be called the flocks of the Greenlanders. They supply them with flesh, the most desirable food of this nation. The blubber furnishes them with oil for their lamps, and for their chamber and kitchen fire; the fibres of the sinews of the seal furnish thread for their clothes; of the skins of the intestines, they make their windows, and their curtains for their tents; the stomach is used as a train oil vessel, and the bladder is employed for the javelins. The blood, mixed with flesh, is eaten as soup. But the most valuable thing is the skin: it covers their boats and their tents; it furnishes clothes, boots, stockings, gloves, and coverings for their bedsteads.

FOR THE FRIEND.

Look, Emma, at yon calm and tranquil lake,
That spreads its glassy surface to the day.
How brightly beams the summer's glowing sky
Reflected from its waters,—which imbibe,
E'en to their inmost depths, the hues of Heaven.
How beautiful, how peaceful is the scene!
So lovely, that the heart would fondly deem
The storm's rude breath could ne'er its charms invade.

But list the wind's hoarse murmur: view the clouds
Flinging their giant masses o'er the sky—
Dimm'd is the lake's still beauty; as in gloom
It mourn'd beneath the frowning heavens; anon
Sweeps by the tempest—then each tiny wave,
Which slept upon the bosom of the waters,
Uplifts its foamy crest, with impotent rage
Spending its fury on the rocky beach,
Till, swelling high, as conscious of its power,
And ripe for future greatness, it o'erleaps
The barriers that confined it, roaring on,
As 'twere the rushing of a mighty stream.
Trace we its course?—behold that feeble rill,
Which faintly steals amid yon barren sands,
Till 'neath their treacherous depths, it sinks from
And all its noisy threats are heard no more. [view,
But where's our lake of beauty? have its waves
Their native haunts deserted? Emma, turn,
See in its depths the tranquil waters lie
Secure, imbedded in the living rock;
Unshaken by the storm, whose rudest breath
Swept but the light drops from its glittering face.
Again the clouds disperse: the glorious sun
Bursts forth with added splendour, pouring down
On all below a flood of radiant light.
My Emma, canst thou read the moral truths
So deeply on this charming scene impress'd?
Oh! ever is it thus with Nature.—He
Who seeks her in the forest solitudes,
Who lists her gentle accents in the vale,
Or reads her holiest lesson, on the tops
Of loftiest mountains,—ever may he trace,
Or in her grandest, or her mildest forms,
Those truths divine, which lead the enraptur'd soul
Thro' all creation's glories, to that Power
Whose fiat gave them being, there to bow
In fervent adoration and deep praise.
Thus, Emma, may those crystal waters, calm
Amid their depths while rush'd the tempest by,
Shadow the humble Christian; resting safe
Upon the Rock of Ages; self-possess'd,
Unmoved amid the storm of passion's rage,
Or mid contending interests' angry strife,
Lifting the steady eye of faith to Heaven,
In quiet hope of brighter days to come.
While in that tiny wave whose foaming crest,
Swelling and curling, with the slightest breeze,
Vented its idle clamour,—is portray'd
The shallow worldling; peaceful, gentle, mild,
While all is bright before him, but if e'er
To thwart his humour, accidents arise;
Or should ambition seize him for his prey:
Sudden he swells into importance, chafes
At aught his will opposing, bursts the bands
Which link in social ties his fellow men;
Till wandering forth into the pathless wastes
Of this world's wilderness, he sinks amid
Its snares deceitful, and is known no more.

6th month 19th, 1820.

Y.

Greenland.—Of all the phenomena peculiar to this country, the aurora borealis is the most beautiful. It streams here with peculiar lustre, and with a variety of colours, which, having great brilliancy, sometimes dart their sportive fire, and fill the whole horizon with the most beautiful tints of the rainbow. They are very rarely observed in the north part of the horizon, commonly in the east and in the zenith. They appear sometimes to stand very low, and then they are much agitated, and a crashing and craking sound is heard like that of an electric spark, or of the falling hail. They are more frequent and more powerful from the 60th to 67th degree than higher latitudes. The Greenlanders believe that they are the souls of the deceased fighting together in the air.

THE FRIEND.

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THE ENGLISH CLASSIC, No. 12.

Against Inconsistency in our Expectations.

By ANNA LETITIA BARBAULD.

The essay which we have selected for this day's classic, is one of the happiest productions of its accomplished authoress. It is marked by a contented and cheerful philosophy, which is truly refreshing to a spirit chafed with the vexations and mortifications of the world. But, with all its beauty, it falls short of the Christian standard, and is liable to the censure that may be pronounced upon much of what is termed classical literature. It does not trace to their source the principles which it advocates. It attempts to delineate and examine a morality which can only flourish beneath the influence of "the day-spring from on high," yet it attributes nothing of the excellence it commends to that creative and vivifying beam.

Had our standard writers been more generally conscious how much they have lost, of all that constitutes the sublimity and pathos, the beauty and persuasion of true eloquence, by thus attempting to inculcate the *morals* without the motives of Christianity—by passing in silence the precepts of the Author and Finisher of our faith, while they profess to instruct and amend the heart, how different at this day might have been the aspect of the moral world!

There is a chapter in the admirable essays of Foster on the disrelish of men of genius for evangelical religion, which is deserving the serious study of all who feel in themselves a growing distaste for the language or precepts of the New Testament, and which we commend to the attentive perusal of our young readers.

As most of the unhappiness in the world arises rather from disappointed desires, than from positive evil, it is of the utmost consequence to attain just notions of the laws and order of the universe, that we may not vex ourselves with fruitless wishes, or give way to groundless and unreasonable discontent. The laws of natural philosophy, indeed, are tolerably understood and attended to; and though we may suffer inconveniences, we are seldom disappointed in consequence of them. No man expects to preserve orange-trees in the open air through an English winter; or when he has planted an acorn, to see it become a large oak in a few months. The mind of man naturally yields to necessity; and our wishes soon subside when we see the impossibility

of their being gratified. Now, upon an accurate inspection, we shall find, in the moral government of the world, and the order of the intellectual system, laws as determinate, fixed, and invariable as any in Newton's Principia. The progress of vegetation is not more certain than the growth of habit; nor is the power of attraction more clearly proved, than the force of affection or the influence of example. The man, therefore, who has well studied the operations of nature in mind as well as matter, will acquire a certain moderation and equity in his claims upon Providence. He never will be disappointed either in himself or others. He will act with precision; and expect that effect and that alone from his efforts, which they are naturally adapted to produce. For want of this, men of merit and integrity often censure the dispositions of Providence for suffering characters they despise, to run away with advantages which, they yet know, are purchased by such means as a high and noble spirit could never submit to. If you refuse to pay the price, why expect the purchase? We should consider this world as a great mart of commerce, where fortune exposes to our view various commodities, riches, ease, tranquillity, fame, integrity, knowledge. Every thing is marked at a settled price. Our time, our labour, our ingenuity, is so much ready money, which we are to lay out to the best advantage. Examine, compare, choose, reject; but stand to your own judgment; and do not, like children, when you have purchased one thing, repine that you do not possess another which you did not purchase. Such is the force of well-regulated industry, that a steady and vigorous exertion of our faculties, directed to one end, will generally ensure success. Would you, for instance, be rich? Do you think that single point worth the sacrificing every thing else to? You may then be rich. Thousands have become so from the lowest beginnings by toil, and patient diligence, and attention to the minutest articles of expense and profit. But you must give up the pleasures of leisure, of a vacant mind, of a free, unsuspicious temper. If you preserve your integrity, it must be a coarse-spun and vulgar honesty. Those high and lofty notions of morals which you brought with you from the schools, must be considerably lowered, and mixed with the baser alloy of a jealous and worldly-minded prudence. You must learn to do hard, if not unjust things; and for the nice embarrassments of a delicate and ingenuous spirit, it is necessary for you to get rid of them as fast as possible. You must shut your heart against the Muses, and be content to feed your understanding with plain, household truths. In short, you must not attempt to enlarge your ideas, or polish your taste, or refine your sentiments; but keep on in one beaten track, without turning aside either to the right hand or to the left. "But I cannot submit to drudgery like this—I feel a spirit above it." 'Tis well; be above it then; only do not repine that you are not rich.

Is knowledge the pearl of price? That too may be purchased—by steady application, and long solitary hours of study and reflection. Bestow these, and you shall be wise. "But," says the man of letters, "what a hardship is it that many an illiterate fellow, who cannot construe the motto of the arms on his coach, shall raise a fortune and make a figure, while I have little more than the common conveniences of life." *Et tibi magna saties!*—Was it in order to raise a fortune that you consumed the sprightly hours of youth in study and retirement? Was it to be rich that you grew pale over the midnight lamp, and distilled the sweetness from the Greek

and Roman spring? You have then mistaken your path, and ill employed your industry. "What reward have I then for all my labours?" What reward! A large comprehensive soul, well purged from vulgar fears and perturbations and prejudices; able to comprehend and interpret the works of man—of God. A rich, flourishing, cultivated mind, pregnant with inexhaustible stores of entertainment and reflection. A perpetual spring of fresh ideas; and the conscious dignity of superior intelligence. Good heaven! and what reward can you ask besides?

"But is it not some reproach upon the economy of Providence that such a one, who is a mean dirty fellow, should have amassed wealth enough to buy half a nation?" Not in the least. He made himself a mean dirty fellow for that very end. He has paid his health, his conscience, his liberty for it; and will you envy him his bargain? Will you hang your head and blush in his presence because he outshines you in equipage and show? Lift up your brow with a noble confidence, and say to yourself, I have not these things, it is true; but it is because I have not sought, because I have not desired them; it is because I possess something better. I have chosen my lot. I am content and satisfied.

You are a modest man—You love quiet and independence, and have a delicacy and reserve in your temper which renders it impossible for you to elbow your way in the world, and be the herald of your own merits. Be content then with a modest retirement, with the esteem of your intimate friends, with the praises of a blameless heart, and a delicate, ingenuous spirit; but resign the splendid distinctions of the world to those who can better scramble for them.

The man whose tender sensibility of conscience, and strict regard to the rules of morality, makes him scrupulous and fearful of offending, is often heard to complain of the disadvantages he lies under in every path of honour and profit. "Could I but get over some nice points, and conform to the practice and opinion of those about me, I might stand as fair a chance as others for dignities and preferment." And why can you not? What hinders you from discarding this troublesome scrupulosity of yours, which stands so grievously in your way? If it be a small thing to enjoy a healthful mind, sound at the very core, that does not shrink from the keenest inspection; inward freedom from remorse and perturbation; unsullied whiteness and simplicity of manners; a genuine integrity

"Pure in the last recesses of the mind;"

if you think these advantages an inadequate recompense for what you resign, dismiss your scruples this instant, and be a slave merchant, a parasite, or—what you please.

"If these be motives weak, break off betimes;"

and as you have not spirit to assert the dignity of virtue, be wise enough not to forgo the emoluments of vice.

It must be confessed, that men of genius are of all others most inclined to make unreasonable claims. As their relish for enjoyment is strong, their views large and comprehensive, and they feel themselves lifted above the common bulk of mankind, they are apt to slight that natural reward of praise and admiration which is ever largely paid to distinguished abilities; and to expect to be called forth to public notice and favour: without considering that their talents are commonly very unfit for active life; that their eccentricity and turn for speculation disqualify them for the business of the world, which is best carried on by men of moderate genius; and that society is not obliged to reward any one who is not

useful to it. The poets have been a very unreasonable race, and have often complained loudly of the neglect of genius and the ingratitude of the age. The tender and pensive Cowley, and the elegant Shenstone, had their minds tinctured by this discontent; and even the sublime melancholy of Young was too much owing to the stings of disappointed ambition.

The moderation we have been endeavouring to inculcate, will likewise prevent much mortification and disgust in our commerce with mankind. As we ought not to wish in ourselves, so neither should we expect in our friends contrary qualifications. Young and sanguine, when we enter the world, and feel our affections drawn forth by any particular excellence in a character, we immediately give it credit for all others; and are beyond measure disgusted when we come to discover, as we soon must discover, the defects in the other side of the balance. But nature is much more frugal than to heap together all manner of shining qualities in one glaring mass. Like a judicious painter, she endeavours to preserve a certain unity of style and colouring in her pieces. Models of absolute perfection are only to be met with in romance; where exquisite beauty, and brilliant wit, and profound judgment, and immaculate virtue, are all blended together to adorn some favourite character. As an anatomist knows that the racer cannot have the strength and muscles of the draught-horse; and that winged men, griffons, and mermaids, must be mere creatures of the imagination; so the philosopher is sensible that there are combinations of moral qualities, which can never take place but in idea. There is a different air and complexion in characters as well as in faces, though perhaps each equally beautiful; and the excellences of one cannot be transferred to the other. Thus, if one man possesses a stoical apathy of soul, acts independent of the opinion of the world, and fulfils every duty with mathematical exactness, you must not expect that man to be greatly influenced by the weakness of pity, or the partialities of friendship: you must not be offended that he does not fly to meet you after a short absence; or require from him the convivial spirit and honest effusions of a warm, open, susceptible heart. If another is remarkable for a lively, active zeal, inflexible integrity, a strong indignation against vice, and freedom in reproving it, he will probably have some little bluntness in his address not altogether suitable to polished life; he will want the winning arts of conversation; he will disgust by a kind of haughtiness and negligence in his manner, and often hurt the delicacy of his acquaintance with harsh and disagreeable truths.

We usually say—that a man is a genius, *but* he has some whims and oddities—such a one has a very general knowledge, *but* he is superficial, &c. Now in all such cases we should speak more rationally did we substitute *therefore* for *but*. He is a genius, *therefore* he is whimsical; and the like.

It is the fault of the present age, owing to the freer commerce that different ranks and professions now enjoy with each other, that characters are not marked with sufficient strength: the several classes run too much into one another. We have fewer pedants, it is true, but we have fewer striking originals. Every one is expected to have such a tincture of general knowledge as is incompatible with going deep into any science; and such a conformity to fashionable manners as checks the free workings of the ruling passion, and gives an insipid sameness to the face of society, under the idea of polish and regularity.

There is a cast of manners peculiar and becoming to each age, sex, and profession; one, therefore, should not throw out illiberal and common-place censures against another. Each is perfect in its kind. A woman as a woman; a tradesman as a tradesman. We are often hurt by the brutality and sluggish conceptions of the vulgar; not considering that some there must be, to be hewers of wood and drawers of water, and that cultivated genius, or even any great refinement and delicacy in their moral feelings, would be a real misfortune to them.

Let us then study the philosophy of the human mind. The man who is master of this science, will know what to expect from every one. From this

man, wise advice; from that, cordial sympathy; from another, casual entertainment. The passions and inclinations of others are his tools, which he can use with as much precision as he would the mechanical powers; and he can as readily make allowance for the workings of vanity, or the bias of self-interest in his friends, as for the power of friction, or the irregularities of the needle.

THE REFORMATION IN ITALY.

Concluded.

Favento Fanino, a native of Faenza, having received a knowledge of the truth by reading the Bible and other religious books in his native language, he imparted it to his neighbours, and was soon thrown into prison. Yielding to the persuasion of his friends, he purchased his liberty by recantation, which was followed by great distress of mind; but recovering from this dejection, he resolved to exert himself more zealously than before in opening the eyes of his countrymen to the errors by which they were deluded, and in explaining to them the way of salvation. For this purpose he travelled from place to place, instructing the people as he went, and by which means he disseminated extensively, and in a short time, the knowledge of evangelical doctrine. At length he was seized, and conducted in chains to Ferrara; but neither threats nor solicitations could now move him to waver in his acknowledgment of the truth. The lamentations of his wife and sister, who visited him in the prison, were equally unavailing to shake his firmness. "Let it suffice you," said he, in reply, "that, for your sakes, I once denied my Saviour. Had I then had the knowledge, which, by the grace of God, I have acquired since my fall, I would not have yielded to your entreaties. Go home in peace." Of his imprisonment, which lasted two years, it has been said, that it fell out "to the furtherance of the gospel, so that his bonds in Christ were manifest in all the place." He was visited by the princess Lavinia della Rovere, and other persons of distinction, who were edified by his instructions, and took a deep interest in his fate. When access of strangers to him was interdicted, he employed himself in doing good to his fellow prisoners, several of whom were persons of rank, confined for state crimes, upon whom his piety, joined with uncommon modesty and meekness, produced such an effect, that they acknowledged, after their enlargement, that they never knew what true liberty and happiness was, until they found it within the walls of a prison. He was next put in solitary confinement, during which he employed his time in writing religious letters and essays, finding means of transmitting them to his friends, and several of which were published after his death. So jealous were the priests of the influence which he exerted over those who approached him, that both his prison and his keeper were repeatedly changed. At length in the year 1550, Julius III. ordered his execution, and, accordingly, he was led to the stake at an early hour in the morning, to prevent the people from witnessing the scene, and being first strangled, was committed to the flames.

Giovanni Molio, the Bolognese professor, was held in the highest esteem through Italy for his learning and holy life. He had entered in his youth into the order of Minorites, but, unlike most of his brethren, instead of wasting his energies in idleness and superstition, had devoted himself to polite letters and theology. By the careful perusal of the scriptures and certain books of the reformers, he attained to clear views of evangelical truth, which his talents, and his reputation for learning and piety, enabled him to recommend both as a preacher and an academic professor. Certain propositions which he advanced in his lectures relating to points of doctrine at that time agitated, involved him in a charge of heresy, from which, however, he defended himself with such ability and address, that he was acquitted, accompanied with an acknowledgment, that the sentiments which he had maintained were true, although such as could not be publicly taught at that time without prejudice to the apostolical see. He was, at other times, in great danger, and more than once in confinement, from which he had always pro-

videntially escaped. After the accession of pope Julius III., however, he was sought for with great eagerness, and being seized at Ravenna, was conducted under a strong guard to Rome, and lodged in a strait prison. With other prisoners, being arraigned before a public assembly of the inquisition, Molio, when the accusations against him were read, had permission given him to speak. He courageously defended the doctrines which he had taught, and addressed his judges in a strain of bold and fervid invective, which silenced and chained them to their seats, at the same time that it cut them to the quick. "As for you, cardinals and bishops," said he, "if I were satisfied that you had justly obtained that power which you assume to yourselves, and that you had risen to your eminence by virtuous deeds, and not by blind ambition and the arts of profligacy, I would not say a word to you. But since I see, and know on the best grounds, that you have set moderation, and modesty, and honour, and virtue at defiance, I am constrained to treat you without ceremony, and to declare that your power is not from God, but the devil. If it were apostolical, as you would make the poor world believe, then your doctrine and life would resemble those of the apostles. When I perceive the filth, and falsehood, and profaneness with which it is overspread, what can I think or say of your church but that it is a receptacle of thieves and a den of robbers? Can you be the successors of the holy apostles, and vicars of Jesus Christ—you, who despise Christ and his word, who act as if you did not believe that there is a God in heaven, who persecute to the death his faithful ministers, make his commandments of no effect, and tyrannize over the consciences of his saints?" Galled, and gnashing upon him with their teeth, like the persecutors of the first Christian martyr, the cardinals ordered Molio, and a companion who stood by him and approved of the testimony he had borne, to instant execution. They were conveyed, accordingly, to the Campo del Fior, where they died with the most pious fortitude.

Equally distinguished was the constancy of Francesco Gamba, a native of Como. He was in the habit of visiting Geneva for the sake of conversation with the learned men of that city, and having, on one of these occasions, participated with them in their devotional exercises, the news of this fact reached home before him, and he was seized on the lake of Como, thrown into prison, and condemned to the flames. His execution was prevented for a few days by the interposition of the imperial ambassador and some of the Milanese nobility, during which interval his firmness was assailed by the sophistry of the monks, the entreaties of his friends, and the interest which many of the townmen of the popish persuasion took in his welfare. He modestly declined the last services of the friars, expressed his gratitude to those who had testified a concern for his life, and assured the judge, who lamented the necessity which he was under of executing the law, that he forgave him, and prayed God to forgive him also. His tongue having been perforated, to prevent him from addressing the spectators, he kneeled down, and prayed at the place of execution; then rising, he looked round the crowd, which consisted of several thousands, for a friend, to whom he waved his right hand, which was loose, as the appointed sign that he retained his confidence; after which he stretched out his neck to the executioner, who had been authorized, by way of favour, to strangle him before committing his body to the fire.

We shall close our abstracts from this interesting work, with some account of Ludovico Paschali, a native of Cuni, in Piedmont, and having acquired a taste for evangelical doctrines at Nice, he left the army, to which he had been bred, and went to study at Lausanne. He was afterwards selected, as eminently qualified for the station, to exercise the functions of a preacher among the Waldenses of Calabria. He was accompanied to that country by Stefano Negrino, and on their arrival they found it in a state of agitation, in consequence of the cruel persecutions which had then commenced; for their attempts to quiet the minds of the people, and comfort them under persecution, they were both apprehended at the instance of the inquisitor. Negrino was

allowed to perish of hunger in the prison, but Paschali, after being kept eight months in confinement at Cosenza, was conducted to Naples, from which he was transferred to Rome. His sufferings were great, and he endured them with the most uncommon fortitude and patience, as appears from the letters, equally remarkable for their sentiment and pious unction, which he wrote from his prison to the persecuted flock in Calabria, to his afflicted spouse, and to the church of Geneva. Giving an account of his journey from Cosenza to Naples, he says, "Two of our companions had been prevailed on to recant, but they were no better treated on that account; and God knows what they will suffer at Rome, where they are to be conveyed, as well as Marquet and myself. The good Spaniard, our conductor, wished us to give him money to be relieved from the chain by which we were bound to one another; yet, in addition to this, he put on me a pair of handcuffs so strait that they entered into the flesh, and deprived me of sleep; and I found that, if at all, he would not remove them until he had drawn from me all the money I had, amounting only to two ducats, which I needed for my support. At night the beasts were better treated than we, for their litter was spread for them, while we were obliged to lie on the hard ground without any covering; and in this condition we remained for nine nights. On our arrival at Naples, we were thrust into a cell, noisome in the highest degree, from the damp and the putrid breath of the prisoners." His brother, who had come from Cumi with letters of recommendation, to endeavour to procure his liberty, gives the following account of the first interview, which, after great difficulty, he obtained with him at Rome, in the presence of a judge of the inquisition. "It was hideous to see him, with his bare head, and his hands and arms lacerated with the small cords with which he was bound, like one about to be led to the gibbet. On advancing to embrace him, I sank to the ground. 'My brother,' said he, 'if you are a Christian, why do you distress yourself thus? Do you know that a leaf cannot fall to the earth without the will of God? Comfort yourself in Christ Jesus, for the present troubles are not worthy to be compared with the glory to come.' The brother then joined his entreaties, to those of the sufferer, in an application to the judge, to remove him to a prison less horrid; with the most callous inflexibility the judge persisted in a refusal, even after the request had been repeatedly urged in the most affecting terms. 'I must then have patience,' said the prisoner." How convincing a proof of the power of the gospel do we see in the confidence and joy displayed by Paschali under such protracted sufferings. "My state is this," says he, in a letter to his former hearers: "I feel my joy increase every day as I approach nearer to the hour in which I shall be offered as a sweet smelling sacrifice to the Lord Jesus Christ, my faithful Saviour; yea, so inexpressible is my joy, that I seem to myself to be free from captivity, and am prepared to die not only once, but many thousand times for Christ, if it were possible; nevertheless, I persevere in imploring the divine assistance by prayer, for I am convinced that man is a miserable creature when left to himself, and not upheld and directed by God." And, a short time before his death, he said to his brother, "I give thanks to my God, that, in the midst of my long continued and severe afflictions, there are some who wish me well; and I thank you, my dearest brother, for the friendly interest you have taken in my welfare. But as for me, God has bestowed on me that knowledge of our Lord Jesus Christ which assures me that I am not in an error, and I know that I must go by the narrow way of the cross, and seal my testimony with my blood. I do not dread death, and still less the loss of my earthly goods; for I am certain of eternal life and a celestial inheritance, and my heart is united to my Lord and Saviour." When his brother was urging him to yield somewhat, with the view of saving his life and property, he replied, "O! my brother, the danger in which you are involved gives me more distress than all that I suffer, or have the prospect of sufferings; for I perceive that your mind is so addicted to earthly things as to be indifferent to heaven." At last, on the 8th of September, 1560, he was brought out to the conventional church of Minerva, to hear his

process publicly read; and next day he appeared, without any diminution of his courage, in the court adjoining the castle of St. Angelo, where he was strangled and burnt, in the view of the pope and a party of cardinals assembled to witness the spectacle.

FOR THE FRIEND.

DOCTRINES OF ELIAS HICKS.

I was pleased to observe, in one of the late numbers of "The Friend," some notice of a sermon recently preached by Elias Hicks at Purchase quarterly meeting, in the state of New York. Though I was not present myself, yet happening to be in that neighbourhood soon after the quarterly meeting occurred, I received an account of the discourse from several respectable persons, who were ear-witnesses of the shocking declarations which he there made. I could the more readily believe these statements to be correct, because I had an opportunity of hearing an avowal of them from the lips of Elias Hicks himself, only a few days after, viz. on first day, the 4th of 5th month, at the public meeting for worship at Nine Partners, Dutchess county, N. Y. It appears to me that the time has fully come, wherein we are called upon to use every proper means to arrest the progress of the spirit of infidelity which is stalking through our land, cloaked under the specious garb of spirituality and religious liberty, and which, by various delusive stratagems, is striving to beguile the unwary, and rob them of their faith and hope in Jesus Christ, the son of God, and Saviour of the world. I am aware that Elias Hicks often delivers many excellent moral precepts, and some undeniably sound doctrines, in the course of his sermons, but these only serve to render the awful untruths which are connected with them the more palatable, and to ensure them a readier admission into the minds of his auditory. It is, therefore, highly important, that those direct avowals of infidelity which he sometimes makes, should be carefully recorded, and held up to public view, as a warning to those among whom he may come, to attend to that injunction of our blessed Lord, "Take heed what ye hear," and to be cautious how they put themselves in the way of temptation to unbelief, by listening to such gross attacks upon the Christian religion.

In the sermon at Nine Partners, he commenced his opposition to the doctrines of the gospel, by attacking the Bible; declaring, that from forty years' experience, he was fully convinced it had done more harm than good to mankind. He then touched upon the doctrine of the propitiation of Christ for the sins of mankind, which he entirely rejected, asserting repeatedly, and in the most positive terms, that "the Lamb of God *never was crucified for the sins of the world*:" that it was all the mere invention of priestcraft, and that nothing could atone for our sins but that which tempted us to sin, which must be offered up as a sacrifice for our sins.

His sentiments respecting a day of judgment, a hereafter, and a heaven and a hell, were similar to those which he delivered at Purchase, though he did not go so fully into

the subject as he appears to have done at the latter meeting.

Our blessed Lord he called "a Jew and an Israelite," declaring that he had not more of the Spirit of God given to him than was given to the rest of that nation; that his faithfulness put an end to the law of Moses, and brought in the gospel; that if any other Israelite had been as faithful as he was, and fulfilled the law perfectly, which they had the same power to do as he had, the law might have been abolished, and the gospel introduced by *that other Israelite* as well as by Jesus; and that this would have been done many hundred years sooner than it was, if the Israelites had only been faithful.

He exemplified the difference between Jesus Christ and us, by the parable of the talents. Jesus Christ, he said, had a greater work to perform, and consequently required *more talents* than we did. Hence, he had five talents, or a larger portion of the spirit, given to him. But *this made him no better than us*; on the contrary, if he had not improved them faithfully, they would only have added to his condemnation; and every soul that improved the talents committed to its care, even if it had only one talent, would be equally as acceptable as he was. That it would be derogatory to the justice of the Almighty to suppose that Christ was *more than a man*, and yet was to be an example for us to walk by; for if he had *any more power than we possessed*, he could be no example at all.

He drew a contrast between the professors of the Christian religion and heathen nations, and attempted to show that we fall far behind the latter in the moral virtues. Towards the conclusion, he declared, that *the profession of the Christian religion*, as held by the generality of those who acknowledge a belief in it, "had degraded them below any other nation on earth, heathen or pagan."

On the doctrine of free will, he asserted, that God knew man could never be happy, unless he was made a free agent; and, in order that his will might be perfectly uncontrolled, and every restraint removed from it, God had conferred upon him the liberty of sinning against himself; of disobeying his own divine commands; that this was the highest and noblest privilege he had given his creature, and was to be esteemed accordingly; that as God himself had given it to him, so no power in heaven or on earth could take it away from him; and hence it was easy to see that all coercion, or force work, was directly contrary to the will of heaven. Every species of legal restraint and coercion, however specious the pretence under which it was established, was wrong; was opposed to the will of man's Creator, who designed that he should be left perfectly free either to do good or to do evil. Hence the laws of our country which restrained men from the commission of crimes, or compelled them to do justly, he declared to be founded in opposition to the divine will, and were therefore wrong. To illustrate this, he instanced the laws made for the abolition of slavery; compelling people, at a certain fixed time, to set their slaves free. This had the appearance of justice, because the holders had not an equit-

able right to the slaves. But as these laws were founded on a principle of compulsion, they were all wrong, and, no doubt, had done a great deal more harm than good. He, therefore, encouraged his audience to do nothing that would countenance or support any compulsory laws; in a word, to have nothing to do with the laws of the land; nor with lawyers, who were a great curse to the earth, as he had fully proved by long experience; but to stand free and loose from all such restraints, in that free agency which God had given them.

He strongly insisted on the paramount importance of plainness of dress, saying, that the leaving off a loop or button would do more to mortify the corrupt propensities of the human heart, than for a highwayman to leave off robbery and murder. That plainness was by far the greatest testimony that the Society of Friends ever had to bear; and he believed it would do more for them than any thing else they could possibly attend to; indeed, he declared that if Friends had kept to their plain way of speaking and of dressing, they would, before now, have become rulers of the world, and all the governments of the earth would have been brought to submit to them.

Such is an outline of the principal heads of this most singular and anti-christian discourse; and though I am not able, from my notes, to give the exact words in which the speaker delivered himself, yet I have been careful to preserve the substance, and have not, I believe, misrepresented a single sentiment. There are many credible witnesses whose testimony will confirm the foregoing account.

It is a painful reflection, that an individual who holds and promulgates such sentiments, should be permitted to travel through the country, in the garb and under the assumed sanction of a respectable religious society, who, as a body, are as far from holding or approving his anti-christian opinions, as are any other denomination of Christian professors.

His plain appearance, and his profession of being a Friend, do, in some degree, implicate the Society in the odium and censure which his unbelief merits. But we hope the public will generally understand that *the great body of the religious Society of Friends have publicly and officially disclaimed and denied his doctrines*. Six yearly meetings, out of the eight on this continent, have declared their disunity with them, and the meeting for sufferings, representing another yearly meeting, has done likewise. His own yearly meeting, in an epistle and testimony lately issued to its subordinate meetings and their members, after quoting the doctrines of the separatists from the sermons of Elias Hicks, and Thomas Wetherald, and from the Berean, says:

"Having exhibited the anti-christian and dangerous doctrines held and promulgated by the separatists, we feel it a duty incumbent upon us, for the clearing of the precious truth, and for the reputation of our religious Society, solemnly to testify against them, as being not only utterly inconsistent with our principles, but contrary to the Christian religion. And we also further declare, that, as those who adopt them have departed from the teachings

of the holy Spirit of Christ, and from the doctrines of the gospel, as laid down by the evangelists and apostles in the holy Scriptures, and fully believed by us, *we cannot have fellowship or unity with such, nor own them as members of our religious Society; neither can we hold correspondence with, or otherwise acknowledge any of their meetings.*"

I am informed that Elias Hicks has set out on an extensive journey through several of the yearly meetings on this continent, and I think it is important that the public generally, as well as the members of our own Society, should know that his doctrines have thus been officially testified against by Friends, and they are, therefore, no longer accountable for any thing he may deliver, neither can the reproach of his unbelief justly be cast upon the Society.

It is also proper that Friends in all the yearly meetings where he is going, should be distinctly informed, that his endorsement from the quarterly meeting was not issued according to the good order and discipline of the Society—it was obtained contrary to the sense and judgment of a large number of the most solid and exemplary members of the quarterly meeting, who expressed their entire disunity with his proposed visit, and with the doctrines which he promulgates. But their sentiments were disregarded, and some of them even threatened with a visit from the overseers, for the expression of their opinion. In addition to these facts, the endorsement is not consistent with the discipline of New York yearly meeting, which says, "When a minister has a concern to make an extensive visit in the ministry, it is advised, that *he lay the subject before the women's meeting for its concurrence; and their meeting is also to sign the minute or certificate furnished him.*" This has been the practice of Friends in that yearly meeting for many years; but in the case now under notice, the concern *was not opened in the women's quarterly meeting* for its consideration, and, of consequence, *the endorsement is not signed by its clerk*. The reason of this it is not difficult to discover. The Friend who had served the women's meeting as clerk, was known not to unite with the unsound doctrines of Elias Hicks, and as this was also the case with a large proportion of their meeting, their was reason to fear that its consent to the proposed visit could not be obtained. The certificate and endorsement cannot, therefore, be considered as valid, inasmuch as the above cited rule of discipline, and the established usage of the yearly meeting, have been disregarded. It is also worthy of particular notice, that since the monthly meeting granted him the certificate, he has repeatedly declared himself to be one in sentiment with the separatists. In the quarterly meeting, while the subject of his visit was under consideration, he declared, that it was designed to be principally to them, not to the meetings of Friends. He has also attended their convention at Green-street, in Philadelphia, taken an active part in its proceedings, and been regularly recognised as one of them by a minute expressive of their unity with his attendance and services. He has also repeatedly declared his determination to ac-

knowledge that convention, and no other assembly, as the yearly meeting of Philadelphia, and is, therefore, to be considered as entirely renouncing his claim on the religious Society of Friends.

Under these circumstances, travelling with a certificate issued contrary to the discipline and practice of his yearly meeting, his doctrines having been openly testified against as anti-christian by three-fourths of the yearly meetings in America, and those who hold them declared to be out of the unity of the body; fully joined as he is to the separatists, and going out professedly to make a visit to them, I apprehend he cannot, with any propriety, attempt to sit in any meeting of discipline among Friends, nor to appear in any of their places of worship as a minister; nor can the Society any where acknowledge him either as a minister or a member. It is certainly time that he and his sect should assume an independent ground, and no longer attempt to support their cause by passing themselves off as Friends, and pretending to hold the same principles; since no two denominations of people can be more opposite in principle than the religious Society of Friends, commonly called Quakers, and the followers of Elias Hicks. G. R.

Argument of John Wurts before Judge King in the Case of Edmund Shotwell and others.

May it please your Honour,

It is important in entering on this argument, that we should fix distinctly in our minds, the precise question which you are ultimately to determine. The petitioners are brought up on a writ of *Habeas Corpus*, from the return to which it appears that they are in confinement, upon commitments by the mayor of the city, for having refused to give security to be of good behaviour, &c. I take it, sir, that the decision made in an early stage of this hearing, upon the motion of the petitioners' counsel, to discharge them for informality in the commitments without going into the merits, relieves us from the necessity of saying another word on that head. It may be proper, however, for me to remark, that as to Shotwell, Middleton, and Lukens, the committing magistrate did not require security at all, but their own recognisances merely, in the sum of five hundred dollars each, to keep the peace—and as to the coloured men, their own recognisances in twenty dollars each, with security in a like sum to keep the peace. The application to him was for security to keep the peace, and nothing more. His decision was as I have mentioned, and his directions to his clerk (I remember them perfectly) were to make out commitments against them for refusing to give the recognisances required to keep the peace. If therefore there be an error in the commitments, it is a clerical one. But in point of law there is no error: for under our act of Assembly, a magistrate not only may, but must bind over individuals to keep the peace, and be of good behaviour also, if in his discretion he shall think that the persons complained of are brought within the provisions of the act. Security for good behaviour includes security to keep the peace, and as your honour cannot know what appeared before the mayor, the true principle for your government is the one upon which your decision was founded, namely: that you are to inquire into the whole matter *de novo*, and (without regard to the act of the committing magistrate) to do what may seem to you right and proper upon a full view of the facts.

Upon this principle it is, that we say, as we did before the mayor, that these individuals should be required to give security to keep the peace; a requisition which in any view that can be taken of the matter, seems to be entirely reasonable—one, indeed, to which peaceably disposed men might be expected to accede without hesitation; one, which a sense of

duty to ourselves and the public renders it incumbent upon us to make; and one to which I apprehend, those to whose official authority we are all accustomed to look for the preservation of peace and order in a community of laws, will not turn a deaf ear.

You cannot, sir, shut your eyes to the fact, that the matter upon which you are to pass your opinion, springs out of contested rights in property, which will be, because they needs must be, settled by an appeal to the judicial tribunals of the country. But this cannot be done instantly; it requires time: and in the interim, the controversy excites feelings and stirs passions, from which no man is exempt. The parties to the controversy are numerous; and although the public have, in those pacific principles which are professedly their rule of action, a degree of security for the preservation of the public peace, which would not exist, if the controversy divided any other portion of the community; still we are to remember that the infirmities of human nature hang about them. Already has one side, impatient of what is alleged to be a deprivation of right, proceeded to redress supposed grievances, by measures which, to speak of them in the mildest terms, very indifferently accord with their peaceable professions. The restraint which these professions imposed, being once cast off, it is to be apprehended, that serious consequences will follow, unless the law interposes its restraining influence. It is justly said by the best commentator on the common law, that the provision which it contains for preventing a breach of the public peace, is a high honour, and one almost peculiar to it—since, upon every principle of policy, of justice, and of humanity, it is infinitely better to prevent than to punish crime. You will not, therefore, sir, on slight grounds, decline the exercise of this salutary power, with which the law has invested you.

Passing from these general considerations, however, let us proceed to an examination of the facts, and see whether they do not make it your bounden and imperative duty to remand the petitioners, unless they give security to keep the peace. I greatly mistake the case, or I shall be able to show this in the most clear and satisfactory manner. In my effort to do so, the first proposition to which I shall ask your honour's attention is, that

These individuals have already committed a breach of the peace.

Second. That there is strong ground of apprehension, that they will offend in like manner again, unless they are laid under some restraint.

I am aware, sir, that even if the first proposition be made out, with the clearness and certainty of mathematical demonstration, still it is open to the reply, that we are not, for that reason alone, entitled to security of the peace; since, if the petitioners have offended against the laws by their past acts, they may be prosecuted and punished, but not held to surety of the peace for that cause alone. All this is true—but still, if they have broken the peace already, it is a fact, which upon the inquiry now before you makes against them, and strongly too, among the other proofs, tending to show the probability of a repetition of similar acts. It is therefore strictly proper for me to urge this proposition upon your attention: and in my endeavours to establish it, it is my purpose to show that the petitioners have done acts which amount to the offences of forcible entry and riot.

It is a common error, the extent of which is to me a matter of surprise, that where a person owns land, from the possession of which he is excluded by one having no title, he may right himself by entering and forcibly turning out the wrong doer. At first view, it may appear that such should be the law: and so indeed was the common law, unless when the owner's right of entry had been taken away, or barred by lapse of time, or other circumstances. But it was soon found to be destructive of the public peace to allow any one to resort to such violent means, even to do himself justice, much more if he had no justice at all in his claim—and hence the British statutes against forcible entry and detainer were passed. These statutes are in full force in Pennsylvania, and he who offends against them is a violator of the law. We have also an act of assembly, passed at so early a period as the year 1700, which provides that "who-

soever shall violently or forcibly enter into the house or possessions of any other person, within this province or territories, being duly convicted thereof, shall be punished as a breaker of the peace, and make such satisfaction to the party aggrieved as the circumstances will bear." I read, sir, from Purdon's Digest, page 309: so that you perceive, if these individuals have made a forcible entry, they are proclaimed by the law, in so many words, to be breakers of the public peace. Let us inquire whether they have not been guilty of this offence.

It is scarcely necessary for me to remind you, that there are three degrees or stages of title known to the law; possession, right of possession, and right of property. It is important, however, for me to press upon your consideration, that in determining whether or not the offence of forcible entry has been committed, the law regards possession, and possession only. It will not go beyond it; it will not inquire into, or even look at the right of possession or the right of property. But the principles, as well as the policy of the law, in regard to this branch of the inquiry, are so clearly and strongly expressed in one of our own reports, that I cannot do better than turn to the book. I allude to the case of *Pennsylvania vs. Robinson*, to be found on page 14 of Addison's Reports. It was an indictment for a forcible entry and detainer of lands, and the president of the court says, "the possession may be in one, the right of possession in another, and the right in a third. One who has entered forcibly, may have the possession, and if he die, and transmit the possession to his heir, he transmits more than he had; for the new possessor has also the right of possession, though without the right. In ejectment, the right and the right of possession come in question. In an indictment for a forcible entry, neither comes in question, but the possession only and the force. If one having the right, or right of possession, may support an ejectment, it follows not that he may enter by force, or that no less possession than a rightful one, or such as would support an ejectment, is protected from a forcible entry. For whatever right, either of property or possession, the man who makes the entry may have, he must not commit a crime in exerting it; and he commits a crime punishable by indictment, if he enter with force on a person having no right, not even of possession; and in resentment of the crime, his right, whatever it may be, though both of property and possession, is set aside unregarded by the law, and the person forcibly dispossessed, though having neither the right nor the right of possession, is taken under the protection of the law, and restored to that possession, of which he was forcibly deprived. This is done even against a man with both the right, and right of possession, who, if he had entered peaceably, or demanded it by action, would have attained the possession, and been secured in it."

"But the comparison of forcible entry with ejectment, neither elucidates the subject, nor supports the cause of the defendants. For though possession be of so light a nature, that when it comes into competition with title, in a legal discussion in ejectment, it will not stand; it may be a sufficient occupancy, exercise of ownership, use or enjoyment, which will be protected against force. The interruption of this possession by violence is made a crime, to be redressed by indictment."

The principles which are to govern us, then, are plain and indisputable. We are to show possession in some person other than the petitioners, or those under colour of whose claim they entered; and next such force attending the entry, as is contemplated by the statutes. Let us then address ourselves to the testimony, and see in point of fact who has possession of this ground. Is it in these petitioners, or those by whose authority they profess to act? Or is it in those whom we represent? I might almost as well ask your honour, if the sun be now shining in the firmament! It is a matter almost too plain for illustration. Look at it for a moment. Here is a square of ground in the city of Philadelphia, surrounded on all sides by a brick wall from eight to twelve feet high, having but one entrance to it, the keys of which are kept by an individual who with his family occupies a tenement on the ground, within the enclosure; being placed there and holding the whole of the premises under a lease, and agreement with a

committee of eight individuals, appointed by the four monthly meetings, who through him have exercised exclusive acts of ownership and control over the property for the last twelve months. The wall was erected for the express purpose of preventing an entry in any way, or at any point, except through the gate on the east side, which is the door or avenue, and the only one through which an entrance upon the premises can legally and regularly be made. As to all the tests of possession, therefore, the property stands, to all intents and purposes, on precisely the same footing with a dwelling house; and he who obtains access to it, by passing over the wall, or by breaking the lock of the gate, is as much an intruder and interloper as he would be if he entered your dwelling by forcing the door, or passing through the window. The wall was designed to exclude man as well as beast, except according to the will and pleasure of those who may be entrusted with the keys of the gate. As in the case of a dwelling house, then, he who holds the key, and opens and shuts the house, admits or excludes others at his pleasure, is the person in possession: so in the present instance, those who hold the keys of the gate, and open and close it, exclude or admit persons as they deem proper, are the persons in actual possession of this ground. But even if it were enclosed in no other way than as a farm or plantation, there would be no difficulty in fixing the possession, especially if a person were residing on it as in the present instance. No one can have *possessio pedis* of every part of his land—but his possession extends to all within his lines. Accordingly, in the case I have already cited, the court say, "a man cannot stand on every part of his land; he cannot build houses and settle tenants on every acre of it: he cannot plough every corner of it, nor make a fence round the whole. Binding the inhabitants of this country to rules so strict, and protecting from forcible entries only lands so possessed, would be very inconvenient, and would, in a great measure, if not entirely, elude the law: especially in those cases for which chiefly the laws were made, of poor people, least able to circumscribe their survey on a legal title, to build, plough, or fence."

Bear in mind, sir, that in the case now before you, Samuel Stokes resides upon the ground, and for part of it and the house thereon, holds a lease from a committee of the four monthly meetings of Philadelphia, which part is as much his private property, during the existence of the lease, as if he held the fee, except so far as reservations have been made by the lessors in their own behalf. By his lease, he agrees, "that he will take upon himself to keep in good condition and becoming order, all the premises within the brick wall of the said enclosure, and not to permit any horse, cow, or swine, to be kept thereon, or any use whatever made of them, that shall not be with the approbation of the said committee:" and that "during the existence of the demise, he shall, and will prevent and prohibit the dwelling or abiding upon the said premises of any other person or persons than his own family and persons connected with it, without the consent of the said committee." By another article of agreement between him and the same committee, it is provided, that "at all times, the wall, pavements, ways and appurtenances, appertaining to the said premises, and all the implements and utensils used about or being on the premises, shall be kept by him in good order and in their proper and fit condition."

Under such a lease and agreement is it, that Samuel Stokes lives upon and has charge of this property. His predecessor, John Chapman, held under a committee of ten, two of them being appointed by the former Green-street monthly meeting. His lease and agreement however having expired by its own limitation, and Green-street meeting having been laid down, the lease and agreement which I have just read between Samuel Stokes and a committee of eight appointed by the four remaining monthly meetings, took the place of, and succeeded to all former engagements. Under it all acts of ownership and control over the property, have for months past been exercised by this committee, through their agent, Samuel Stokes, residing on the premises. He never held directly under any one else: and he has repeatedly told us in the course of his testimony, that he is governed by, and recognises this

committee alone—that he does not, and cannot admit the right of any one to direct him except this committee—and that he does not consider himself at liberty to refuse, or to grant any thing, save under the orders of this committee; and accordingly, no one has entered the ground against their will and consent, except by breaking locks, or passing over the wall, by means of ladders. What constitutes possession if this does not? If actually abiding upon the premises in person or by agent, and literally holding and using them as our own absolute and rightful property to the exclusion of all other claimants, except when they resort to force, be not conclusive evidence of possession, then I know not how possession is to be shown in any case. There is no other possible test of possession of this or any other species of property, save the actual occupation, use, control, management, and direction of it. All of these are combined in us, and with us must be the possession. But how can this be made a question? Does it not appear by the testimony of all the witnesses who have been examined on this point, that for nine months or more, our opponents have not set their feet upon this ground, unless when they have resorted to violence by clambering over the wall, or breaking the locks? The very act complained of was for the purpose of obtaining foot-hold. Can possession be in those who adopt such measures? Would they be necessary if they had possession? And must not possession exist in those, whose exclusive control and management of the property is assigned as the justification of these acts of violence by our adversaries? It is a matter too plain for argument: and I pass from it with this single additional remark, that being in possession the law does not stop to inquire how we obtained it. We should not shrink from a scrutiny into that question, if the matter before you would justify us in going into it. But all that the law asks of us, is, are you in possession? That we have shown: and at the proper time, and in the proper place, we shall show that we have also the right of possession and the right of property. Sufficient for the day, however, is the evil thereof. Being in possession, it is entirely unimportant for all the purposes of this inquiry, who we are, how we came there, or who is the real owner of the property—the law will not suffer our possession to be disturbed or intruded upon by force, and those who do it, are breakers of the public peace.

Let us then proceed to the inquiry, whether the entry in this instance was a forcible one, within the intent and meaning of the statutes? The settled principle upon this head is, that if there be no other force attending the entry than such as is implied in every trespass, it is not within the statutes, but if there be greater force, and the entry be made in assertion of title, then the offence is committed. This is the fundamental doctrine by which all cases are to be tested under their own peculiar circumstances. I refer your honour to Hawkins, P. C. title Forcible Entry, chapter 64, sections 20, 21, where it is said, "that if one who pretends a title to lands, barely go over them, either with or without a great number of attendants, armed or unarmed, in his way to the church or market, or for such like purpose, without doing any act, which either expressly or impliedly amounts to a claim of such lands, he cannot be said to make an entry thereinto within the meaning of these statutes." "Yet, in such case, if he makes an actual claim, with any circumstances of force or terror," (and I shall show you presently, sir, what circumstances this author regards as constituting force or terror,) "he seems to be guilty of a forcible entry within 1 and 15 Richard II. whether his adversary actually quit his possession or not." The author proceeds to inquire, what entry shall be adjudged forcible, and in sections 25 and 26 informs us, that "it seems clear that it ought to be accompanied with some circumstances of actual violence or terror; and, therefore, that an entry which hath no other force than such as is implied by the law in every trespass whatsoever, is not within these statutes," thus laying down the principle which I have already suggested as the touch-stone of every case. In further illustration, he says, "It seems to be agreed, that an entry may be said to be forcible, not only in respect of a violence actually done to the person of a man, as by beating him if he refuse to relinquish his pos-

session, but also in respect of any other kind of violence in the manner of the entry;" (mark, I pray you, sir, the example he gives in illustration of his doctrine,) "as by breaking open the doors of a house, whether any person be in it at the same time or not, especially if it be a dwelling-house, and perhaps also by any act of outrage after the entry, as by carrying away the party's goods, &c." Here, then, let us pause for a moment, and apply the law as we find it to the case under consideration.

Breaking open the doors of a house, whether any person be in it at the time or not, is declared to be in itself such an act of violence, a circumstance so well calculated to evince the spirit and determination of the party, that, without further question, the law pronounces such entry a forcible one. What, then, shall be said of an entry effected and consummated by the breaking down of a wall, surrounding an enclosure, on which dwells a family for the protection and preservation of the premises? Which is the most violent act of the two? and in which of the two cases would we entertain the most lively apprehension of personal injury or danger, in standing in defence of possession? for that is the spirit and essence of the law, the object of the statutes being to protect the person in possession against such an exigency. There is, I apprehend, but little room for hesitation in answering these questions. If he, who, by his single arm, breaks open the door of an unoccupied house in assertion of title, does thereby offend against the statutes, much more shall he incur their penalties, who with force and a strong hand, accompanied by numbers, pulls down a wall for the attainment of possession.

Force, then, sir, within the intent and spirit of the law, according to the settled interpretation of it, would be made out in the present instance, even if our case rested on this foundation alone. But, in addition to this, the entry of the petitioners was accompanied by other circumstances, any one of which would, in the eye of the law, constitute it a forcible one. If an entry be with a multitude, and in assertion of title, that alone, without any other act, makes the entry a forcible one, and for this I give your honour the authority of Hale's P. C. 138. We are told by the great commentator upon Littleton, 257, a. in treating upon this subject, that "the number of ten makes a multitude, but what shall be, lies in the discretion of the justices." In the present instance, the entry was by eight or nine with crow-bars, pick-axes, hammers, and every implement necessary to effect their purpose, and which might have been very readily converted to other uses than the pulling down of the wall. Alarm was also occasioned to the family on the premises; and we are told by Hawkins, section 27, "that, whenever a man, either by his behaviour or speech, at the time of his entry, gives those who are in possession of the tenements which he claims, just cause to fear that he will do them some bodily hurt, if they will not give way to him, his entry is esteemed forcible, whether he cause such a terror by carrying with him such an unusual number of servants, or by arming himself in such a manner, as plainly intimates a design to back his pretensions by force." Either the number or the conduct of the parties making the entry, on this occasion, occasioned terror or alarm to the persons on the premises. It is true, Mr. Stokes says his wife and family were not alarmed for their personal safety, or because they apprehended personal violence to themselves, but because of his absence. But it is equally true, that if he had remained absent the whole day, no alarm would have been felt by his wife and family, had not the petitioners made their appearance and acted as they did. In the absence of her husband, the wife was charged with the care and possession of the property, and her alarm was excited by finding the possession invaded, and the wall broken down by a body of men, who probably selected that as the most favourable moment for the attainment of their end. She saw and felt how utterly hopeless would be any effort on her part to turn them aside from the prosecution of their scheme, and hence her alarm. The bringing such alarm on those charged with the maintenance of possession, does, in itself, make the entry forcible. But this is not all—there was in the conduct and language of the parties enough

to show that it would not have been prudent to stand forward in defence of the possession. You remember, sir, that an individual, who accidentally heard of what was going on, went to the spot, and demanded of the labourers who were pulling down the wall, their names, and the authority by which they were acting. Edmund Shotwell was at that time seated inside the yard, but the moment the question is asked, he seizes a pick, and joins in pulling down the wall, saying, "my name is Edmund Shotwell!" What, sir, was this but rallying his party, and running up the red flag of defiance? It would not do to let them falter in their purpose for a moment, and hence the ready hand to execute, and the willing tongue to avouch the deed he had undertaken. But, to leave no doubt of his determination to persist at all hazards, and deter any one from interfering, he selects for his operations on the wall the part near which this individual had placed himself, and purposely shoves or knocks the bricks upon him, observing, in a taunting, sneering, and insulting manner, that "he had better go away, or he would get dusted;" and when desired to desist, he repeats the act. Can any thing show more clearly the spirit and settled purpose of the man? It was an actual assault and battery; and does not such conduct give ground, in the language of the law, "to apprehend personal injury or danger in standing in defence of the possession." If no fear was felt, it was because the persons whose duty it was "to stand in defence of the possession" are forbidden by their principles and religious faith to maintain their rights by force. If they feared no injury or violence, it was because so long as they abstained from resistance, the intruders could have no occasion to resort to personal aggression. But this does not alter the law—we are to look at what probably would have happened, had resistance been made; and it is obvious that the petitioners went there determined to accomplish their object—peaceably if they could, but forcibly if they must. Surely the passive submission of those on whose rights this aggression was committed, cannot change the character of the act.

It will probably be said, however, on the other side, that they found the small gate leading to Mr. Stokes' house unfastened, and they entered peaceably without disturbing any one. They used no violence, they broke no locks, they did not even clamber over the wall. They did not break in, but entered by the strait and narrow gate, and then broke out. Such a defence would be a mere subterfuge, and on a footing with the plea of a burglar, who should allege that he entered during the day, and broke out at night. The character of the entry is to be determined by the whole conduct of the parties, and not by the mere fact of their getting peaceably in. And for this, sir, I cite Lombard's Eirenarcha, title Forcible Entry, chapter iv. p. 143, where it is said, "he that entereth in a peaceable show (as the house being either open, or but closed with a latch only) and yet when he is come in useth violence, and throweth out such as he findeth in the place, (he, I say,) shall not be excused, because his entry is not consummate by the only putting of his foot over the threshold, but by the action and demeanour that he offereth when he is come into the house."

And in Burns' Justice, vol. ii. page 258, and Dalt. c. 126, it is said, "If a man enter peaceably, and there shall, by force or violence, cut or take away any corn, grass, or wood, or shall forcibly or wrongfully carry away other goods there being, this seemeth to be a forcible entry, punishable by the statutes." In the present instance the entry was consummated by the breaking down of the wall. I trust sir, I have satisfied you that these individuals have made a forcible entry; and consequently that they have broken the public peace.

I have said that their conduct also amounts to a riot, and I proceed to show it. What, sir, is a riot? It is defined to be, where three or more do an unlawful act of violence, or where they do a lawful act in a violent and tumultuous manner. I pray your honour's attention to the first branch of the definition: a riot is an unlawful act of violence done by three or more: from which it will be seen that tumult and noise are not necessary ingredients in a riot, except where the act done is in itself lawful. I must again

refer, you, sir to Hawkins, ch. 65, sect. 3, for the principle, where he says, "it seems clear, that if in an assembly of persons met together on any lawful occasion whatsoever, a sudden proposal should be started of going together in a body to pull down a house or inclosure, or to do any other act of violence to the disturbance of the public peace, and such motion be agreed to and executed accordingly, the persons concerned cannot but be rioters, because their associating themselves together for such a new purpose, is in no way extenuated by their having met at first upon another." Here, sir, the pulling down a house or inclosure is placed upon the same footing with any other act of violence to the disturbance of the public peace, and if done by three or more is a riot, though done in the most silent and quiet manner, provided, of course, the persons doing it, or those on whose behalf they act, be not possessors of the house or inclosure pulled down. I trust, sir, I have already satisfied you, that these individuals cannot, for a moment, be said to be possessed of the inclosure which they have pulled down. Again in sect. 7, he tells us, "it hath been generally holden, that it is no way material whether the act intended to be done by such an assembly be of itself lawful or unlawful; from whence it follows, that if three persons or more, make a forcible entry into lands to which one of them has a good right of entry, or if the like number, in a violent and tumultuous manner, join together in removing a nuisance, which may lawfully be done in a peaceful manner, they are as properly rioters as if the act intended to be done by them were never so unlawful: for the law will not suffer persons to seek redress of their private grievances by such dangerous disturbances of the public peace." The act which we are reviewing cannot, with the least show of reason, be likened to the abatement of a nuisance; for the wall which has been prostrated was erected around the ground with the consent and approbation of all the persons interested, and cannot in any sense be said to be a nuisance to the rights or property of any one. Being in possession as we were, the conclusion of law follows inevitably from the principles established, that the pulling down of the wall by these persons, to obtain possession, was an unlawful act of violence, and being done by three or more, is a riot, although no tumult or personal conflict attended the act.

And here, sir, permit me to repeat and enforce what I suggested in the commencement of my argument, that the petitioners being out of possession, would not, in the eye of the law, be regarded as a title the less criminal, even though no question had ever been raised as to the right of Green-street meeting. Suppose that meeting had not been laid down, or, to speak in language to which no exception can be taken by the other side, suppose no such proceeding as the alleged laying down had taken place, and that the Green-street meeting was on all hands now acknowledged to be a regular monthly meeting; still that fact would furnish no justification for the conduct of these individuals. On this head they may make any supposition they please. I will concede to them the broadest foundation for which they can ask—if they even had a patent for the lot in their pockets, vesting the fee in them, still, not being in possession, their act remains of the same character—it is forcible entry and riot. So too, even though we had no right in the property, but barely the possession, they stand within the same danger—yea, even though we were turbaned Turks, maintaining our possession against all christendom. No one can remove or dispossess us by force, without violating the laws, and becoming a breaker of the public peace.

There is, however, another view to be taken of this question, and I beg leave to present it for your consideration. Admitting, for a moment, for the sake of argument, that Green-street meeting has not been laid down, then the best footing on which our opponents can expect to place the case is, that this meeting is one of the *cestui que trusts* of this property, or that each member of the meeting is a *cestui que trust*. Will this help them, or form a justification of the act which has been done? Reflect upon it, sir, for a moment—here is a piece of property owned jointly by a number of persons, walled in by common consent, and placed in such condition as is deemed most suitable for the purpose for which the joint owners de-

signed it, and thus conveyed to trustees, who are mere title-holders. Can any one of the *cestui que trusts*, or joint owners, without the consent, and indeed, against the will of his fellows, change the character and condition of the property? May he make such alterations or additions as his own will and pleasure shall suggest, or must not the property remain in the condition in which it has been placed for joint use, until changes are made by common consent, or until they are effected by due course of law? If five individuals hold a house jointly, can one of them play any pranks in it that he pleases—break down the enclosure designed to protect it—and treat it in every respect as his own absolute sole property, even though his co-tenants unitedly come forward to prevent him? And if he persists and shows a determination to accomplish his purpose by main force, will you not interfere to check and restrain him, until the law can pass upon the matter? Much more, if he be merely one of a number of *cestui que trusts*, and has, in conjunction with them, committed the title and the guardianship of the property to other hands. The property in question is a burial-ground, and in the nature of things must be subject to some general regulation, administered by some known and responsible persons. But if every one, claiming as *cestui que trust*, the right of entrance for the purpose of making interments, may break down the wall, and put in his own gate, where is the restraint, where is the power to inquire into and determine the right? There is none but the pleasure of the claimants. If one may have a gate, each and every other may; nay, the whole of the wall may be prostrated, and the ground converted into a Potter's Field. It cannot be, sir, the parties must abide by their original compact and arrangement. If they started with one gate, through it, and it only, can any one of them lawfully enter, until they have otherwise agreed among themselves, or until the law shall have otherwise determined for them. Let me suggest a case, sir, by way of illustration. The city of Philadelphia owns an open square of ground within our view, which has been highly improved and adorned as a public walk. Every citizen of Philadelphia, being a member of the corporation, has an interest in it, and in effect is a *cestui que trust*. It has recently been opened for the reception of visitors, and hundreds daily throng its walks. But we have all of us heard murmurs and complaints against those to whose care and control we had consigned it, for so long excluding us from its cooling shades. If, in a moment of impatience, any of us had, however quietly, broken down the railing, to effect an entrance, or if we should now do it, for the purpose of making a greater number of entrances than already exist, I ask you, sir, would our interest as corporators, or as *cestui que trusts*, protect us from the consequences of such an act? And if not, upon what better ground do these individuals stand?

But it may be asked by our opponents, have we no remedy? Are we to submit quietly to a deprivation of right? I answer, if you have rights, you undoubtedly have a remedy. But the one you have chosen is not permitted by the laws. You stand upon exactly the same footing, neither better nor worse, than every man in the community does, who claims a title to land. If, as you allege, but we deny, you are joint tenants with us, having a joint possession, the law gives you a writ of partition, there is no difficulty about it, provided you have possession with us, as you allege. It is a square of ground, and may be divided by arithmetical computation of feet. If, on the contrary, you are not in possession, as we insist you are not, and as we think we have proved you are not, and you still maintain that you have a right of property in the ground, your path is equally plain—you may have your writ of ejectment. Our position is, that you are out of possession, and ought to be so, because you have ceased to have a right of property. But if it is believed that such a right still exists, we may be treated as if we had ousted our co-tenant. If one tenant in common actually turns the other out of possession, an action of ejectment will lie against him. 2 Bl. Co. 194. Christian's note on the same page. If one tenant in common drives the cattle of his companion off the land, or prevents him from entering upon and occupying the land, this

will divest the possession, so as to entitle the companion to bring an ejectment. 2 Cm. Dig. 552. Title Tenancy in Common, Sect. ii.

But, sir, while one of the parties has actual, absolute, uncontrolled possession, their opponents cannot be permitted to take the law into their own hands, and adjudicate the question of right for themselves. They must not usurp the functions of witnesses, jurors, judges, and sheriffs. They must appeal to the laws of the land, and wait its judgment upon their claim.

A word or two more, sir, on the subject of right of property, and I have done with it. It involves the question of laying down Green-street monthly meeting. We allege that it has been regularly laid down by its proper quarterly meeting, according to the discipline of the Society of Friends. But it is said, on the other side, that a monthly meeting cannot be laid down against its own consent, by its superior meeting, and that therefore the act of the Philadelphia quarterly meeting, dissolving the Green-street meeting, is invalid and of no effect. We have abstained, sir, from entering into this question, because we do not think it is legitimately connected with the matter before you. If it were we should promptly meet it, and satisfy you of the fallacy of the doctrine suggested on the other side. Permit me to remark, however, that in every government, whether of church or state, there must be a head, and submission to its authority, where the exercise of it becomes necessary, otherwise anarchy and destruction will ensue. There must be power somewhere, to terminate controversy; and no system of polity, either ecclesiastical or lay, was ever framed without providing for it. In none is it more distinctly provided for than in the Discipline of this Society: and if Green-street monthly meeting believed that the laying of it down by the quarterly meeting, to which it is expressly declared by the Discipline to be subordinate, was "an arrogant assumption of power," as one of the witnesses (with the most winning modesty and humility) proclaimed it to be, the proper course was to carry its grievances to the tribunal in the last resort—the Philadelphia yearly meeting—instead of stirring up strife in other yearly and quarterly meetings, as, by the testimony of the same witness, it appears that it has done. Of what avail is it to carry us to New York and Baltimore, and tell us of meetings there which approve of the doings of Green-street, so long as they are unable to show us the approbation of their own immediate superior meetings, the Philadelphia quarterly and yearly meetings? The act of the quarterly meeting, whether acquiesced in or not by Green-street, must be regarded as valid until revised and reversed by the yearly meeting. But, as I have already remarked, these are matters into which we have not gone, because we do not consider them essentially connected with the question before you. They must be canvassed and decided elsewhere. I advert to them now, mainly for the purpose of noticing the cry of injustice, which has been raised against the doctrine, that by the laying down of Green-street meeting, the property held in trust for it enures to the meeting for the northern district, to which the Green-street members have been joined. Sir, the principle is sound and equitable, and works in perfect harmony. We know as matter of history, and from the testimony in this case, that there was originally but one monthly meeting in Philadelphia. A large amount of the property now owned by the Society of Friends, was originally held in trust for this meeting, or was purchased out of money arising from the sale of property so held. When the Society increased in numbers, and was spread over a larger surface, it became necessary to establish other monthly meetings; and accordingly, about the year 1772, the monthly meeting for the southern district in Pine-street, and the monthly meeting for the northern district in Key's alley, were set up, both composed of members of the original meeting. The parent meeting, the old Philadelphia monthly meeting, for whom the property was then held in trust, at once recognised a joint interest in it, on the part of these two new meetings, and the trusts were accordingly placed on that foundation. The Society still continued to flourish and increase, and long may it do so, for its members are among the best portion of our community. It was consequently

deemed expedient, a few years ago, to establish two additional meetings, and the one in Twelfth-street for the western district, and that at Green-street, were organized out of members of the three meetings. And now mark, sir, the course pursued in regard to property at this particular juncture. Acting upon the principle that it belonged to the Society of Friends in Philadelphia, bound together and governed by an established Discipline and usages, and not to any particular meeting, the old meeting-house and lot at the corner of Market and Second-street, and a lot at the corner of Locust and Seventh-street, were sold. The first, if not both, of these belonged originally to the parent or old Philadelphia monthly meeting—and at the time of sale both were held in trust for it, or for the three meetings. With the proceeds of sale the identical grave-yard in question was purchased, and the wall erected round it. Out of the same fund also the lot on Green-street was purchased, the meeting-house and wall around it erected, and thus, completely finished and paid for, delivered over to the new monthly meeting of Green-street. Neither that meeting, nor any man in it, ever contributed a dollar toward the acquisition and payment of these properties—they were paid for out of the joint funds of the Society of Friends of Philadelphia, and must for ever remain the property of that Society. We do not contend that when one of its meetings is laid down, as Green-street for example, the members thereof lose their rights or interest in the property; it is individual disownment only that can produce that effect. The members of the meeting laid down retain their rights and interest in the property, but they must claim and exercise them, through the meeting to which they are joined—that is, in the present instance, through the meeting for the northern district. When the meetings were increased from one to three, the rights of members were expanded in like manner; they carried them with them into the new meetings; the same thing when they were increased from three to five. And now, when by the regular administration of the church discipline, under which they have all agreed to live, the act of their superior meeting has reduced the number from five to four; by the operation of the same principle, the property being the property of the Society, is to be held and controlled by the four meetings, to some one of which every member of the Society belongs; and through his proper meeting only can he participate in the enjoyment of it. This is our principle, sir, and I repeat that it is sound, harmonious, and equitable to all its practical results.

I have now submitted what I had to say in support of my first proposition, that these individuals have already committed a breach of the peace. I leave it with you, sir, not doubting but that you will give to the suggestions I have made, the weight to which they may be entitled; and I proceed to my second proposition—that there is reasonable ground of apprehension that they will offend in like manner again, unless restrained by the law.

That they will is an inference almost irresistible, from the whole aspect of the case. Having offended once, they may naturally be expected, under similar circumstances, to do it again. The law, at any rate, regards them in the light of suspicious persons, upon whom a vigilant eye should be kept. This inference is strengthened by the fact, that there exists a combination among the petitioners and others, to do the act complained of. If the argument I have already submitted have any foundation in law and fact, then is this paper, which has been adduced in justification, a conspiracy, indictable and punishable as such.—[*Mr. Wurts here read the minute and resolution under which the petitioners acted.*—Gentlemen smile at the suggestion, but if tested by a prosecution, they might find it a more serious matter than they seem now to apprehend. Let them bear in mind that an agreement between two or more to do an unlawful act is a conspiracy: and if they have not a clear legal right to effect an entrance into this burial-ground by breaking down the wall, then is this written confederacy and agreement into which they have entered to do it a conspiracy, for which they are amenable to the laws in a court of criminal jurisdiction. Perchance the past life and known respectability of some of the persons (I do not know them all) whose names are

signed to the paper, might save them from the penalty of the law—but that would not change the character of the act. I advert to it now, however, for the purpose of showing that there is a settled determination to effect an entrance into this ground, and even to erect a house on it. The petitioners and others are designated to effect it, by such means as they in their judgment may see fit to employ; and we have abundant evidence that they are not fastidious in choosing, or slow in executing measures for the attainment of their ends. There is, therefore, ample reason to apprehend that the act will be repeated, especially when connected with the solemn declaration of their counsel, proved to have been made on a former occasion, before the very judgment seat, that he would advise them to pursue the same course again. What, I ask you, sir, would be the consequence if this controversy existed in any other religious society, and advice of this kind were given and acted upon? Your own recollection of past, and not very remote events, will furnish an answer. It is not for me to censure such counsel—that is a matter between the gentleman and his clients. Being a fact in evidence, however, I allude to it (as I may properly do, without any departure from the courtesy that characterizes the discharge of professional duty at this bar) for the purpose of showing the spirit that is abroad. But suppose, sir, that I should advise my clients to oppose resistance to encroachment, as I might very properly do, and as perhaps I shall not stand excused in point of duty if I fail to do. I do not say that I will, or that such advice would be followed, if given. Suppose, however, I should say to them, maintain your possession and your rights against all invaders—stand upon your defence—the law allows it, and the court must uphold it—and this advice on both sides should be acted on;—cannot your honour read the consequences that would ensue in events that occurred, under similar circumstances, in this city a few years ago? The result would undoubtedly be tumult, affray, personal conflict, and probably bloodshed, constituting what even our friends on the other side would admit to be a riot. But in addition to this, several persons having charge of this property have affirmed that they fear further aggressions upon it, and acts of violence, amounting or tending to a breach of the peace, on the part of these individuals. A judge has but little discretion under such circumstances. His duty is to interpose and prevent the evil, by requiring surety of the peace. Mr. Stokes says he has no doubt they will enter in spite of locks and bolts. Mr. Randolph, Mr. Lippincott, and Mr. Allen all say, that they believe these individuals will commit further acts of violence. The former says, that if breaking down walls and locks be a breach of the peace, then he has no doubt it will be broken; and they all agree that if these individuals be resisted, a breach of the peace will take place. Lastly, we have the declaration of Joseph Lukens, made to Joseph Parker, that he will do the same thing again under the same circumstances. The same circumstances do exist, for we have rebuilt the wall. And here allow me to remark, by the way, as this fact has been adverted to with some emphasis, that the materials were ready upon the ground, and the breach would have been repaired before this writ was taken out, if workmen could have been procured in time. It was instantly determined to rebuild it; preparations were made and workmen spoken to before we had any notice of this hearing. The declaration of Joseph Lukens is reiterated by one of the coloured men, who avows, even pending this inquiry, that when it is over, they will again prostrate the wall. To use his own language, they are in it, and will go through with it. We are required to make out merely the probability of a future disturbance of the peace by the petitioners. I know not what evidence could be offered better than their own declarations.

In conclusion, sir, allow me to say, with the most respectful deference to the judgment of your honour, that, upon any view of the case which I can take, it would seem to me a most extraordinary result if these individuals should be discharged. What is it we ask? That they should be bound over to answer for the offence that they have committed? That they should be put to the inconvenience of finding

surety of the peace? Neither is required—but merely their simple promise to you to keep it. Should they be discharged, and the consequences apprehended ensue, it would be a bitter thought—one, certainly, that could bring little comfort to your mind, to reflect that you might have prevented the evil by stretching forth your hand. By exercising the mild and merciful power with which you are invested, you may prevent offences, which, after they are committed, courts of justice cannot remedy, however they may punish their authors. Its exercise is especially proper, when its protection is invoked by those whose religious faith prevents them from repelling violence by violence.

If these persons be discharged without surety of the peace, it must be upon principles, which, if pushed to their legitimate conclusions, will compel every man to carry his hand on his dagger, and promptly unsheath it to repel wrong or assert right. Brute force must determine every thing—the race shall be to the swift, and the battle to the strong. I trust, sir, that we shall never see any arbiter between man and man but the law. When that appeal fails us, our only hope will be, that He “who rideth in the whirlwind and directs the storm,” will control the evil passions, and turn aside the anger of man.

THE FRIEND.

SEVENTH MONTH, 5, 1828.

Our correspondents must not complain that their favours are placed on file, in order to make room for the luminous and forcible argument of counsel before Judge King, which we this day publish. It furnishes a clear view of the ground which Friends have taken, and will, we doubt not, be read with deep interest by all our subscribers. In reference to the opinion of the learned judge, we will call the attention of our readers to a single point, which places its sophistry and inconsistency in a very striking light. The judge says, that “where the public peace has not been infringed, the party who complains of a violation of his possession must resort to the ordinary tribunals of civil jurisdiction.” He further says, after mentioning that the counsel for the prosecution considered the evidence of force in the entry to be as “clear as the sun in the firmament;” that he views the law and the facts of the case very differently, though he gives no decided opinion on either. He had previously acknowledged that the contested points as to the rights of Green-street meeting, and the authority of the quarterly meeting to lay it down, were not submitted to him. The facts of the case were, that Edmund Shotwell and his party entered without opposition at the gate, and proceeded, before they were forbidden, to break the wall with pickaxes, and other instruments, and to erect a gate.

Now, let us make this the case of an individual, upon whose premises, in his absence from home, a party had entered through the gate, and commenced to tear down the garden wall, and put up a door. Suppose further, that an irresolute and ignorant servant had said nothing more than that he would inform his master of what they had done. The common sense of every man in the community would decide that this is a case of forcible entry, and that if neither a blow nor a menace had been offered, the possessor of the ground would have his redress under the statute; for if it were not so, there is an end at once of all law, and the peace of the community is at the mercy of every robber. What then is the reason that these very circumstances are not to constitute a forcible entry in the present case? Because the judge has admitted into his view of the subject those very contested points which he was bound by his own admission to keep out of view, and has allowed them to exert upon the simple question submitted to his decision, a most improper influence. Remove the weight of that influence, and every precedent and argument brought to enforce his opinion, are in direct opposition to the conclusion he draws from them. The whole superstructure raised upon this insufficient foundation crumbles into dust.

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FOR THE FRIEND.

THE SANDWICH ISLANDS.

There are few spots upon the habitable globe which present a more interesting spectacle to the philosophical mind than the Sandwich Islands. Situated within the torrid zone, yet blessed with a balmy and temperate climate; inhabited by a people bold, enterprising, and intelligent, who are just awakening to the pursuits of industry and the incentives of religion, it is easy to foresee that they are destined to become the great focus of civilization to the isles that are afar off—the innumerable specks with which volcanoes and the coral insects, the mightiest and most insignificant of natural agents, have covered, in a manner, the vast extent of the southern Pacific Ocean. The melancholy death of captain Cook first gave celebrity to these islands, and from that period to the present they have continued to attract and interest the attention of the civilized world.

They are ten in number, and are situated between the latitudes of $18^{\circ} 50'$ and $22^{\circ} 20'$ north, and from $154^{\circ} 53'$ to $160^{\circ} 15'$ west longitude from Greenwich. They stretch from east-south-east to west-north-west in the following order: Ha-wai-a, (Hah-wye-e,) Mau-i, (Mow-ee,) Morokini, (Moro-keenec,) Tahu-rawe, (Tah-hoo-rahway,) Ranai, (Rah-nye,) Moro-kai, (Moro-kye,) Oahu, (O-ah-hoo,) Tau-ai, (Tow-aye,) Ni-hau, (Nee-how,) and Tau-ra, (Tow-rah.)

Ha-wai-i, (the Owyhee of captain Cook,) the largest of the group, is 97 miles long, 78 broad, and contains 4000 square miles, and 85,000 inhabitants.

Mau-i is separated from Ha-wai-i by a channel 24 miles wide, covers 600 square miles, and contains a population of 20,000 people.

O-a-hu, the most beautiful and fertile of the islands, is 46 miles long, and 23 broad, and contains 520 square miles, and 20,000 people.

Tau-ai is about the extent of O-a-hu, and contains 10,000 inhabitants.

Moro-kai covers about 170 square miles, with a population of 3 or 4000.

Tahurawe, Ranai, and Ni-hau are small islands but thinly peopled, and Morokini and Tau-ra are barren and uninhabited rocks.

These islands are all of volcanic origin,

mountainous and rocky, and strewed with blocks and piles of lava and other volcanic matter, in various stages of decomposition. In those parts which have been long free from volcanic eruptions, the soil is fertile, but the general appearance of the country is uninviting and barren. The shores are generally high and bold, as the rocks of white coral so common throughout the Pacific, and which are occasionally seen here, do not form extensive and dangerous reefs as in the more southern latitudes.

The climate is salubrious though warm, the mean temperature being about 75° , and the general course of the wind north-east. It seldom rains on the western shores of any of the islands, although showers are frequent on the eastern side, and occur almost daily on the mountains.

The following sketch by the missionary, Stewart, of the scenery which presented itself upon his first reaching Oahu, conveys a lively image of the physical aspect of these islands.

"Saturday, April 26. We sailed rapidly during most of the night, and had the prospect of reaching Oahu early this morning; but our fine wind left us, and we are now slowly advancing along the western sides of Maui, Ranai, and Morokai, with the promontories of Oahu still far before us. All the islands in sight have a mountainous and rocky appearance, not very interesting at a distance, except from the wild and romantic outlines of some of their number.

"Hawaii rises on every side from its broad base in gradual and unbroken ascent, till, like a patriarch, it overlooks the whole cluster to which it gives name. The only irregularity in its outline is occasioned by three wide-spreading arches, forming the summits of the same number of mountains—Mouna-kea on the east, Mouna-roa on the south, and Mouna-Huaraui on the west. The height of Mouna-kea has been estimated at 18,000 feet—that of Mouna-roa at 16,000; and that of Huaraui at 10,000 feet above the level of the ocean.

"The eastern peninsula of Maui forms one unbroken mass, rising 10,000 feet high; but the western end is divided into separate mountains, and, though not so lofty as the eastern promontory, is thus in its outline much more romantic and beautiful. We have particularly admired three lofty peaks near this extremity of the island, which the natives on board say are immediately behind Lahaina, one of the most fertile and beautiful districts in the group, and the proposed site of a new missionary station.

"Tahurawe is a stretch of uninteresting and barren rock, at an elevation of a few hundred feet only above the sea. Ranai is five or six thousand feet high, and so regular in its contour, that it might be described by a segment of a circle. While Morokoi, immediately north of it, like the west end of Maui, is broken into lofty peaks and spurs of mountain, jutting boldly into the sea, and imparting to the island an appearance of great wildness and sublimity.

"At anchor off the harbour of Honouururu, Monday, April 28. At twelve o'clock on Saturday night, by the light of a full moon, we made the south-east end of Oahu, five miles distant. Nothing can surpass the wild beauty of the promontories forming the headlands of this part of the island, and I was detained

on deck by the hour, gazing at them with delight, as the ship lay off and on, waiting the approach of day.

"At sunrise we were close under Diamond Hill, a principal point on the south side of the island. It is the crater of an extinguished volcano—the bare shell of a decapitated mountain, whose bowels have been exhausted by fire. It is of a circular form, many miles in circumference, and rises, almost perpendicularly, hundreds of feet. Its sides, every where, look like seared walls, and are fluted and furrowed from top to bottom by the washings of water courses, as if by artificial workmanship. They are also surmounted in many places by a kind of moulding of equally singular formation: and again by blocks and piles of jagged lava, having, in their elevation, the appearance of the parapets and battlements of a dilapidated castle. A more unique object can scarce be imagined.

"Immediately on rounding this point, the whole of the south side of Oahu burst on the eye in beautiful panoramic view, presenting, first the bay of Waititi, encircled by heavy groves of the cocoa-nut and other luxuriant trees; then an extensive and perfectly level plain, stretching two or three miles along the shore, and a mile or two inland; at which distance a variety of hills began to skirt its side, rising, first in gentle undulations, and then more abruptly, till they ran off in lofty and pointed ridges, to a range of mountains dividing the island in the direction of the coast, and crowning its centre with two or three elevated peaks. Some of these hills near the plain were covered only with a smooth green sward, gleaming, in the brightness of the morning, with all the softness and richness of velvet;—others were sprinkled here and there with single trees and clumps of various coloured foliage, from the darkest of green to that which seemed almost white; and all, as they rose to the mountains, became clothed with a rich woodland growth.

"At the farther end of the plain, three or four miles distant, lay the town of Honouururu, to which a fort with its floating banner, the American consulate, the Mission house, and a cluster of masts in the harbour, gave something of an aspect of civilization. Directly in rear of the town, at the foot of the mountains, another old crater was distinguished, planted with a battery of guns, from which also the flag of the nation was waving. Beyond Honouururu, to the west, lay a wide extent of open country apparently under good cultivation, and terminated at a distance of ten or fifteen miles, by a noble chain of mountains, the middle of which is marked by a fine stretch of table land.

"At eight o'clock we cast anchor in the open roads, within a mile of the shore and town, and I had a moment's opportunity for more minute observation. There was much of natural beauty before us. All was in a glow of brightness—but there was a want of life and elasticity that forced itself at once on the notice: a stillness—not the stillness of the Sabbath, though it was the first day of the week, but the stillness of a torrid clime, whose enervating and depressing temperature was plainly to be seen in the strong vibrations of a heated air. While I gazed on the thickly crowded huts of the natives, seeming so many sunburnt ricks of hay, and saw with a glass, their naked inhabitants lounging about in listless inactivity, I felt that I had reached a strange land—a land far different from that in which were the habitations of my fathers, and where, till now, had been my home.

"At nine o'clock, Mr. Bishop, Mr. Richards, and myself, with the natives William Kamahoula and Richard Kerahoula, accompanied the captain on

shore. We rowed half a mile along the coral reef, by which the coast is here bound, and on which the surf breaks some hundred rods from the beach, before coming to the narrow opening, forming the channel into the harbour. The entrance is short, and we were soon in the midst of ten or fifteen ships, principally American and English whalers, and some five or six of the native vessels, brigs and schooners, all anchored near to the beach, and some at moorings on the shore. The bay is small, not more than half a mile long, and a quarter broad, but deep and perfectly safe."

The island of Maui furnishes the same author with the materials for another equally spirited delineation. The American missionaries were invited to form an establishment at Lahaina, a village in that island.

"The first view of this settlement," says he, "from the sea and anchorage, gives too favourable an idea of its beauty; and the appearance of great luxuriance which it exhibits, does not expose the rude and imperfect cultivation of the natives.

"Lahaina is situated on the north-west end of Maui, and lies between two points projecting slightly into the ocean; one on the north, and the other on the south end, about two miles distant from each other. These, in their respective directions, terminate the view of the beach.

"The width of the district from the sea towards the mountain, is from one half to three quarters of a mile. The whole extent included within these boundaries is perfectly level, and thickly covered with trees and various vegetation. The taste, skill, and industry of an American gardener might convert it into an earthly paradise; but now it every where appears only like the neglected grounds of a decayed and deserted plantation. There is no uniformity or neatness to be seen, and almost every thing seems to be growing in the wildness of nature. The bread-fruit trees stand as thickly as those of an irregularly planted orchard, and beneath them are two patches and fish ponds, twenty or thirty yards square, filled with stagnant water, and interspersed with clumps of the tapa tree, groves of the banana, rows of the sugar cane, and bunches of the potatoe and melon. All these flourish exuberantly from the richness of the soil alone, with but little attention or labour from the hand of man.

"It scarce ever rains, not oftener than half a dozen times during the year: and the land is watered entirely by conducting the streams which rush from the mountains by artificial courses on every plantation. Each farmer has a right, established by custom, to the water every fifth day. The pathways, which are very narrow, are usually along these water trenches.

"The number of inhabitants is about two thousand five hundred. Their houses are generally not more than eight or ten feet long, six or eight broad, and from four to six high: having one small hole for a door, which cannot be entered but by creeping, and is the only opening for the admission of light and air. They make little use of these dwellings except to protect their food and clothing, and to sleep in during wet and cool weather, and most generally eat, sleep, and live in the open air, under the shade of a *Kou*, or bread-fruit tree.

"The land begins to rise rather abruptly about three-fourths of a mile from the sea, and towers into lofty mountains, three rude elevations of which, immediately east of Lahaina, are judged to be four thousand five hundred, or five thousand feet above the level of the ocean. From the first swell of the rising ground almost to the summits of these mountains, there is nothing to be seen but the most dreary sterility and sun-burnt vegetation, intersected by gloomy ravines and frightful precipices.

"Every part of the island, seen from Lahaina, wears the same forbidding and desolate aspect; and, after passing either point, the eye is met only by a barren sand beach, occasionally interrupted by heaps of black lava, to which the wild dashings of a heavy surf add double gloom.

"So far as our observation extends, this descrip-

tion is characteristic of the whole islands. Instead of being the sunny and elysian fields which the imagination of many make them, they, in fact, are only vast heaps of rocks in the midst of this mighty ocean, with here and there, at long intervals, a rich and luxuriant valley and plain thronged with inhabitants. The outlines of the whole group are wild and romantic, and the thick and ever verdant forests which crown the heights of many of the mountains, give them a refreshing appearance. But to an eye accustomed to the varied beauties of an American landscape, to its widely cultivated fields, its stately groves, its spreading lawns and broadly gleaming rivers, its gardens and enclosures, its farm houses, country seats, villages, domes, and spires, a more melancholy place of exile could scarce be selected than the Sandwich Islands."

Another missionary station was at Hononuru, on the island of Oahu.

"The day," says our author, "being unusually fine, Mr. Bingham proposed after breakfast this morning, that I should accompany him to the *pari*, or precipice of *Kolau*, about seven miles in the interior. Nothing short of the testimony of my own eyes could have made me believe that there was so much of the 'sublime and beautiful' in the vicinity of Hononuru. It seemed like enchantment, to find myself transported in the short space of an hour, from the dusty plain, stagnant pools, dreary beach, and various desolations of the sea-side, to the freshness and verdure, luxuriance and bloom of a woodland region, where the eye rested only on objects of grandeur and beauty, and the ear caught no sounds amid the solitude of the forests, but the chirping of birds, the murmurs of the mountain stream, or the dashing of the distant cascade.

"The path we took led up the valley immediately in the rear of the village. As this gradually contracted from a width of three to that of one mile, the scenery become more and more picturesque and delightful, till at a distance of five miles from Hononuru, it far surpasses any thing I have ever witnessed. The mountains are so lofty and so graceful in their outlines—so rich and beautiful in their foliage—so diversified by dark grottos—projecting cliffs and spouting waterfalls—while all below presents an exuberance of vegetation almost incredible, that I cannot but think it among the finest of the exhibitions of nature, in a state of undisturbed simplicity and wildness. Such was the character of the scenery for the two last miles of the walk, while our path led successively through glade, copse, and dell, and was frequently, for long distances together, entirely imbowered by the interlacing branches of the spreading hau-tree, a species of *hybiacua*.

"After ascending from one of these dank passages, Mr. Bingham suddenly cautioned me against the violence of the wind we should soon meet; at the same time the rushing of heavy blasts was heard, intimating, like the roarings of a cataract, or the mutterings of a volcano, an approach to one of the most sublime phenomena of nature, and, on abruptly turning the angle of a projecting rock, with an admiration approaching to terror, I found myself balancing in strongly conflicting currents of air, on the brink of a precipice little less than a thousand feet in perpendicular descent, without the parapet of a single stone to guard against the fatal consequences of a false step. Immediately before me, at the foot of this tremendous outset, in most perfect bird's eye view, lay a widely extended, cultivated, and thickly inhabited country, against whose distant shores the peaceful billows of the Pacific were rolling in ever varying and snowy brightness—while farther still, the blue waters of the ocean rose in gradual ascent, till, apparently midway between heaven and earth, they met the sky, in a haziness that rendered either distinguishable from the other, only by the regularity of a scarcely discernible horizon.

"To the right and to the left, within a stone's throw of the rock on which I stood, two richly covered pyramidal peaks rose many thousand feet above my head; while beyond them, on either side, summit after summit of mountains, whose broad bases were planted in the valley below, appeared in

long perspective, till, with a semicircular sweep, both chains terminated in the sea by hold and romantic headlands, rendered more picturesque by a partial continuation of detached cliffs and islets. In full view behind, was the beautiful valley through which we had ascended, gradually sinking from the very spot on which we stood, to the now miniature town and port of Hononuru, beyond which again rose 'the illimitable sea.'

"The sublimity of the whole was not a little increased by the almost overwhelming sounds of the trade wind, as it swept along the mountains, which resisted its progress to this narrow pass, and through which it rushed with irresistible velocity and power, bearing in its broad current and whirling eddies, leaves, sand, and even pebbles, which might claim the name of stones. Such was the effect of this, that though every thing far and near gleamed in the brightness of a cloudless sky and noon day sun, I could scarce resist the impression that we were standing amid the ragings of a tempest—an illusion not diminished by the harsh screams of the sea gull and cry of the tropic bird, as they passed us on rapid wing to the lofty peaks above, or hastened again to sail in the calmer regions beneath our feet."

(To be continued.)

Notice of the Tockoa and Tallulah Falls in Georgia; by A. FOSTER.

From *Silliman's American Journal of Science*, &c. July, 1822.

In a southern excursion during the autumn of 1827, I visited the Table Mountain in Pendleton, S. C., and the Tockoa and Tallulah Falls in Habersham, Ga. Those only who have visited and contemplated this interesting section of our country can justly appreciate the beauty and magnificence, and the wildness and sublimity of the natural scenery around the southern termination of the Blue Ridge.

It is not now in my power to gratify the curiosity of my northern friends, by describing every thing that delighted or astonished our little party of travellers. But to the admirer of his Creator's works, never yet in their native richness and variety described by the geographer, sketched by the artist, or sung by the poet, permit a traveller to recommend an excursion along the western and mountainous border of North and South Carolina and Georgia. If you have imagined southern scenery to be tame and uniform, your disappointment, like my own, will be most gratifying and complete. A brief sketch of the two principal falls is all that will at this time be attempted.

Tockoa Fall is in a small creek of the same name, just before it runs into the Tugaloo, one hundred and fifty miles above Augusta. The perpendicular fall is one hundred and eighty-six feet, measured by a line. It is surrounded by no wild scenery. The rivulet, disturbed by no rapids, moves with a gentle current, and drops without warning into a beautiful basin below, expanding into fine rain before it reaches the bottom; and the breeze, which always plays there, spreads a thick spray around, and ornaments the falling water, the rock, and the shrubbery, with rainbows. A carriage road is within a stone's throw of the fall, and our party rode to the base, and to the summit of the precipice.

Two beech trees grow near the base, which are so closely covered with names down into the very ground, that he who will carve his own, must intrude upon a present occupant. Old and venerable names have been obliterated to give a conspicuous position to some young aspirant for immortality. These beeches, said a lady of our party, are the political world in miniature.

The Tockoa produces a sensation rather of the beautiful than the sublime—it pleases, but does not terrify—it satisfies, but does not overwhelm the expectation. It is a fine preparation for the tremendous scenery which awaits the traveller sixteen miles northward.

The rapids of Tallulah are in Georgia, ten miles above the union of the Tallulah and Chatoga rivers, which form the Tugaloo, five miles from South Carolina, and about twenty miles from the line of North Carolina. The river, which is forty yards wide above

the rapids, is forced, for a mile and a fourth, through a range of mountains, into a channel scarcely twenty feet broad. The mountain receives the water into a broad basin, surrounded by solid rock one hundred feet in height. Here the stream pauses in anticipation of the awful gulf,—then rushes down a cataract forty feet,—then hurrying through a narrow winding passage, dashing from side to side against the precipice, and repeatedly turning at right angles, is precipitated one hundred feet—and in a moment after fifty feet more—and then making many short turns, it rushes down three or four falls of twenty and ten feet. The sum of the fall in the distance of a mile is estimated at three hundred and fifty feet.

The rapids, however splendid, apart from the sublimity with which they are surrounded, are only an appendage to the stupendous banks of solid rock, descending almost perpendicularly to the water on both sides of the river, and varying in the distance of a mile from seven hundred to one thousand feet in height, so that the stream literally passes that distance *through* the mountain, or rather through the highlands that connect two mountains.

The visitor approaches from the west, finds an easy descent for the last mile, and drives his carriage to the very edge of the gulf. No unusual appearances of pointed rocks or broken lands admonish him that the rapids are near, till suddenly he sees the opening abyss. He advances cautiously, from tree to tree, till he looks down upon the water. Instantly his mind surrenders itself to the overwhelming sensation of awe and amazement. He neither speaks nor smiles—and even a jest or smile from a friend is painful to his feelings, which, particularly with the ladies, (as at the Niagara Falls,) are often relieved by weeping. Some of our company, hurrying down to the brink without giving the mind time to collect itself, experienced dizziness and faintness, and were compelled to *crawl* back.

Here are no artificial embellishments. The scenery wears the artless robe of nature's wildness. The romantic variety, magnificence and sublimity of Jehovah's works are untouched by human hands. The rapids are in the bosom of a forest, in which are seen burrows of foxes and dens of rattlesnakes, and in which are heard the howling of wolves and the screaming of eagles; there the wild deer bound gracefully through the small bushes, and pass the trees rifted by lightning.

In front of the spectator, the perpendicular face of the rock on the opposite shore, presenting an endless variety of figures and colours—brown, white, azure, and purple—overhanging, receding, angular, and square surfaces,—figures in bas-relief, ornamented with shrubbery—small rivulets falling in graceful cascades down the precipice—the opening abyss, lined with massive rock—the foaming, roaring water, at the bottom encircled by rainbows, all seen at one view, produce sensations unutterable. The feeling once enjoyed you desire to recall, but it can be recalled only by placing yourself again upon the spot. Nor does the scenery lose its power by long and minute examination. I lingered about the rapids three days, and the effect was rather heightened by new discoveries, than weakened by familiarity.

The most magnificent general view is from a part of the precipice which projects over the abyss twenty feet, and which is gained by a descent of fifteen feet. This is half way between the commencement and termination of the rapids, near the highest part of the mountain through which they pass, not less than one thousand feet above the water, and affords the best view of the second and third falls, one of which is almost under the projection. Our company had just gained this site, sufficiently agitated with our situation, when instantly a peal of thunder burst over us, and the rain descended upon us. The young ladies took shelter under a projecting bank, from which one step might have precipitated them one thousand feet into the foaming river; the rest of the party crowded under a single umbrella, upon the point of the overhanging rock. The rock-house, formerly the entrance of the Indian's paradise, but now the eagle's habitation, was before us; the earth in front and on either hand opened wide and deep; over us roared the thunder; under us, at about the same distance, were seen and heard the pouring and

dashing of the cataracts; "heaven's red artillery" played around, and the wind swept by with great violence. At this moment a large pine near us was rifted by the lightning, and its trunk entirely splintered to the ground. Echo answered echo from side to side, rumbling long and loud, through the caverns of the broken mountain. We all trembled, and looked at each other in silence. In half an hour the cloud passed over, the wind slept, the sun, casting its brilliant rainbows round the falls, spread over the wilderness a mild and enchanting serenity, and we pursued our discoveries with augmented interest.

This, however, was the most sublime and awful hour of my life. Perhaps few have ever been favoured with a display more magnificently impressive of the power and presence of Omnipotence. Heaven and earth seemed to display their most terrific operations, and conspired to make us feel our own feebleness.

The Rock House is an entrance apparently ten feet square, leading into the perpendicular face of the rock, too far down the side to be accessible. We were informed by the guide of an Indian tradition, that this is the door of paradise. They had frequently traced their lost companions to this spot, and could never hear of them again; since which no Indian has been known to hunt alone near the Rapids of Tallulah. At present the less superstitious eagle finds this a safe retreat to rear his young.

There are three places of descent to the bed of the river; two of these meet at the same place, and the other leads to the bottom of the upper fall. The other falls have been approached very seldom, and only by fording up the stream. Both descents cannot easily be performed the same day; the upper one to the fall, is the most interesting. To look out at the opening of this deep gulf pays the excessive fatigue of the lower descent, but the view from several positions above, produces the most enchanting effect of grandeur and sublimity.

At these rapids I very forcibly felt the influence by which the primitive worshippers selected grand and terrible scenes as the most favourable places to hold converse with the Deity. The mountain's top, the deep valley, the base of the waterfall, and the mouth of the grotto, were selected by the rude inhabitants of untaught nations as the dwelling place of a presiding divinity.

I left this place with an unsatisfied curiosity, convinced that a year might have been consumed in examining every object interesting to a scientific traveller.

In preferring the Rapids to the Table Mountain, as I decidedly do, in common with many of superior taste in scenery, I would object to no part of the admiration so justly and so largely bestowed on the latter. Each presents scenes like no other in the United States; the one is so perfectly unlike the other, and both are so remarkable, that a visit to the one, in no respect, supersedes the propriety of seeing the other.

The effect from the top of the Table Rock is one unmixt overwhelming sensation of the sublime. As the spectator walks along the edge of the sloping precipice for a third of a mile, his mind demands time for expansion to receive the full influence of its new situation. This is accomplished by fixing the attention upon each object separately; the falls of Slicking before him; the plantations below him; the mountains around him; and the broad bosom of the forest spreading every way: but the effect of the precipice under him prevails over all other emotions. As the spectator walks half a mile under the precipice, the height of which is, at this distance, about seven hundred and thirty feet, and the base of which contains a narrow path, midway between the summit and base of the mountain, a variety of emotions are enjoyed, too complex to be definitely described. Objects pleasing, novel, beautiful and sublime, are every moment demanding his attention. On the summit his countenance is grave, his words few, and his imagination strongly excited. At the base his countenance is lighted up, and his conversation animated and brilliant. For his visit to the summit he feels rewarded, and his mind has expanded. With his visit to the base he is more than satisfied; he is delighted; his feelings have been kindled; the compa-

ny are endeared to him, and on retiring he says, "no day of my life has passed more agreeably or more profitably." The best judges, however, unanimously express a preference for the Rapids of Tallulah. As at the Table Mountain, so also *two days at least* should be devoted to the Rapids.

Mud Creek Fall is twenty-five miles north of Tallulah. I did not visit it, but was informed that the whole fall of this cataract is two hundred and eighty feet; that it is in a large creek, and the effect eminently interesting.

The Currihee Mountain, one mile from the Tockos Fall, affords a rich reward for the toil of gaining its summit. On the North is a view of the Blue Ridge, surpassed in its prospect of "mountains piled on mountains," perhaps by no other site in the United States. On the south, Georgia and South Carolina, with the exception of a few plantations on the Tugaloo, present one unbroken forest, as far as the sight extends. As you traverse this forest you will sometimes see splendid situations insulated from the rest of the world, in the fertile valleys, surrounded by the conveniences, the elegancies, and the domestic refinements of social life. The fertility of the soil, the salubrity of the climate, the vicinity of boat navigation, in a word, every natural advantage unites to persuade us that cultivated plantations, elegant and happy homes, and spires of churches, may one day be seen from the Currihee, as they are now from the top of Mount Holyoke.

REMARKS.

The mountain rock through which the Tallulah passes, is of a dark gray, sometimes approaching a blue colour. The first bed of rocks, descending perhaps one hundred and fifty feet, is irregularly broken into masses of all forms and sizes; then succeed others with long parallel seams, dipping in a regular line with the fall of the river. These rest upon a third class of rocks, solid and of a light gray, which form the bed of the stream. The Indians say that no fish, (not even the smallest minnow,) are found above the Rapids.

Springs impregnated with lime and iron are found in the vicinity. Alum, and a hill containing a mineral resembling coal, are situated below the Rapids.

A few white pine and hemlock trees grow upon the Rapids. They are the only trees of the kind which I have seen in South Carolina or Georgia, and gentlemen from both these states were of our party who had never before seen the species. None of our company had seen the spruce pine in these states. We noticed eight species of oaks—white, red, black, spanish, post, black-jack, chestnut, and live oak.

FROM

PALESTINE:

A Poem, by Bishop Heber.

Reft of thy sons, amid thy foes forlorn,
Mourn, widow'd queen, forgotten Sion, mourn!
Is this thy place, sad city, this thy throne,
Where the wild desert rears its craggy stone?
While suns unbless their angry lustre fling,
And way-worn pilgrims seek the scanty spring?
Where now thy pomp, which kings with envy
view'd?
Where now thy might, which all those kings sub-
dued?

No martial myriads muster in thy gate;
No suppliant nations in thy Temple wait;
No prophet bards, thy glittering courts among,
Wake the full lyre, and swell the tide of song:
But lawless Force, and meagre Want are there,
And the quick-darting eye of restless Fear;
While cold Oblivion, 'mid thy ruins laid,
Folds his dank wing beneath the ivy shade.

For sad the scenes Judaea's plains disclose,
A dreary waste of undistinguish'd woes:
See War untir'd his crimson pinions spread,
And foul Revenge, that tramples on the dead!
Lo, where from far the guarded fountains abine,
Thy tents, Nebaioth, rise, and, Kedar thine!
'Tis yours the boast to mark the stranger's way,
And spur your headlong chargers on the prey,

Or rouse your nightly numbers from afar,
And on the hamlet pour the waste of war;
Nor spare the hoary head, nor bid your eye
Revere the sacred smile of infancy.
Such now the clans, whose fiery coursers feed
Where waves on Kishon's bank the whispering
reed;

And their's the soil, where, curling to the skies,
Smokes on Samaria's mount her scanty sacrifice.
While Israel's sons, by scorpion curses driven,
Outcasts of earth, and reprobate of heaven,
Through the wide world in friendless exile stray,
Remorse and shame sole comrades of their way,
With dumb despair their country's wrongs behold,
And, dead to glory, only burn for gold!

O Thou, their Guide, their Father, and their
Lord,

Lo'v'd for thy mercies, for thy power ador'd!
If at thy name the waves forgot their force,
And reflowing Jordan sought his trembling source;
If at thy name like sheep the mountains fled,
And haughty Sirion bow'd his marble head;
To Israel's woes a pitying ear incline,
And raise from earth thy long-neglected vine!
Her rifted fruits behold the heathen bear,
And wild-wood boars her mangled clusters tear!
Was it for this she stretch'd her peopled reign
From far Euphrates to the western main?
For this o'er many a hill her boughs she threw,
And her wide arms like goodly cedars grew?
For this proud Edom slept beneath her shade,
And o'er the Arabian deep her branches play'd?

O feeble boast of transitory power!
Vain, fruitless trust of Judah's happier hour!
Not such their hope, when through the parted
main

The cloudy wonder led the warrior train:
Not such their hope, when through the fields of
night

The torch of heaven diffus'd its friendly light:
Not when fierce Conquest urg'd the onward war,
And hur'd stern Canaan from his iron car:
Nor, when five monarchs led to Gibeon's fight,
In rude array, the harness'd Amorite:
Yes—in that hour, by mortal accents stay'd,
The lingering sun his fiery wheels delay'd;
The moon, obedient, trembled at the sound,
Curb'd her pale car, and check'd her mazy round!

Let Sinai tell—for she beheld his might,
And God's own darkness veil'd her mystic height:
(He, cherub-borne, upon the whirlwind rode,
And the red mountain like a furnace glow'd.)
Let Sinai tell—but who shall dare recite
His praise, his power,—eternal, infinite?
Awe-struck I cease; nor bid my strains aspire,
Or serve his altar with unhallow'd fire.

Such were the cares that watch'd o'er Israel's
fate,

And such the glories of their infant state.
Triumphant race! and did your power decay?
Fail'd the bright promise of your early day?
Nor by that sword, which, red with heathen gore,
A giant spoil, the stripling champion bore;
By him, the chief to farthest India known,
The mighty master of the iv'ry throne;
In heaven's own strength, high towering o'er her
foes,

Victorious Salem's lion banner rose:
Before her footstool prostrate nations lay,
And vassal tyrants crouch beneath her sway.
And he, the kingly sage, whose restless mind
Through nature's mazes wander'd unconfin'd;
Who ev'ry bird, and beast, and insect knew,
And spake of every plant that quaffs the dew;
To him were known, so Hagar's offspring tell,
The powerful sigil and the starry spell,
The midnight call, hell's shadowy legions dread,
And sounds that burst the slumbers of the dead.
Hence all his might; for who could these oppose?
And Tadmor thus, and Syrian Balbec rose.
Yet e'en the works of toiling Genii fall,
And vain was Estakhar's enchanted wall.
In frantic converse with the mournful wind,
There oft the houseless Santon resta reclin'd;
Strange shapes he views, and drinks with wond'ring
cars

The voices of the dead, and songs of other years.

Such, the faint echo of departed praise,
Still sound Arabia's legendary lays;
And thus their fabled bards delight to tell
How lovely were thy tents, O Israel!

For thee his iv'ry load Behemoth bore,
And far Sofala teem'd with golden ore;
Thine all the arts that wait on wealth's increase,
Or bask and wanton in the beam of peace.
When Tyber slept beneath the cypress gloom,
And silence held the lonely woods of Rome;
Or ere to Greece the builder's skill was known,
Or the light chisel brush'd the Parian stone;
Yet here fair Science nurs'd her infant fire,
Fann'd by the artist aid of friendly Tyre.
Then tower'd the palace, then in awful state
The Temple rear'd its everlasting gate.
No workman steel, no pond'rous axes rung;
Like some tall palm the noiseless fabric sprung.
Majestic silence! then the harp awoke,
The cymbal clang'd, the deep-voic'd trumpet spoke;
And Salem spread her suppliant arms abroad,
View'd the descending flame, and bless'd the present
God!

Nor shrunk she then, when, raging deep and loud,
Beat o'er her soul the billows of the proud.
E'en they, who, dragg'd to Shinar's fiery sand,
Till'd with reluctant strength the stranger's land;
Who sadly told the slow-revolving years,
And steep'd the captive's bitter bread with tears;
Yet oft their hearts with kindling hopes would burn,
Their destin'd triumphs, and their glad return;
And their said lyres, which, silent and unstrung,
In mournful ranks on Babel's willows hung,
Would oft awake to chaunt their future fame,
From the skies their ling'ring Saviour claim.
His promis'd aid could every fear control;
This nerv'd the warrior's arm, this steel'd the mar-
tyr's soul!

Nor vain their hope: Bright beaming through the
sky,

Burst in full blaze the Day-spring from on high;
Earth's utmost isles exulted at the sight,
And crowding nations drank the orient light.
Lo, star-led chiefs Assyrian odours bring,
And bending Magi seek their infant King!
Mark'd ye where, hov'ring o'er his radiant head,
The dove's white wings celestial glory shed?
Daughter of Zion! virgin queen! rejoice!
Clap the glad hand, and lift the exulting voice!
He comes, but not in regal splendour dress,
The haughty diadem, the Tyrian vest;
Not arm'd in flame, all glorious from afar,
Of hosts the chieftain, and the lord of war;
Messiah comes: let furious discord cease:
Be peace on earth before the Prince of Peace!
Disease and anguish! feel his blest control,
And howling fiends release the tortur'd soul;
The beams of goodness hell's dark caves illumine,
And Mercy broods above the distant gloom.

Thou palsied earth, with noonday-night o'erspread!
Thou sick'ning sun, so dark, so deep, so red!
Ye hov'ring ghosts, that throng the starless air,
Why shakes the earth? why fades the light? declare!
Are those his limbs, with ruthless scourges torn?
His brows all bleeding, with the twisted thorn?
His the pale form, the meek forgiving eye
Rais'd from the cross in patient agony?
Be dark, thou sun—thou noonday-night, arise,
And hide, oh hide, the dreadful sacrifice!

Ye faithful few, by bold affection led,
Who round the Saviour's cross your sorrows shed,
Not for his sake your tearful vigils keep;
Weep for your country, for your children weep!
Vengeance! thy fiery wing their race pursu'd;
Thy thirsty poniard bluish'd with infant blood.
Rous'd at thy call, and panting still for game,
The bird of war, the Latian eagle came.
Then Judah rag'd, by ruffian Discord led,
Drunk with the steamy carnage of the dead:
He saw his sons by dubious slaughter fall,
And war without, and death within the wall.
Wide-wasting Plague, gaunt Famine, mad Despair,
And dire Debate, and clamorous Strife were there:
Love, strong as Death, retain'd his might no more,
And the pale parent drank her children's gore.
Yet they, who wont to roam the enanguin'd plain,
And spurn with fell delight their kindred slain;

E'en they, when, high above the dusty fight,
Their burning Temple rose in lurid light,
To their lov'd altars paid a parting groan,
And in their country's woes forgot their own.

As 'mid the cedar courts, and gates of gold,
The trampled ranks in miry carnage roll'd,
To save their Temple every hand essay'd,
And with cold fingers grasp'd the feeble blade:
Through their torn veins reviving fury ran,
And life's last anger warm'd the dying man!
But heavier far the fetter'd captive's doom!
To glut with sighs the iron ear of Rome!
To swell, slow-pacing by the car's tall side,
The stoic tyrant's philosophic pride;
To flesh the lion's rav'nous jaws, or feel
The sportive fury of the fencer's steel;
Or pant, deep-plung'd beneath the sultry mine,
For the light gales of balmy Palestine.

Yet shall she rise; but not by war restor'd,
Not built in murder, planted by the sword.
Yes, Salem, thou shalt rise: thy Father's aid
Shall heal the wound his chastening hand has made;
Shall judge the proud oppressor's ruthless sway,
And burst his brazen bonds, and cast his cords away.
Then on your tops shall deathless verdure spring;
Break forth, ye mountains, and, ye valleys, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn;
The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now, perchance, wide-waving o'er the land,
That mighty Angel lifts his golden wand,
Courts the bright vision of descending power,
Tells every gate, and measures every tower;
And chides the tardy seals that yet detain
Thy Lion Judah, from his destin'd reign!

And who is He? the vast, the awful form,
Girt with the whirlwind, sandal'd with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land;
And, hark! his voice amid the thunder's roar,
His dreadful voice, that time shall be no more!

Lo! cherub hands the golden courts prepare,
Lo! thrones arise, and every saint is there;
Earth's utmost bounds confess their awful sway,
The mountains worship, and the isles obey;
Nor sun nor moon they need, nor day nor night:
God is their temple, and the Lamb their light:
And shall not Israel's sons exulting come,
Hail the glad beam, and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warm with life again.
Hark! white-rob'd crowds their deep hosannas raise,
And the hoarse flood repeats the sound of praise;
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong;
"Worthy the Lamb! omnipotent to save,
"Who died, who lives, triumphant o'er the grave!"

THE CONFESSION OF UNBELIEF.

There is no other devil than a man's propen-
sities,
no other hell than his unhappiness
of mind,
no other God than a principle of
good in himself,
no other heaven than a happiness
of mind,
no other judgment than what he
feels daily,
no rewards or punishments after
this life,
And the scriptures are good for any thing
and good for nothing.

We are insensibly led to approve what we have
learned to suffer without being shocked; and what
we heartily approve we are not far from adopting.
Hunter.

FOR THE FRIEND.

OPINION OF JUDGE KING.

In resuming the examination of this opinion, I shall first attempt to show that the case of the Commonwealth vs. Morris, Vaux, Read, and others, was not calculated to strengthen or support the opinion which Judge King has given. The citation of this case appears to me to be particularly unfortunate, because if it proves any thing, it shows clearly that Shotwell, and those with him, were guilty of a forcible entry.

The defendants in that suit had held peaceable possession of the property. Fox, availing himself of the departure of one of them from the country, entered on the premises, fenced the lot and granted liberty to another person to erect a meeting-house on a part of it. The building was commenced when the defendants received intelligence of these proceedings—they entered the lot, cut down the fence, removed the frame of the building, and erected a tenement in which they placed a tenant. Fox sued them for forcible entry. In charging the jury, on this case, Judge Gibson remarked: "the courts now say that where the object is to take a *short cut at possession*, they will not countenance forcible entries." This observation is made respecting the conduct of Fox, in entering on premises, of which the defendants had quiet and peaceable possession, and attempting to appropriate them to his own use. The determination of the courts, as there expressed, is certainly a wise and necessary one, to ensure the right of property to peaceable owners, and it points out most clearly the illegality and impropriety of the method taken by Shotwell and others, to procure possession of the burial ground.

In this respect, Shotwell and his company are circumstanced precisely as Fox was—and so fully was the court and jury satisfied of the illegality of his entry, that they not only acquitted the defendants of all guilt in forcibly ejecting him, but even mulct him into the costs of prosecution. In the case before Judge King, the four monthly meetings stood exactly in the situation of Morris, Vaux, and Read, the defendants before Judge Gibson. That they were in peaceable and quiet possession of the cemetery is admitted by the Judge himself. Their representatives (viz. the committee of eight, by whom, to use the language of the judge, "the control and management of it, [the burial ground,] was always heretofore exercised") leased a part of the lot, and a dwelling-house erected thereon, to Samuel Stokes, the sexton, and entrusted to him, *subject to their control and directions*, the care of the burial ground. One of the conditions of this lease is, "that he will not permit the dwelling or abiding on the premises of any other person or persons than his own family, *without the consent of the committee*." In his evidence, Samuel Stokes distinctly declares, "that he can recognise no other authority over the burial ground than that of the committee who appointed him, and under whom he holds his lease." Stokes lives on the premises unmolested, and surely the facts above stated, as well as others related in the opinion, satisfactorily show that at the time of

the entry of Shotwell and others, the four monthly meetings had full, quiet, and peaceable possession. They stood precisely as did the defendants before Judge Gibson.

Under these circumstances, Shotwell and his company, with a view "to take a short cut at possession," enter the premises and commence breaking down the wall, for the purpose of erecting a gate, and thus obtaining a right of way, or possession of the property. It is to such acts, as those of Shotwell and others, so done, and for such objects, that Judge Gibson very properly declares the determination of the courts to show no countenance; and had these men held possession, his decision would sustain the committee of the four monthly meetings in entering on the premises and dispossessing them. Their possession, according to their own showing, would not be "a quiet and peaceable," but "a mere scrambling possession;" and therefore had they been "turned out," they would "not be protected by the statutes of forcible entry." Such is the obvious application of the case cited by Judge King, to the facts in evidence before him, and it is difficult to conceive how, with his "full note" of it before him, he could have so entirely misconstrued it, as to adduce it in support of an opinion to which it is directly opposed in all its bearings.

What constitutes a forcible entry, seems to be a question which the Judge has much difficulty in precisely determining, even with the help of Blackstone and Viner. He seems to avoid a full view of the subject, and giving it only a side glance, assumes as a definition the most violent and outrageous forms in which the offence is ever presented, and where *actual force* or injury is resorted to. Possibly, a short extract from a description of the offence given by himself, Judge Shaler, and Thomas I. Wharton, in their report on the penal code, presented to the last session of our legislature, may remove some of the obscurities in which his mind seems to have been involved, and assist him in forming a more correct idea of the matter when another case of the kind may be submitted to his decision. "If any person, *after entering peaceably*, shall turn out by force, or frighten by threats, or *other circumstances of terror*, the party out of possession; every person so offending, shall be guilty of a forcible entry and detainer," &c. Report, p. 140.

On the crime of forcible detainer, the learned judge and his associates remark, that no person who shall *lawfully or peaceably enter* upon, or into any lands, tenements, or other possessions, shall hold or keep the same unlawfully, and with force, and a strong hand, or weapon, violence, menaces, or terrifying words, circumstances or actions, as aforesaid; and it is hereby declared, that whatever words or circumstances, conduct or actions, will make an entry forcible, under this act, shall also make a detainer forcible or punishable in the same manner."—Ib.

Had the judge applied the definition contained in the above quotations, to the facts given in evidence before him relative to the conduct of Edmund Shotwell and his associates, he would have found no difficulty, I apprehend, in viewing their entry as forcible;

inasmuch as it comes clearly and fully within his own description of that offence.

It would seem, however, that his idea of what is necessary to constitute a forcible entry has materially changed since the date of his report; for he now tells us that "*the entry must be made by actual force and intimidation*;" whereas, under his former definition of it, the *entering in* might be *peaceably* made, and yet the act be a forcible entry.

His quotation from Russel, 413, 3 Bacon's Abridgment, &c., if it applies at all to the case, it appears to me to imply a great deal too much, to be consistent with other parts of his opinion. The only inference to be drawn from the use he has made of it, in reference to the facts before him, is, that he considers the burial ground as fully "*the inheritance*" of Green street meeting, as a man's own "*dwelling-house or castle*;" that it was "*forcibly detained from them*," by the representatives of the four monthly meetings, "*who claim the bare custody of it*," and therefore the relators, in breaking down the wall, "*cannot be guilty of forcible entry*."

Such a construction, and it appears to me to be the only one that can have any possible bearing on the case, directly contradicts the admissions which the judge has previously made. He has fully recognised the four monthly meetings of Philadelphia as joint tenants with Green street, and consequently having *at least equal* rights with that meeting. He also admits that they have possession by a tenant, residing on the property, under a lease which binds him to "permit the dwelling or abiding on the premises of no other person or persons than his own family, *without the consent of the committee*" representing those four monthly meetings. If the burial ground is the "*inheritance*" of Green street, it is both the "*inheritance*" and "*the possession*" of the other four meetings—and of the two parties, to the issue before him. Green street, rather than the four monthly meetings, "*claimed the bare custody of it*." The quotation, therefore, is not merely irrelevant, but when viewed in connexion with the evidence, it is in fact directly at variance with his opinion.

After citing the authorities, the judge remarks, "*the operation of these legal principles on the application before me, for surety of the peace, will be readily perceived*." I believe there are few persons possessed even of a small share of legal knowledge, and exercising a moderate degree of sound sense and discrimination, but must readily perceive that "*the legal principles*" cited by the judge, operate on the facts before him, in a manner directly contrary to the conclusions which he has drawn, and the decision given by him.

In a future communication, I may probably inquire into the effect which the junction of Frankford and Germantown with Green street monthly meeting, since the execution of the trust deed, and without the consent of the other joint tenants, must necessarily have on the rights of the four monthly meetings. This subject is one of great interest, and must have a most important bearing on the whole

question; and as it seems to have escaped the notice of the judge, it is the more proper that it should be strictly examined. KINSEY.

FOR THE FRIEND.

SEPARATION IN NEW YORK.

It is known to most of the readers of the Friend, that the separation of the followers of Elias Hicks from the Society of Friends, has commenced within the limits of New York Yearly meeting. The circumstances attending it are very similar in their character to those which have so grievously afflicted the Society in our own section of the country. The same spirit of encroachment upon the rights of Friends, and the same smooth professions of love, of justice, and of equity, which have marked the proceedings of the separatists here, are alike conspicuous among those in New York. It is not a little remarkable that while they profess to have a violent antipathy to all legal proceedings, and to view with the most devout abhorrence every attempt to protect or recover the rights of property, by a recourse to the laws of our common country; they appear to feel no hesitation in taking the law into their own hands, and violently seizing upon the property of Friends, whenever they can find an opportunity. Regardless of the rights of their brethren, they have unhesitatingly taken the entire possession and control of nearly all the meeting houses within this yearly meeting, while Friends toward whom they make such frequent and warm professions of love, are locked out in the streets, or the highways, and compelled to seek some more friendly shelter, where they may quietly sit down together, to worship the God of their fathers. The inconvenience and difficulty to which they have thus been subjected, may be readily conceived; and even when other accommodations have been procured, these high professors of love and equity have upbraided them for the very act which they compelled them to, and taunted them with having to meet in private dwellings, for the purpose of public worship. It will be recollected that the very men who now commit these outrages upon Friends, in their Epistle issued from the general meeting held in the tenth month last, make a plausible parade of their deep concern, "that our religious testimonies may never be wounded, by contending for property, or asserting our rights;" and that their "conduct may be regulated by the rule laid down by our blessed Lord; whatsoever ye would that men should do unto you, do ye even so to them." How consistently they have acted with these professions facts must determine. "By their fruits shall ye know them." The reader may find in the pages of the Friend many sad details of disgraceful scenes, in which the followers of Elias Hicks, with these soft words upon their lips, have violently dispossessed Friends of their property, and forbidden them the use of it on any occasion.

In New York yearly meetings similar scenes are now acting. When the separation took place in the yearly meeting, and Friends were desirous of retiring from the rude and boisterous tumult raised by Elias Hicks and his followers, into the basement story, one of the committee appointed to the care of the pro-

perty, positively denied them admittance, and persisted in the refusal, notwithstanding the room was unoccupied. In the case of women's meeting, their conduct (the followers of Elias Hicks,) was still more unkind. The women Friends adjourned the yearly meeting on second day evening, to meet on the following morning in the basement story of Rose-street meeting-house, which was built expressly for the use of the women's yearly meeting. The meeting accordingly assembled, and a respectful application was made to William Wright, (who attended as one of the property committee of N. York monthly meeting,) to open the doors of the basement room, which was unoccupied, but he refused to do so. The women waited nearly an hour in the yard, exposed to the weather, and to the rude remarks and taunts of a number of men, the followers of Elias and others, who had assembled to enjoy the disappointment of women Friends, and to ridicule their mild and patient endeavours to obtain their just rights. Several elderly females solicited, with much feeling, that they might be permitted to enter the room, but William Wright continued inexorable, and resisted all entreaty. It was therefore necessary to seek some other accommodation, and the African Methodist meeting house, having been kindly offered for the purpose, the women walked there in a body, the distance being about half a mile. As they passed along the streets to the place provided for their reception, the largeness of their number, and the seriousness which sat upon every countenance, attracted the attention of the citizens, while the unfeeling and ungentlemanly manner in which they had been expelled from their meeting-house excited the indignation of the beholders.

That the followers of Elias Hicks were fully aware that they had departed from the doctrines and discipline of the Society, and contemplated a formal separation from Friends at the time of the yearly meeting, is obvious from several circumstances.

A short time previous to its occurrence, they proposed a change in the committee appointed in New York monthly meeting to have the care of the property, and having succeeded in silencing Friends, who constituted a very large proportion of the members of that meeting, and entirely debarred them from any participation in the business, by a system of the most oppressive and overbearing measures, they procured the appointment of persons devoted to their interests. Within a few days of the holding of the yearly meeting, these persons altered the locks on the Rose-street house and took the keys into their own possession. In this house are deposited the books entrusted to the meeting for sufferings, for gratuitous distribution; and also a library, (chiefly a donation from Friends in England,) which is placed under the care of the same meeting. In order that they might have free access to the rooms containing the books and library, the committee of the meeting for sufferings, specially charged with the care of them, have keys of their own; and with a view to render these keys useless, and to deprive the committee of admission, the locks were altered by direction of the followers of Elias Hicks.

It is proper to observe, that a large major-

ity of the members of the meeting for sufferings are Friends; and at their meeting held previous to the yearly meeting, they adjourned to meet at the Hester-street meeting-house during the week of the yearly meeting. At the appointed time Friends accordingly went there, but the gates were locked against them, and admittance refused.

The committee charged with the care of the Indian concern were also refused an entrance into the Rose-street meeting-house, where they had regularly adjourned to meet.

These several instances in which the use of their meeting-houses was denied to Friends during the session of the yearly meeting, sufficiently manifested the spirit by which the adherents of E. H. were actuated, and gave warning of what was to be expected from them in the subordinate meetings.

The monthly meeting of New York convened on 4th day, the 4th of 6th month, at Rose-street meeting-house. The yearly meeting of Friends had issued advices to its subordinate meetings, and appointed a committee to attend with them. This committee were accordingly present at the monthly meeting of New York, and presented the extracts from the yearly meeting, which the clerk declined reading, and proceeded with other business which was on the minutes. As this act sufficiently evinced the determination of the party to reject the advices of the yearly meeting, and also its committee, and amounted to a virtual secession from the body, Friends, in order to maintain the discipline and order of Society, quietly withdrew to another part of the house, appointed a clerk, and adjourned the monthly meeting to 6th day morning following, at the same house. The persons who complied with this adjournment were about one half the men, and more than one half of the women Friends. The followers of E. H. remained together and proceeded with the transaction of their business. On 6th day morning, Friends went to the meeting-house agreeably to the adjournment, and found it fastened up, and the gates of the yard locked against them. Whitehead Hicks, and others of the separatists, were stationed on the footway before the house, and replied to the respectful solicitations of Friends for admission into their house, by refusing to open it. Friends continued to assemble in the street opposite the house, until a company of between three and four hundred men and women were collected, and finding that the adherents of Elias Hicks persisted in refusing to suffer them to enter the meeting-house, they quietly removed to the Medical College in Duane-street, where the men's yearly meeting had been held, and which was again kindly tendered for the use of Friends.

The adherents of Elias Hicks having thus expelled Friends from the occupancy of their own property, it became necessary to seek some place for holding meetings for worship, and it was concluded to meet for the present on 1st and 4th days in the College.

On the following 1st day, meetings were accordingly held there; and although the notice of this conclusion was confined almost exclusively to Friends, yet a large audience collected, exceeding considerably, as I was informed, the whole number of those who assembled

with Elias Hicks' party in both the meeting houses.

The meetings in the college were held with much solemnity, and will long be remembered by those who were present as seasons of divine favour and consolation.

The division in the monthly meeting of Flushing took place on fifth day, the 5th of 6th month. The separatists acted with their usual violence, and manifested, by fruits of anger and bitterness, what spirit they were of. In the meeting for worship, Nicholas Brown addressed the audience on the excellence of love, declaring it to be the substance of all true religion, and asserting, moreover, that he was so filled with it, that he could neither judge nor condemn any, but leave every one to act as was most consistent with the dictates of his own conscience. He also laid it down as a rule, that wherever a person judged the conduct of a brother, or condemned him, it was certain evidence that he had no religion, but was a mere "hypocrite, a whited sepulchre, full of dead men's bones, &c. &c." In a few minutes after he closed this declaration, the monthly meeting proceeded to its business. A worthy minister and member of the meeting then laid the extracts from the yearly meeting of Friends on the table, and informed that a part of the committee appointed to attend the subordinate meetings were now present—desiring also that the extracts should be read. The calm and mild expression of these few sentences produced such an effect on this preacher of charity, that he sprang upon his feet, and commenced a most vehement attack on the Friend who had just spoken, declaring that he "had been guilty of the most horrid breach of trust, and had now come into meeting with a lie in his mouth, and in order to hide it, was obliged to tell two more, worse than the first." The touch of the spear of Ithuriel, in Milton's Paradise Lost, did not more instantaneously transform the arch fiend into his true shape, than the few and simple words which had been uttered, unmasked the covering of love and charity in which Nicholas Brown had disguised the real bitterness of his spirit. His own adherents were struck with astonishment, and several awkward apologies for his conduct were attempted to be made. The followers of Elias Hicks having transacted their business, in which Friends took no part, it was proposed that they should withdraw, and permit Friends to go on with theirs. Samuel Bowne, Townsend Hawkshurst, and one or two others, seemed disposed to prevent Friends from remaining in the house; but others of the party, who had more feeling and consideration, overruled them, and at length they quietly withdrew. In the women's meeting, however, they were not so accommodating, for although they had finished their business, they refused to leave the house for Friends, who, after sitting until near five o'clock in the afternoon, were obliged to retire into the men's apartment, where meeting had concluded. It may be proper to remark, that the key of Flushing meeting house was in the keeping of a Friend, who was appointed to the charge of the property. Just previous to the monthly meeting, while this Friend was absent

from home, one of the followers of Elias Hicks slyly entered his house, and carried off the key, without the knowledge or consent of the caretaker of the property. Considering this as a great exploit, he triumphantly related it to some of his fellow believers, who, having a higher sense of justice and honesty than himself, reprobated the act, and insisted on his returning it, which he did.

During the discussion which took place in the women's monthly meeting, whether the extracts from the yearly meeting should be read or not, one of the committee appointed by the separate yearly meeting to visit the subordinate meetings, very adroitly conveyed away from the clerk's table the printed copy of the extracts, which had been laid there to be read—and unperceived by most present, was proceeding, with great deliberation, to deposit them in her pocket. This singular transaction being observed by a person who sat near her, she communicated the fact to the meeting, and several pertinent observations were made on the impropriety and indelicacy of such an act. The adherents of Elias, however, defended her, on the ground that she only wished to read them, and it was acknowledged that they were put on the table to be read. To this it was answered, that it was true they were placed on the table to be read, but not by each individual in the meeting—it was the clerk's duty to read them—they were the property of the meeting, and no individual had a right to appropriate them to her own use, and moreover that they were not likely to be read to much advantage in the recesses of the friend's pocket.

After some further discussion, the committee-woman replaced the extracts on the table, stating that she had taken them with a view of shortening the controversy; supposing, as they were "the bone of contention," that if removed out of the way the matter would be set at rest. As the committee were appointed "to give such assistance and advice in all cases that may transpire, as they shall be enabled," she might have thought the abstraction of the extracts from the table to be the most effectual and pertinent assistance she was able to render in the case. It serves to show, however, what artifices persons are capable of resorting to when engaged in supporting a bad cause. How little regard must a yearly meeting's committee possess for the solemnity, the decorum, or the order of a religious assembly, when its members stoop to such petty tricks to accomplish their ends! K.

FOR THE FRIEND.

Having lately been shown a paper signed with the name of Thomas M'Clintock, in which he professes to give a circumstantial narrative of the proceedings of the New York yearly meeting, and roundly taxes the account published in "The Friend" with falsehood, I have been induced to examine it. The first thing I have to remark is his own false quotation from our account. He makes "The Friend" say that "curses and imprecations combined to raise so horrible a din, that the voice of the clerk was drowned, &c."

The words of "The Friend" are "hisses, shouts, clapping of hands, stamping of feet, nay, (among some of the young people,) curses and imprecations combined to raise so horrible a din, that the voice of the clerk was drowned, &c." which is a very different statement, implying, not that the din was created by the curses and imprecations, as Thomas M'Clintock tries to make it out, but that curses and imprecations were heard in that horrible din. That Thomas M'Clintock, and many other persons, should not have heard them, is in no way surprising, for his seat was near the preacher's gallery, and the imprecations were from some of the young people in the other part of the meeting; and such were the clamour and tumult, that persons could only distinguish accurately what was passing near them. I have conversed with persons myself who were present and did not hear them; but their negative testimony did not, and cannot disprove the evidence of those who not only heard the imprecations, but could repeat the words used.

Thomas M'Clintock also denies that Elias Hicks said "Don't let him (i. e. the clerk) read it," in reference to the minute made by Samuel Parsons: that he did use these words we have the evidence of a Friend who sat within two of him, and who has repeatedly stated this fact.

Thomas M'Clintock also denies that Elias Hicks assisted in pulling Samuel Mott over the gallery railing. That he not only did this, but pushed the Friend who sat by him aside, in order to make room for Samuel Mott, we have the authority of that very Friend for asserting. No one, I presume, will deny that the clear, positive assertions of these Friends, as to what occurred in the immediate sphere of their own observation and to themselves, is far stronger proof of the facts than any denial of Thomas M'Clintock's can be to the contrary. Our readers may judge of the competency of Thomas M'Clintock as a witness in this case by what he next tells us—that, although he sat within a few benches of the gallery, and was steadily looking at the clerk's seat the whole time, he did not see any person attack George Jones in the rough manner related in our account. The statement is not the less true because Thomas M'Clintock did not see the act, and his confession that he did not see it, only shows how completely his attention was absorbed by the intense interest of something else that was passing. That he is not now conscious of having witnessed it, or that he did not at the time see it, no more proves our statement to be false, than the inattention of a gay and animated circle of friends to the passing hours, is an evidence that the clock in the corner has ceased to report them.

Except the unintentional error in "The Friend" respecting the numbers who met at the college, (and that error has been corrected by us,) these are the only material points of our statement which Thomas M'Clintock denies. I have shown, I trust, that his denial does not affect in the least the truth of our narrative.

CORRECTOR.

THE FRIEND.

SEVENTH MONTH, 12, 1828.

We have had in our hands for some time, a communication, at considerable length, from a valued correspondent, on the subject of the forcible entry by Edmund Shotwell and others. The ground which our correspondent intended to take in the course of his argument having been in some measure occupied by the articles that have already appeared on that subject, we forbear publishing it in its present form, although we shall take advantage of some of his suggestions in a few remarks we design to make.

In the first place, we wish our readers to be aware, that the attempt of the separatists to possess themselves of the burial ground, is a part of the system they have been uniformly pursuing. Notwithstanding the public notoriety of their proceedings, in setting up a distinct yearly meeting—in withdrawing, throughout the subordinate meetings, from communion with those members of our Society who adhere to the established order—in countenancing ministers who promulgate doctrines incompatible with those held by Friends—notwithstanding numbers of them have been disowned by their monthly meetings, the separatists still evince a design of passing themselves off as constituting the Society of Friends, and a determination to get into their own possession, and to prevent Friends from using the meeting-houses of the Society. The pages of this journal contain many records of the manner in which this determination has been acted upon. By various means, which, we do not hesitate to say, have often been illegal and violent, the separatists have gained possession of a large number of our meeting-houses; and if Friends have not been compelled (as asserted by a taunting witness before Judge King) to meet in wheel-wright shops and out-houses, instead of their regular places of worship, it has not been from the forbearance of the separatists.

This forcible detainer of our property has taken place in meetings where Friends formed a majority, and enjoyed the actual possession, and has been effected in many cases in a manner which would subject the parties entering to a criminal prosecution at law.

No part of this general system of seizure has been more unjustifiable than that pursued in relation to the burial ground. And here we may remark, that our friends in the country will find it difficult to judge from the plan generally followed by them in respect to interments—of the strong necessity which compels the proprietors of burial grounds in a large city to be very watchful in their regulations. The small expense of an interment in our ground compared with the charges made in others, obliges Friends to guard with greater strictness than might otherwise be necessary, the orders for interment. This is the true reason for that system of vigilance, and that distinction made in the orders between members and others, which have been adopted by Friends.

We have reason to believe, that the sepa-

ratists, in the origin of this difficulty, foresaw the use which might be made of these circumstances in exciting the popular feeling by the cry of persecution. They have accordingly maintained a tone, we had almost said of defiance, in relation to the orders for interment which the committee of the Northern District meeting have repeatedly offered to the parents and relatives of the deceased. But nothing—not even the sorrows of the chamber of death, could soften the stern determination of party spirit. "I would sooner bury the child in my garden," was the memorable answer of a near and aged relative to an application of the kind.

Let us now inquire how far this conduct will admit of justification.

If, as they allege, the members of the late monthly meeting of Green-street could not accept our orders for interment without a compromise of principles, how could we allow theirs to pass, without trampling on the authority of the quarterly meeting? Ours is as much a stand for the sake of principle as theirs can possibly be; and besides, Friends had the quiet possession of the grave yard, a circumstance which ought certainly to turn the scale in our favour with every impartial man. If the separatists do not choose to bury their dead in our ground according to our regulations, why not seek some other place of interment, until their rights could be established in a court of justice?

This was the course pursued by our Friends in the country when excluded by the separatists from our meeting-houses. They protested against what they deemed an invasion of their rights, and met elsewhere for divine worship. But no—this course would not excite the popular feeling. In burying their dead in ground of which they have quiet possession, there could be no parade of hunting for trustees to scale the walls and break the locks, while the friends of the deceased were waiting with the corpse in the street on account of this sham detention! As if the men who could clamber over the wall into the ground to dig the grave, could not in the same manner enter it to open the gate, whenever they pleased!

But, say these people, the Christian religion forbids us to go to law;—and does not the Christian religion forbid you likewise to resort to violence and force? Is it in breaking locks and forcing open doors—in seizing upon all the property of the Society within your reach, that you seek to exemplify the precept of turning the other cheek—of giving up the cloak also?

The truth is, that the same miserable sophistry by which the doctrines of Christianity have been perverted in the mind of your great leader, has perplexed and confounded the plain moral duties and relations of that inestimable system. There is nothing, in the whole of the New Testament, to forbid a resort to the constituted authorities of the land on a question like this. It is an appeal for the restoration of public and private tranquillity—for the just settlement of irreconcilable claims.

We have, in truth, no power of choice as honest stewards in the matter. The property of the Society of Friends is a trust estate, which it is not morally competent for us, or any body of men, to divert from its original

trust purposes. It is held for the benefit of those professing certain articles of faith, associated under a certain compact, called the discipline of the Society. It becomes, therefore, in a manner identified with our principles. As faithful trustees we must maintain our claim; for our title to the property is good or bad, as we are supporting the principles and discipline of the Society or not. If, as we maintain, and as we have proved, you are not the Society, but separatists from its doctrine and discipline, then are you wrongfully and forcibly withholding from its true owners, all the property of the Society which you now occupy.

In this point of view, the question between us is one that concerns every Christian denomination in the land. It is no less than this—whether members of a religious Society, seceding from its doctrines and discipline, can lay claim to the church property? If they can, then is it a premium held out for schism and discord; an incentive to ambitious and turbulent men to disturb the peace of the Christian world.

We repeat, that there is nothing in the New Testament to forbid such an appeal to the law as Friends in this city are now about to make. That the cause may by speedily tried and issued, is our earnest wish; for the determination of this matter is essential to the restoration of peace and quiet; and let the decision be what it may, we shall rejoice to be placed by it once more in that tranquil seclusion from public gaze, out of which this unhappy schism has dragged our Society.

FOR THE FRIEND.

It is believed the following stanzas have never appeared in print in this country. The circumstances under which they were written are interesting. Two young persons of high rank, moving in the very vortex of fashionable folly, had contracted an engagement for marriage. Before its consummation, the young man was obliged by ill health to absent himself for a considerable period of time. Returning, he found a most important change in the object of his affections, who had been taught, during his absence, to place her hopes on "things above," and, consequently, ceased to derive gratification from that which had formerly afforded her pleasure. Upon one occasion, after being strongly urged to attend a ball, her denials were met with the question, "What! have you abandoned all pleasure?" These verses were composed in reply.

In the gay scenes of life I was happiness wooing,
But I felt in its stead disappointment and woe—
I found I was only a phantom pursuing—
Never once could I grasp it—oh never, no, no!

But in the bright paths which you call melancholy,
I experience delight which the world cannot know;
O would you but tread them you'd smile at your folly,
Nor again wish to leave them—no, never, no, no.

As I now bid adieu to the world's fancied pleasure,
You pity my weakness—alas! did you know,
The joys of religion, that best hidden treasure,
Would you bid me renounce them?—no, surely, no, no!

On life's stormy ocean my Saviour descried me,
Where billows beat loudly, and waves rudely blow;
Through its tempests and dangers he offered to guide me—
Oh could I turn from him?—no, never, no, no!

You'll surely rejoice when I say I've received,
What alone can give peace while we sojourn below,
I know by experience in whom I've believed—
Shall I give up this anchor?—no, never, no, no!

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FOR THE FRIEND.

THE SANDWICH ISLANDS.

(Continued from page 306.)

But the most remarkable feature in these islands is the trace every where to be seen of volcanic agency. The great volcano of Kirauea, in the island of Hawaii, is the most wonderful in the world. Its crater is not like that of all other active volcanoes, on the summit of a mountain, but is a cavity of eight miles in circumference in the midst of an elevated plain. The whole island bears the marks of the long continued and present activity of this tremendous agent. Promontories of lava jut out in many places into the ocean—the shore is, for miles in length, an almost perpendicular wall of the same material. In one part of the island, a stream of lava, half a mile wide, had flowed in a cataract over the edge of a perpendicular pile of very ancient lava, and, hardening as it fell, formed a covered archway from six to twelve feet wide, and sixty to seventy feet high, over which the liquid fire continued to flow in an unbroken stream to the ocean.

Ellis, the English missionary, thus describes the path by which they visited the great volcano. "Our way lay over a wide waste of ancient lava of a black colour, compact and heavy, with a shining vitreous fracture, and frequently thrown up by the expansive force of the vapour or heated air, into conical mounds from six to twelve feet high, which were probably by the same power rent into a number of pieces from the apex to the base. This vast tract of lava resembled in appearance an inland sea bounded by distant mountains. Once it had certainly been in a fluid state, but appeared as if it had become suddenly petrified, or turned into a glassy stone, while its agitated billows were rolling to and fro. Not only were the large swells and hollows distinctly marked, but in many places their surface was covered by a smaller ripple. These billows may have been raised by the force which elevated the mounds or hills, but they look as if the whole mass, extending several miles, had, when in a state of perfect fusion, been agitated by a violent undulating or heaving motion." The great volcano is situated towards the south-eastern extremity of the island, at the distance of about twenty miles from the coast. The animated description of Stewart will not

bear to be abridged, and we transcribe at length his narrative of his visit to this sublime spectacle.

"The nearer we approached the more heavy the columns of smoke appeared, and roused to intense curiosity to behold their origin. Under the influence of this excitement, we hastened forward with rapid steps, regardless of the heat of a noon-day sun, and the fatigue of a walk of thirty-six miles already accomplished. A few minutes before twelve o'clock, we came suddenly on the brink of a precipice, covered with shrubbery and trees, one hundred and fifty, or two hundred feet high. Descending this by a path almost perpendicular, we crossed a plain half a mile in width—enclosed, except in the direction we were going, by the cliff behind us—and found ourselves a second time on the top of a precipice four hundred feet high, also covered with bushes and trees. This, like the former, swept off to the right and left, enclosing, in a semi-circular form, a level space about a quarter of a mile broad, immediately beyond which lay the tremendous abyss of our search, emitting volumes of vapour and smoke; and labouring and groaning, as if in inexpressible agony, from the raging of the conflicting elements within its bosom. We stood but a moment to take this first distant glance, then hastily descended the almost perpendicular height, and crossed the plain to the very brink of the crater.

"There are scenes to which description, and even painting, can do no justice; and in conveying any adequate impression of which they must ever fail. Of such, an elegant traveller rightly says, 'the height, the depth, the length, the breadth, the combined aspect may all be correctly given, but the mind of the reader will remain untouched by the emotions of admiration and sublimity which the eye-witness experiences.' That which here burst on our sight was emphatically of this kind; and to behold it without singular and deep emotion, would demand a familiarity with the more terrible phenomena of nature which few have the opportunity of acquiring.—Standing at an elevation of one thousand five hundred feet, we looked into a black and horrid gulf, not less than eight miles in circumference, so directly beneath us, that, in appearance, we might, by a single leap, have plunged into its lowest depth. The hideous immensity itself, independent of the many frightful images which it embraced, almost caused an involuntary closing of the eyes against it. But when to the sight is added the appalling effect of the various unnatural and fearful noises—the muttering and sighing—the groaning and blowing—the every agonized struggling of the mighty action within—as a whole, it is too horrible! And for the first moment I felt like one of my friends, who, on reaching the brink, recoiled and covered his face, exclaiming, 'call it weakness, or what you please, but I cannot look again.' It was sufficient employment for the afternoon simply to sit and gaze on the scene; and though some of our party strolled about, and one or two descended a short distance in the crater, the most of our number deferred all investigation till the next morning.

"From what I have already said, you will perceive that this volcano differs in one respect from most others of which we have accounts: the crater, instead of being the truncated top of a mountain, distinguishable in every direction at a distance, is an immense chasm in an upland country, near the base of the mountain Mounaroa—approached, not by ascending a cone, but by descending two vast terraces; and not visible from any point at a greater distance

than half a mile—a circumstance, which, no doubt, from the suddenness of the arrival, adds much to the effect of a first look from the brink.

"It is probable that it was originally a cone, but assumed its present aspect—it may be centuries ago, from the falling in of the whole summit. Of this the precipices we descended, which entirely encircle the crater, in circumferences of fifteen and twenty miles, give strong evidence—they having unquestionably been formed by the sinking of the mountain, whose foundations had been undermined by the devouring flames beneath. In the same manner, one half of the present depth of the crater has, at no very remote period, been formed. About midway from the top, a ledge of lava, in some places only a few feet, but in others many rods wide, extends entirely round—at least as far as an examination has been made—forming a kind of gallery, to which you can descend in two or three places, and walk as far as the smoke, settling at the south end, will permit. This offset bears incontestable marks of having once been the level of the fiery flood now boiling in the bottom of the crater. A subduction of lava, by some subterraneous channel, has since taken place, and sunk the abyss many hundred feet, to its present depth.

"The gulf below contains, probably, not less than sixty—fifty-six have been counted—smaller conical craters, many of which are in constant action. The tops and sides of two or three of these are covered with sulphur, of mingled shades of yellow and green. With this exception, the ledge, and every thing below it, are of a dismal black. The upper cliffs on the northern and western sides, are perfectly perpendicular, and of a red colour, every where exhibiting the seared marks of former powerful ignition. Those on the eastern side are less precipitous, and consist of entire banks of sulphur, of a delicate and beautiful yellow. The south end is wholly obscured by the smoke, which fills that part of the crater, and spreads widely over the surrounding horizon.

"As the darkness of the night gathered round us, new and powerful effect was given to the scene. Fire after fire, which the glare of mid-day had entirely concealed, began to glimmer on the eye, with the first shades of evening; and, as the darkness increased, appeared in such rapid succession, as forcibly to remind me of the hasty lighting of the lamps of a city, on the sudden approach of a gloomy night. Two or three of the small craters nearest to us were in full action, every moment casting out stones, ashes, and lava, with heavy detonations, while the irritated flames accompanying them, glared widely over the surrounding obscurity, against the sides of the ledge and upper cliffs—richly illuminating the volumes of smoke at the south end—and occasionally casting a bright reflection on the bosom of a passing cloud. The great seat of action, however, seemed to be at the southern and western end, where an exhibition of ever varying fire-works was presented, surpassing in beauty and sublimity all that the ingenuity of art ever devised. Rivers of fire were seen rolling in splendid conflagration among the labouring craters, and on one side a whole lake, whose surface constantly flashed and sparkled with the agitation of contending currents.

"Expressions of admiration and astonishment burst momentarily from our lips, and though greatly fatigued, it was near midnight before we gave ourselves to a sleep, often interrupted during the night, to gaze on the sight with renewed wonder and surprise. As I laid myself down on my mat, fancying that the very ground which was my pillow shook beneath my head—the silent musings of my mind

were—"Great and marvellous are thy works, Lord God Almighty! greatly art thou to be feared, thou King of Saints!"

"On Wednesday, the 29th, after an early breakfast, our party, excepting lieutenant Malden who was ill, Mr. Dampier, who remained to take a sketch, and Mr. Ruggles, who chose to stroll above, prepared for a descent into the crater. One of the few places where this is practicable, was within a rood of the hut in which we lodged. For the first four hundred feet the path was steep, and from the looseness of the stones and rocks on both sides, required caution in every movement. A slight touch was sufficient to detach these, and send them bounding downwards hundreds of feet, to the imminent danger of any one near them. The remaining distance of about the same number of feet, was gradual and safe, the path having turned into the bed of an old channel of lava, which ran off in an inclined plane till it met the ledge before described, more than a quarter of a mile west of the place where we began the descent. By the time we arrived here, the natives acting as guides with the Messrs. Bloxam and Mr. Powell, had preceded the rest of our number too far to be overtaken, and we became two parties for the rest of the morning—the last, into which I fell, consisting of lord Byron, Mr. Ball, Mr. Davis, Mr. White, with lord Byron's servant and my native boy, to carry a canteen of water and the specimens we might collect.

"Previous to our descent, we had provided ourselves with long canes and poles, by which we might test the soundness of any spot before stepping on it, and immediately on reaching the ledge we found the wisdom of the precaution. This offset is formed wholly of scoria and lava, mostly burned to a cinder, and every where intersected by deep crevices and chasms, from many of which light vapour and smoke were emitted, and from others a scalding steam. The general surface is a black, glossy incrustation retaining perfectly the innumerable diversified tortuous configurations of the lava as it originally cooled, and so brittle as to crack and break under us like ice, while the hollow reverberations of our footsteps beneath, sufficiently assured us of the unsubstantial character of the whole mass. In some places, by thrusting our sticks down with force, large pieces would break through, disclosing deep fissures and holes, apparently without bottom. These, however, were generally too small to appear dangerous. The width of this ledge is constantly diminished in a greater or less degree, by the falling of large masses from its edges into the crater; and it is not improbable that in some future convulsion of the mountain, the whole structure may yet be plunged into the abyss below.

"Leaving the sulphur banks on the eastern side behind us, we directed our course along the northern part to the western cliffs. As we advanced, these became more and more perpendicular, till they presented nothing but the bare and upright face of an immense wall, from eight to ten hundred feet high, on whose surface huge stones and rocks hung—apparently so loosely as to threaten falling at the agitation of a breath. In many places, a white curling vapour issued from the sides and summit of the precipice; and in two or three places, streams of clay-coloured lava, like small waterfalls, extending almost from the top to the bottom, had cooled evidently at a very recent period. At almost every step, something new attracted our attention—and by stopping sometimes to look up, not without a feeling of apprehension at the enormous masses above our heads—at others to gain, by a cautious approach to the brink of the gulf, a nearer glance at the equally frightful depth below—at one time turning aside to ascertain the heat of a column of steam, and at another to secure some unique or beautiful specimen—we occupied more than two hours in proceeding the same number of miles.

"At that distance from our entrance on the ledge, we came to a spot on the western side where it widened many hundred feet, and terminated next the crater, not as in most other places perpendicularly, but in an immense heap of broken cakes and blocks of lava loosely piled together as they had fallen in some convulsion of the mountain—and jut-

ting off to the bottom in a frightful mass of ruin. Here, we had been informed, the descent into the depth of the crater could be most easily made; but being without a guide, we were entirely at a loss what course to take, till we unexpectedly descried the gentlemen who had preceded us reascending. They dissuaded us most strenuously from proceeding further, but their lively representations of the difficulty and dangers of the way only strengthened the resolution of lord Byron to go down; and knowing that the crater had been crossed at this end, we hastened on, notwithstanding the refusal of the guide to return with us. The descent was as perilous as it had been represented; but by proceeding with great caution, testing well the safety of every step before committing our weight to it, and often stopping to select the course which seemed least hazardous, in the space of about twenty minutes, by a zig-zag way, we reached the bottom without any accident of greater amount than a few scratches on the hands from the sharpness and roughness of the lava, by which we had occasionally been obliged to support ourselves. When about half way down, we were encouraged to persevere in our undertaking by meeting a native who had descended on the opposite side and passed over. It was only, however, from the renewed assurance it gave of the practicability of the attempt; for, besides being greatly fatigued, he was much cut and bruised from a fall—said the bottom was "ino—ino roa—ka wahi O debelo!"—excessively bad—the place of the devil!—and he could be prevailed on to return with us only by the promise of a large reward.

"It is difficult to say whether sensations of admiration or of terror predominated on reaching the bottom of this tremendous spot. As I looked up at the gigantic wall which on every side rose to the very clouds, I felt oppressed to a most unpleasant degree by a sense of confinement. Either from the influence of imagination, or from the actual effect of the intense power of a noon-day sun beating directly on us, in addition to the heated and sulphureous atmosphere of the volcano itself, I for some moments experienced an agitation of spirits and difficulty of respiration, that made me cast a look of wishful anxiety towards our little hut, which, at an elevation of near fifteen hundred feet, seemed only like a bird's nest on the opposite cliff. These emotions, however, soon passed off, and we began, with great spirit and activity, the enterprise before us.

"I can compare the general aspect of the bottom of the crater to nothing that will give a livelier image of it to your mind, than to the appearance the Otsego lake would present, if the ice with which it is covered in the winter, were suddenly broken up by a heavy storm, and as suddenly frozen again, while large cakes and blocks were still toppling, and dashing, and heaping against each other, with the motion of the waves. Just so rough and distorted was the black mass under our feet, only a hundred fold more terrific—independently of the innumerable cracks, fissures, deep chasms and holes, from which sulphurous vapour, steam and smoke were exhaled, with a degree of heat that testified to the near vicinity of fire.

"We had not proceeded far before our path was intersected by a chasm at least thirty feet wide, and of a greater depth than we could ascertain at the nearest distance we dared approach. The only alternative was to return, or to follow its course till it terminated, or became narrow enough to be crossed. We chose the latter, but soon met an equally formidable obstacle in a current of smoke, so highly impregnated with a suffocating gas, as not to allow of respiration. What a situation for a group of half a dozen men, totally unaware of the extent of peril to which they might be exposed! The lava on which we stood was in many places so hot, that we could not hold for a moment, in our hands, the pieces we knocked off for specimens. On one side lay a gulf of unfathomable depth—on the other an inaccessible pile of ruins—and immediately in front an oppressive and deadly vapour. While hesitating what to do, we perceived the smoke to be swept round occasionally by an eddy of the air, in a direction opposite to that in which it most of the time settled; and watching an opportunity when our way was thus

made clear, we held our breath, and ran as rapidly as the dangerous character of the path would permit, till we had gained a place beyond its ordinary course. We here unexpectedly found ourselves also delivered from the other impediment to our progress; for the chasm abruptly ran off in a direction far from that we wished to pursue. Our escape from the vapour, however, was that which we considered the most important: and so great was our impression of the danger to which we had been exposed from it, that when we saw our way to the opposite side open, without and special obstacle before us, we felt disposed formally to return thanks to Almighty God for our deliverance. But before this was proposed, all our number except lord Byron, Mr. Davis, and myself, had gone forward so far as to be out of call; and, for the time, the external adoration of the Creator, from the midst of one of the most terrible of his works, was reluctantly waved.

"At an inconsiderable distance from us was one of the largest of the conical craters, whose laborious action had so greatly impressed our minds during the night, and we hastened to a nearer examination of it: so prodigious an engine I never expect again to behold. On reaching its base, we judged it to be one hundred and fifty feet high—a huge, irregularly shapen, inverted funnel of lava, covered with clefts, orifices, and tunnels, from which bodies of steam escaped with deafening explosion, while pale flames, ashes, stones, and lava were propelled with equal force and noise from its ragged and yawning mouth. The whole formed so singularly terrific an object, that, in order to secure a hasty sketch of it, I permitted the other gentlemen to go a few yards nearer than I did, while I occupied myself with my pencil. Lord Byron and his servant ascended the cone several feet, but found the heat too great to remain longer than to detach with their sticks a piece or two of recent lava burning hot.

"So highly was our admiration excited by the scene, that we forgot the danger to which we might be exposed, should any change take place in the currents of destructive gas, which exist in a greater or less degree, in every part of the crater, till Mr. Davis, after two or three ineffectual intimations of the propriety of an immediate departure, warned us in a most decided tone, not only as a private friend, but as a professional gentleman, of the peril of our situation, assuring us, that three inspirations of the air by which we might be surrounded, would prove fatal to every one of us. We felt the truth of the assertion, and notwithstanding the desire we had of visiting a similar cone, covered with a beautiful incrustation of sulphur, at the distance from us of a few hundred yards only, we hastily took the speediest course from so dangerous a spot. The ascent to the ledge was not less difficult and frightful than the descent had been—and for the last few yards was almost perpendicular; but we all succeeded in safely gaining its top, not far from the path by which we had in the morning descended the upper cliff.

"We reached the hut about two o'clock, nearly exhausted from fatigue, thirst, and hunger; and had immediate reason to congratulate ourselves on a most narrow escape from suffering and extreme danger, if not from death. For, on turning round, we perceived the whole chasm to be filled with thick sulphurous smoke; and within half an hour, it was so completely choked with it, that not an object below us was visible. Even where we were, in the unconfined region above, the air became so oppressive, as to make us think seriously of a precipitate retreat. This continued to be the case for the greater part of the afternoon. A dead calm took place both within and without the crater, and from the diminution of noise, and the various signs of action, the volcano itself seemed to be resting from its labours.

"Mr. Ruggles, during his morning ramble, had gathered two large buckets of fine strawberries, which made a delightful dessert at our dinner. The mountains of Hawaii are the only parts of the islands on which this delicious fruit is found. A large red raspberry is also abundant on them: but even when fully ripe, it has a rough acid taste, similar to that of an unripe blackberry. The flavour of the straw-

berry, however, is as fine as that of the same fruit in America.

"Towards evening, the smoke again rolled off to the south before a fresh breeze, and every thing assumed its ordinary aspect. At this time, lieutenant Malden, notwithstanding his indisposition, succeeded in getting sufficient data to calculate the height of the upper cliff: he made it nine hundred feet; agreeing with the measurement of Mr. Goodrich and Mr. Chamberlain some months before. If this be correct, it is judged that the height of the ledge cannot be less than six hundred feet, making the whole depth of the crater, that which I have stated in the preceding pages—fifteen hundred feet. On similar ground, the circumference of the crater at its bottom has been estimated at a distance of from five to seven miles, and at its top from eight to ten miles.

"Greatly to our regret, we found it would be necessary to set off on our return early the next morning—all the provisions of the natives being entirely expended. We could have passed a week here with undiminished interest, and wished to remain at least one day longer, to visit the sulphur banks, which abound with beautiful crystallizations, and to make some researches on the summit. We would have been glad, also, to have added to the variety of specimens already collected—especially of the volcanic sponge, and capillary volcanic glass, not found on the side of the crater where we encamped. But it was impossible; and we made preparations for an early departure. Just as these were completed, in the edge of the evening, another party from the *Blonde*, consisting of about a dozen midshipmen, arrived, with whom we shared our lodgings for the night.

"The splendid illuminations of the preceding evening were again lighted up with the closing of the day; and after enjoying their beauty for two or three hours with renewed delight, we early sought a repose which the fatigue of the morning had rendered most desirable. The chattering of the islanders around our cabins, and the occasional sound of voices in protracted conversation among our own number, had, however, scarcely ceased long enough to admit of sound sleep, when the volcano again began roaring and labouring with redoubled activity. The confusion of noises was prodigiously great. In addition to all we had before heard, there was an angry muttering from the very bowels of the abyss, accompanied, at intervals, by what appeared the desperate effort of some gigantic power struggling for deliverance. These sounds were not fixed or confined to one place, but rolled from one end of the crater to the other; sometimes seeming to be immediately under us—when a sensible tremor of the ground on which we lay took place—and then again rushing to the farthest end with incalculable velocity. The whole air was filled with the tumult; and the most soundly asleep were quickly roused by it to thorough wakefulness. Lord Byron sprang up in his cot, exclaiming—'We shall certainly have an eruption—such power must burst through every thing!' He had barely ceased speaking, when a dense column of heavy black smoke was seen rising from the crater directly in front of us—the subterranean struggle ceased—and immediately after, flames burst from a large cone near which we had been in the morning, and which then appeared to have been long inactive. Red hot stones, cinders, and ashes, were also propelled to a great height with immense violence; and shortly after the molten lava came boiling up, and flowed down the sides of the cone, and over the surrounding scorias, in two beautiful curved streams, glittering with indescribable brilliance.

"At the same time a whole lake of fire opened in a more distant part. This could not have been less than two miles in circumference; and its action was more horribly sublime than any thing I ever imagined to exist, even in the ideal visions of unearthly things. Its surface had all the agitation of an ocean; billow after billow tossed its monstrous bosom in the air, and occasionally those from different directions met with such violence, as in the concussion to dash the fiery spray forty and fifty feet high. It was at once the most splendidly beautiful and dreadfully

fearful of spectacles: and irresistibly turned the thoughts to that lake of fire, from whence the smoke of torment ascendeth for ever and ever. No work of Him who laid the foundations of the earth, and who by his almighty power still supports them, ever brought to my mind the more awful revelations of his word with such overwhelming impression. Truly, '*with God is terrible majesty*'—'Let all the nations say unto God—*how terrible art thou in thy works.*'"

[To be continued.]

MILTON AND GALILEO.

The following extract is from "Mornings in Spring; or Retrospections, Biographical, Critical, and Historical. By Nathan Drake, M. D. H. A. L.

The impressive circumstances under which two such splendid names are thus brought together, cannot but be interesting to most readers.

"One of the most pleasing, and, at the same time, most interesting circumstances in the early life of Milton, and during the period of his travels on the Continent, is his interview with the celebrated Galileo. 'There it was,' he says, speaking of Italy in his speech for unlicensed printing, 'that I found and visited the famous Galileo, grown old, a prisoner to the Inquisition, for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought.'

"It is probable that the attention of our immortal countryman had been particularly directed to this illustrious victim of bigotry and superstition, by the compassionate sympathy of Hugo Grotius, who, during the very month in which the poet was introduced to him by lord Scudamore, then our ambassador at the court of Paris, thus mentions Galileo in a letter to his friend Vossius: 'This old man, to whom the universe is so deeply indebted, worn out with maladies, and still more with anguish of mind, gives us little reason to hope that his life can be long; common prudence, therefore, suggests to us to make the utmost of the time, while we can yet avail ourselves of such an instructor.'

"Little could be wanting to induce Milton to visit, and, with reverential awe, to offer an unfeigned homage to this truly memorable sufferer in the cause of science. Shortly, therefore, after reaching Florence, he sought out his abode, and found him at his seat near Arcetri in Tuscany. Galileo, in 1639, the period of Milton's visit, was seventy-five years of age; he had been twice imprisoned by the Inquisition at Rome for the supposed heresy of his philosophical opinions in defending the system of Copernicus; and his last liberation, in December 1633, after a confinement of nearly two years, was on the express condition of not departing, for the residue of his life, from the dutchy of Tuscany.

"Let us now place before our eyes the picture which tradition has left us of this great and much injured character, when, at the close of a life of persecution, when, 'fallen on evil days and evil tongues,' the youthful Milton stood before him. Not only was he suffering from the natural pressure of advancing years, but he was infirm from sickness, and had, a very short time before Milton was admitted to his presence, become totally blind, from a too intense application to his telescope, and consequent exposure to the night air. Yet this, the greatest calamity which could have befallen a person thus engaged, he bore with Christian fortitude, with the piety, indeed, of a saint, and the resignation of a philosopher. He permitted it not, in fact, either to break the vigour of his spirit, or to interrupt the course of his studies, supplying, in a great measure, the defect, by constant meditation, and the use of an amanuensis. Nor, though the first astronomer and mathematician of any age or country, had he confined himself to these pursuits; his learning was general and extensive; both theoretically and practically he was an architect and designer; his fondness for poetry was enthusiastic, and he played upon the lute with the most exquisite skill and taste. To these varied ac-

quisitions in science, literature, and art, were added the blessings of an amiable disposition; for, though keenly sensible of the injustice of his enemies, whose malevolence of oppression, indeed, have scarcely had a parallel, he was yet cheerful, affable, and open in his temper, and his aspect, we are told, was singularly venerable, mild, and intelligent.

"That such a man, though living in an age of extreme bigotry, should be an object of ardent attachment to those who best knew him, may be readily conceived. We shall not be surprised, therefore, to learn that he was enthusiastically beloved by his pupils, and that when visited by Milton, Vincenzo Viviani, his last and favourite disciple, then a youth of seventeen, was attending upon him with all the zeal of the most affectionate son. So great indeed was the veneration entertained for him by this young man, who subsequently became his biographer, and a mathematician of great celebrity, that he never, during the remainder of his life, (and he reached the age of eighty-one,) subscribed his name without the addition of the 'scholar of Galileo;' and had constantly before him, in the room in which he studied, a bust of his revered master, with several inscriptions in his praise.

"How must Milton have been interested and affected by the spectacle which opened to his view on entering beneath the roof of Galileo; how deeply must he have felt and penetrated into the feelings of the characters then placed before him; the sublime fortitude and resignation of the aged but persecuted astronomer, and the delighted love and admiration of his youthful companion! It is, indeed, highly probable, that the poet's deep-rooted abhorrence of bigotry and oppression was first imbibed on beholding this illustrious martyr of intolerance. There can also be little doubt but that the conference, which, on this occasion, took place between the philosopher and the bard, led, as the Italian biographer of Milton has remarked, to those ideas in the *Paradise Lost* which approximate to the Newtonian doctrine of the planetary system. It can also admit of less, that, when Milton, old and deprived of sight, was composing his immortal poem, he must often have recalled to memory this interview with the blind and suffering Galileo, under feelings of peculiar sympathy and commiseration; and with the same patience and Christian firmness which so remarkably distinguished the great Florentine, he could truly say,

'I argue not
Against Heaven's hand or will, nor abate a jot
Of heart or hope; but still bear up and steer
Right onward.'

"Independent of a succinct annunciation in the eighth book of his poem, of the system of the universe as taught by Galileo, he has twice by name distinctly alluded to him: thus in the first book, when describing the shield of Satan, he says, its

'broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the *Tuscan artist* views
At evening from the top of *Fesolè*,
Or in *Valdarno*, to descry new lands,
Rivers, or mountains in her spotty globe.'

"Again in his fifth book:

'As when by night the glass
Of Galileo, less assured, observes
Imagined lands and regions in the moon.'

"It is somewhat remarkable, that Milton, who appears to have been well acquainted with the Copernican theory of the world as taught, and, I may say, indeed, demonstrated by Galileo, should have hesitated a moment in his choice between the system of his great cotemporary and that of Ptolemy; yet this dubiety, this trimming, as it were, between the ancient and modern doctrines, is but too apparent in his sublime account of the creation, and interrupts, in some measure, the satisfaction of the philosophical reader. 'If Pliny, in regard, to Hipparchus,' says a pleasing and popular writer, 'could extravagantly say, *Ausus rem Deo improbum annumerare posteris*

tellas, what would that historian of nature have said had it been foretold him, that, in the latter days, a man would arise, who should enable posterity to enumerate more new stars than Hipparchus had counted of the old;—who should assign four moons to Jupiter, and in our moon point out higher mountains than any here below;—who should in the sun, the fountain of light, discover dark spots as broad as two quarters of the earth, and, by these spots, ascertain his motion round his axis;—who, by the varying phases of the planets, should compose the shortest and plainest demonstration of the solar system? Yet these were but part of the annunciations to the world of a single person, of Galileo, of unperishing memory.

"This great and good man died at Arcetri, near Florence, in 1642, three years after Milton's visit, and in the same year which gave birth to Sir Isaac Newton, who, as hath been well observed, took up from Galileo the thread of astronomical science, and carried it from world to world, through regions as yet unexplored and unknown." Vol. ii. p. 313—321.

David Gregory of Kinnairdie.—"About the beginning of the last century," says Dr. Reid, "he removed with his family to Aberdeen, and in the time of queen Anne's war, employed his thoughts upon an improvement in artillery, in order to make the shot of great guns destructive to the enemy, and executed a model of the engine he had conceived. After making some experiments with this model which satisfied him, the old gentleman was sanguine in the hope of being useful to the allies in the war against France, that he set about preparing a field equipage with a view to make a campaign in Flanders, and, in the same time, sent his model to his son, the Savilian professor, that he might have his and Sir Isaac Newton's opinion of it. His son showed it to Newton, without letting him know that his own father was the inventor. Sir Isaac was much displeased with it, saying, that if it tended as much to the preservation of mankind as to their destruction, the inventor would have deserved a great reward; but, as it was contrived solely for destruction, and would soon be known by the enemy, he rather deserved to be punished, and urged the professor very strongly to destroy it, and if possible to suppress the invention. It is probable the professor followed this advice; for at his death, which happened soon after, the model was not to be found."

Grindstones.—The most extensive grindstone quarries are those near Gates head. They are sent to all quarters of the globe, under the name of Newcastle grindstones, and constitute a great branch of the trade of Newcastle and Gates head. The explosion of grindstones when in motion is a phenomenon which has frequently happened, and which has been attributed to the effect of the centrifugal force, and to the expansion of the wooden wedges. On the 18th of June, 1768, a very singular accident of this kind happened to a cutler at Ivy-sur-Seine, near Paris, who was grinding kitchen utensils. The stone flew into the air, apparently on fire, and burst into innumerable fragments, with a dreadful noise. One of the fragments, of about three pounds weight, flew over a building forty feet high, and alighted 108 feet beyond it in the garden, where it broke the branch of a lime tree. Another fragment of nearly the same weight, grazed the parol of a young lady who was standing near the cutler. A part of the stone was found upon the pavement reduced to powder. A similar accident happened to a cutler at Strasburg, who was killed by the explosion.

Levellers are generally the dupes of designing men, who, taking advantage of their superior abilities, are for pulling all above them down, in order to set themselves up. Thus, too, free thinkers, who are naturally impatient of all religious control, decry revelation; not doubting, that, if reason be allowed as king, they shall get into the first places of its government.—*Dilwyn's Reflections*.

THE PASSAGE OF THE RED SEA.

By Bishop Heber.

With heat o'erlabour'd and the length of way,
On Ethan's beach the bands of Israel lay.
'Twas silence all, the sparkling sands along,
Save where the locust trill'd her feeble song,
Or blended soft in drowsy cadence fell
The wave's low whisper or the camel's bell.—
'Twas silence all!—the flocks for shelter fly
Where, waving light, the acacia shadows lie;
Or where, from far, the flatt'ring vapours make
The noon-tide semblance of a misty lake:
While the mute swain, in careless safety spread,
With arms enfolded, and dejected head,
Dreams o'er his wondrous call, his lineage high,
And, late reveal'd, his children's destiny.
For, not in vain, in thralldom's darkest hour,
Had sped from Amram's sons the word of power;
Nor fail'd the dreadful wand, whose god-like sway
Could lure the locust from her airy way;
With reptile war assail their proud abodes,
And mar the giant pomp of Egypt's gods.
Oh helpless gods! who nought avail'd to shield
From fiery rain your Zion's favour'd field!
Oh helpless gods! who saw the curdled blood
Taint the pure lotus of your ancient flood,
And four-fold night the wondering earth enchain,
While Memnon's orient harp was heard in vain!
Such musings held the tribes, till now the west
With milder influence on their temples prest;
And that portentous cloud, which, all the day,
Hung its dark curtain o'er their weary way,
(A cloud by day, a friendly flame by night,)
Roll'd back its misty veil, and kindled into light!
Soft fell the eve: But, ere the day was done,
Tall, waving banners streak'd the level sun;
And wide and dark along th' horizon red,
In sandy surge the rising desert spread.
"Mark, Israel mark!"—On that strange sight intent,
In breathless terror, every eye was bent;
And busy faction's undistinguished hum
And female shrieks arose, "They come, they come!"
They come, they come! in scintillating show
O'er the dark mass the brazen lances glow;
And sandy clouds in countless shapes combine,
As deepens or extends the long tumultuous line;
And fancy's keener glance even now may trace
The threatening aspects of each mingl'd race;
For many a coal-black tribe and cany spear,
The hireling guards of Misriam's throne, were there.
From distant Cush they troop'd, a warrior train,
Siwah's green isle and Sennar's marly plain:
On either wing their fiery coursers check
The parch'd and sinewy sons of Amalek:
While close behind, inur'd to feast on blood,
Deck'd in Behemoth's spoils, the tall Shangalla strode.
'Mid blazing helms and bucklers rough with gold
Saw ye how swift the scythed chariot roll'd?
Lo, these are they, whom lords of Afric's fates,
Old Thebes had pour'd through all her hundred gates,
Mother of armies! How the emeralds glow'd,
Where, flush'd with power and vengeance, Pharaoh rode!
And stol'd in white, those brazen wheels before,
Osiris' ark his swarthy wizzards bore;
And still responsive to the trumpet's cry
The priestly sistrum murmur'd—Victory?
Why swell these shouts that rend the desert's gloom?
Whom come ye forth to combat?—warrior's, whom?
These flocks and herds—This faint and weary train;
Red from the scourge and recent from the chain?
God of the poor, the poor and friendless save!
Giver and Lord of freedom, help the slave!
North, south, and west, the sandy whirlwinds fly,
The circling horns of Egypt's chivalry.
On earth's last margin throng the weeping train:
Their cloudy guide moves on:—"And must we swim the main?"
'Mid the light spray their snorting camels stood,
Nor bath'd a fetlock in the nauseous flood—
He comes—their leader comes!—the man of God
O'er the wide waters lifts his mighty rod,

And onward treads—The circling waves retreat,
In hoarse deep murmurs, from his holy feet;
And the chas'd surge, inly roaring, show
The hard wet sand and coral bills below.

With limbs that falter, and with hearts that swell,
Down, down they pass—a steep and slippery dell
Around them rise, in pristine chaos hurl'd,
The ancient rocks, the secrets of the world;
And flowers that blush beneath the ocean green,
And caves, the sea-calves' low-roof'd haunt, are seen.
Down, safely down the narrow pass they tread;
The beetling waters storm above their head:
While far behind retires the sinking day,
And fades on Edom's hills its latest ray.

Yet not from Israel fled the friendly light,
Or dark to them, or cheerless came the night,
Still in their van, along that dreadful road,
Blaz'd broad and fierce the brandish'd torch of God.
Its meteor glare a tenfold lustre gave
On the long mirror of the rosy wave:
While its blest beams a sunlike heat supply,
Warm every cheek and dance in every eye—
To them alone—for Misriam's wizard train
Invoke for light their monster-gods in vain:
Clouds heap'd on clouds their struggling sight confine,

And tenfold darkness broods above their line.
Yet on they fare by reckless vengeance led,
And range unconscious through the ocean's bed.
Till midway now—that strange and fiery form
Show'd his dread visage lightening through the storm;

With withering splendour blasted all their might,
And brake their chariot-wheels, and marr'd their coursers' flight.

"Fly, Misriam, fly! The ravenous floods they see,

And, fiercer than the floods, the Deity.

"Fly, Misriam, fly!"—From Edom's coral strand
Again the prophet stretch'd his dreadful wand:
With one wild crash the thundering waters swept,
And all its waves—a dark and lonely deep—
Yet o'er those lonely waves such murmurs past,
As mortal wailing swell'd the nightly blast:
And strange and sad the whispering-breezes bore
The groans of Egypt to Arabia's shore.

Oh! welcome came the morn, where Israel stood
In trustless wonder by th' avenging flood!
Oh! welcome came the cheerful morn, to show
The drifted wreck of Zoan's pride below:
The mangled limbs of men—the broken car—
A few sad relics of a nation's war:
Alas, how few!—Then, soft as Elim's well,
The precious tears of new-born freedom fell.
And he, whose harden'd heart alike had borne
The house of bondage and th' oppressor's scorn,
The stubborn slave, by hope's new beams subdued,
In faltering accents sobb'd his gratitude—
Till kindling into warmer zeal, around
The virgin timbrel wak'd its silver sound:
And in fierce joy, no more by doubt suppress'd,
The struggling spirit throbb'd in Miriam's breast.
She, with bare arms, and fixing on the sky,
The dark transparence of her lucid eye,
Pour'd on the winds of heaven her wild sweet harmony.

"Where now," she sang, "the tall Egyptian spear?
One's sunlike shield, and Zoan's chariot, where?
Above their ranks the whelming waters spread.
Shout, Israel, for the Lord has triumphed!"
And every pause between, as Miriam sang,
From tribe to tribe the martial thunder rang,
And loud and far their stormy chorus spread,
"Shout, Israel, for the Lord hath triumphed!"

Oh how unlike the complex works of man,
Heaven's easy, artless, unincumber'd plan!
No meretricious graces to beguile,
No clust'ring ornaments to clog the pile,
From ostentation as from weakness free,
It stands like the cærulean arch we see,
Majestic in its own simplicity.
Inscrib'd above the portal, from afar
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quick'ning words—*believe and live*.
COWPER.

FRAGMENTS, No. 9.

John Griffith. It neither suited my growth in the ministry, nor my inclination, to take up much time in large meetings. I therefore, for the most part, gave way to such as were better qualified for the work, and in my esteem worthy of double honour. I had a great regard in my mind for those whom I thought as pillars in the house of God, whether ministers or elders; and really think, if such had given it as their sense, that I was wrong in my offerings, at any time, I should have been more likely to have depended on their judgment than my own. I looked upon myself, for many years, as a child in experience every way; and, therefore, thought a subjection was due from me to those who were fathers and mothers in Israel; and never, that I remember, manifested any disregard to them; which is now a satisfaction to my mind. But I confess, I have at times since had cause to marvel at the forwardness of some, who, though but children, if rightly children, have undertaken the work of men, hardly discovering a willingness to give the preference to any; and when they have been admonished by those of much more experience than themselves, they have been apt to retort, or to plead a divine commission, and that it is right to obey God rather than man; as if they had the sole right of speaking and judging too. I had divers times seen the great danger of being deceived and misled by the transformer; and, therefore, was afraid of being over confident of mine own sight, and looked upon it the safest way to stand quite open for instruction, come from what quarter it would, there being nothing more desired by me than to be right.

Miles Halhead, having been committed to prison by the mayor of Berwick, for exhorting him in his own shop to desist from persecution, appealed to the recorder when brought before the court, whether the imprisonment was legal or not. To which he made reply; when the court cried out, "Take him away." The chief priest of the town then desired the court that he might ask Miles one question; to this Miles replied, "The Lord knows thy heart, O man! and at this present has revealed thy thoughts to his servant; and, therefore, now I know thy heart also, thou high priest, and the question thou wouldst ask me; and if thou wilt promise me before the court, that if I tell thee the question thou wouldst ask me, thou wilt deal plainly with me, I will not only tell thee thy query, but I will answer it." Then the priest said he would. Then Miles proceeded: "Thy question is this: thou wouldst know whether I own that Christ that died at Jerusalem or not?" To this the priest, wondering, said, "Truly that is the question." Then Miles said, "According to my promise, I will answer it before this court. In the presence of the Lord God of heaven, I own no other Christ than him that died at Jerusalem and made a good confession before Pontius Pilate, to be the Light and Way, that leads fallen man out of sin and evil, up to God eternal, blessed for evermore." More questions were not asked him, but the gaoler was commanded to take him away; yet, within a short time, the court gave order to release him." This is an extraordinary instance of divine revelation, very similar to some cases recorded of the ancient prophets. It is peculiarly adapted to our purpose, inasmuch as it not only substantiates the doctrine of divine inspiration, but also that of salvation by Jesus Christ who died for our sins. How completely does it refute and confound all the groundless pretensions of the followers of Elias Hicks, who aver that our Lord was only an outward Saviour, that could have no hand in the salvation of the soul, and that they are the only true successors in the faith of our ancient Friends! Here was a miracle performed, which, while it gave indubitable proof of the sincerity and reality of their religious belief, confirms the doctrine itself, as being a doctrine of the truth, according to the gospel of Jesus Christ our Lord. How long will they give themselves up to such delusion, as to persist in denying the Lord that bought them, under the false pretext of preaching the principles of true quakerism?

Thomas Story, travelling as companion to Andrew Taylor, says, "We went to the house of Margaret Fawcett, an ancient widow, having an estate of six

or seven pounds per annum, out of which she entertained all travelling Friends coming that way, besides her own family, and had always plenty; and so desirous was she to entertain all, that she was commonly called the *covetous widow* of Cumberland, and was a woman truly honourable in the truth during her time."

Thomas Ellwood. "While I was then in London, I went to a little meeting of Friends, which was held in the house of Humphrey Bache, a goldsmith, at the sign of the snail in Tower street. It was then a very troublesome time, not from the government, but from the rabble of boys and rude people, who, upon the turn of the times, (at the return of the king,) took liberty to be very abusive. When the meeting ended, a pretty number of these unruly folk were got together at the door, ready to receive the Friends as they came forth, not only with evil words, but with blows, which I saw they bestowed freely on some of them that were gone out before me, and expected I should have my share of, when I came amongst them. But, quite contrary to my expectation, when I came out, they said one to another, 'Let him alone, don't meddle with him; he is no Quaker, I'll warrant you.' This struck me, and was worse to me than if they had laid their fists on me, as they did on others. I was troubled to think what the matter was, or what these rude people saw in me, that made them not take me for a Quaker. And upon a close examination of myself, with respect to my habit and deportment, I could not find any thing to place it on, but that I had then on my head a large Montier-cap of black velvet, the skirts of which being turned up in folds, looked, it seems, somewhat above the then common garb of a quaker, and this put me out of conceit with my cap."

Charles Marshall. It appears from the testimony of his friends, that this valuable man possessed naturally a mild and amiable disposition, which, with a mind richly imbued with Christian love, peculiarly fitted him for the office of a peace-maker, and for the exercise of tenderness towards those who had departed from the path of rectitude. But while he gave practical evidence of the excellency of Christian charity, he was firm in supporting order and government in the church, as well as the principles of the gospel of Christ. He was deeply affected with the conduct of Wilkinson and Story, who, under the pretence of resisting imposition, endeavoured to lay waste the monthly, quarterly, and yearly meetings, which our Friend declares, were set up in the same divine power and wisdom which gathered them to be a people. He did not hesitate to describe this opposing spirit in its proper character, and to set forth its rise and final destination. "Against that spirit," he says, "in its root and branches, I have a certain testimony from the eternal God who lives for ever, to bear, and who from God to the vessels that are still polluted with that spirit." After relating the concern and labour of George Fox and other Friends, in establishing those meetings, he says, "But the enemy that would have had us a people in confusion, and a Babel instead of a Zion, wrought designedly, in the earthly sensual wisdom of some loose spirited men, that had lost their divine sight and sense of the goings and leadings of the Almighty; and having brought them into a false imagination, that we were going from the inward guidance of God's spirit, to set up forms like other professions, and thereby leaving the light of Christ Jesus, which was to be every man's guide in faith and practice. Hereupon they endeavoured, with all their strength, to break down and lay waste the meetings before mentioned, crying, *Imposition on conscience was the cause of their separation*; when in truth it was an opposition by the power of darkness, working in themselves, whereby they were quickly benighted, and many ran into their errors. Now this spirit brought great affliction and travail upon some particulars in the beginning of its working in Westmoreland, and some other parts of the north, and great was the hurt and disorder it made in Bristol and Wiltshire; because of which, the Lord concerned me with other faithful brethren in his name and power to make war, in great travail, sorrow, tears, and distress of spirit, for several years together, running in between the living and the dead, travelling in those counties, Gloucestershire, Somersetshire,

Berkshire and London, for several years, and can say, the Lord God that guided me to travel in his name and dread through the land, was with me in this day of deep exercise; and I have cause, in great bowings of spirit, to magnify his glorious name, who preserved me faithful over all discouragement. My bow he made strong, and my quiver he daily replenished with arrows, my soul he caused to be as it were baptized for the dead, as one eating the bread of adversity, and drinking water of affliction, sparing neither strength nor substance. And, indeed, to a great height of opposition did this spirit of division rise in divers instruments, that the clouds were so thick, and the mist of darkness so great, that many poor sheep were in danger to become a prey to the wolf and devourer, and the honest hearted grieved and bowed down, and the rich in imagination exalted in rage and fury; so that this separation came quickly to be spread in the sight of the world; and in several places they shut us out of our meeting houses, exposing us in the streets to the view of the world. I very well remember the day that I received instructions of the Lord in a vision, concerning that people, wherein their work, end, and downfall, was shown unto me; so that it became a concern on my soul, to invite faithful friends of Wiltshire, to have a meeting on purpose to wait upon the Lord, in a deep concern of soul, and cry to him to appear for his name sake and his people; and Friends did readily answer my desire, and we agreed upon such a meeting; and the first was in a place and town where they designed to have laid waste the quarterly meeting of that county. And when we were waiting upon the Lord, this was the cry of my soul, amongst friends and brethren: Oh Lord, what wilt thou do for thy great name that is dishonoured, thy heritage, whom the enemy and destroyer would now scatter, and devour thy lambs, spoil and trample down thy vineyard, &c.? And thus we cried in bowedness of spirit before the Lord, who heard from heaven his holy habitation; and his power broke forth in a wonderful manner, tendering his people before him; and the majesty of his presence and glory of his power and heavenly wisdom, comforted and confirmed his servants that day; and Friends were opened to speak well of the name of the Lord and greatness of his power and appearance. And this meeting was then concluded to be continued, which was so for many years, in which our wrestling prevailed with the Lord, who attended us with his heavenly power and presence; and we saw from that day, the blasting of that spirit in all its undertakings, and the confirming of his heritage and people.

From the Saturday Evening Post.

OCTOBER 6th, 1827.

THE SOCIETY OF FRIENDS.—No. 6.

About the time of these transactions an event occurred that called forth, for the first time in the yearly meeting, the spirit which was thus widely spreading.

In the spring of 1821, a writer in the Christian Repository, a weekly paper published at Wilmington, Del. attacked, under the signature of "Paul," the doctrines of the Society of Friends. He was replied to by "Amicus," and a controversy commenced which was continued for nearly two years with considerable talent, and, towards the conclusion, with some warmth and personalities.

Paul accused the Friends of entertaining Unitarian views: and Amicus, in return, attacked what he considered the absurdities of the Trinitarian doctrine. He gave, though cautiously, his own exposition of the subject, which was distinctly Unitarian, (as the term is commonly understood,) and attempted to support himself by such partial extracts from the writings of our early Friends as appeared to favour his opinions. Amicus displayed much ingenuity in the conduct of his argument, but he by no means exhibited a correct view of the doctrines of the Society to which he belonged.

For although the Friends have steadily endeavoured to express their belief respecting the great mysteries of Revealed Religion, in the very terms employed in Scripture, and have therefore rejected the

phrase of Trinity, and all speculations upon the nature of the Divine Unity, they do most fully subscribe to the doctrine of the proper Divinity of Jesus Christ, and reject every exposition of the sacred text as unsound which tends to deny him either as to his Divine nature or Priesthood.

The theory of Amicus, although expressed with great caution, is evidently inconsistent with that part of revelation which has disclosed the glory of the only begotten Son, without whom was nothing made that was made; his gracious purpose in taking upon himself the form of a servant, and dwelling among men, and his expiation upon the cross for the sins of the world, that *through him*, there might be repentance and remission of sins.

Amicus admits the miraculous conception of Jesus, and that the spirit of God which is manifest in all mankind, was supereminently manifested in him. The Scripture declarations and promises respecting Christ he applies to the influence and effects of the Holy Spirit in the heart of man, and considers them as merely allegorical and typical when used in relation to Jesus of Nazareth.

Nothing can be more clear than that *this* is not the doctrine of the Society of Friends. When, therefore, the letters of Paul and Amicus were about to be printed in a volume, the meeting for sufferings esteemed the subject of such importance that it addressed a letter to the publisher, stating that the doctrine maintained by Amicus was not that of the Society, which was not answerable for his sentiments, and requesting him to print their communication in the volume. This was not done. In order to counteract the impression which the book might make, the meeting for sufferings compiled and printed a small tract of about eight pages, containing an exposition of the established doctrines of the Society respecting Jesus Christ and the holy scriptures. The pamphlet had not been distributed at the time of the yearly meeting in 1823, nor is it at all probable that any persons not members of the meeting for sufferings, had seen it until a few days previously. Be that as it may, great and extensive efforts had been made to inflame the minds of Friends throughout the country by asserting that the meeting for sufferings had been drawing up a Creed which was to be made the test of Faith, and that the intention of that body was to have all, who would not assent and subscribe to it, disowned from the Society. It was represented that a daring usurpation of power had been attempted, nothing short of the design of enslaving the consciences of Friends, and securing the control over all the measures of the Society in the hands of a self-constituted oligarchy. Ridiculous and fantastic as these misrepresentations appear to the eye of reason, they were but too greedily swallowed. For when the minutes of the meeting for sufferings were read in the yearly meeting, the mine which had been thus strenuously and *treacherously* prepared, exploded with a fearful violence. The conduct of that body was attacked as if it were the first time in the history of the Society that such a course had been pursued, as if it were a treasonable usurpation; and the pamphlet, as if it contained some new and unheard of doctrines. An unsuccessful attempt was made to have the whole proceedings expunged from the record, and the pamphlet destroyed. The excitement so far prevailed that a minute was made, directing that the book should not be distributed.

To those who witnessed and profited by the stormy agitations of that day, the recent convulsions in the Society have not come unexpectedly. It was evident that the real, lay deeper than the apparent cause of the excitement—that there were many persons in that assembly whom the pamphlet alarmed, not because it contained any new doctrine, but because they cherished opinions which they had hoped would pass unnoticed and uncensured till they had gained strength to defy opposition; it was this first appearance of regular and organized resistance of innovation that irritated and roused them, for in the pamphlet itself we may seek in vain for any just cause of offence. It consisted of fourteen short paragraphs, of which the first two relate to the Scriptures, and the remaining twelve to Jesus Christ. The first, fourth, sixth, seventh, and eighth, are extracted from the writings of Robert Barclay; the sec-

cond, third, tenth, and thirteenth, from William Penn; the fifth, ninth, eleventh and twelfth, from the Declaration of Faith issued on behalf of the Society in 1693; and the fourteenth paragraph is taken from the works of Richard Claridge.

The writings from which these extracts were made, have always been standard books of reference upon points of faith and doctrine in the Society, and the short and simple heading prefixed by the meeting for sufferings, discloses the whole extent, the length and the breadth, of its *horrible* design. It is as follows:—"An essay containing a few brief extracts from the writings of our primitive friends on several of the doctrines of the Christian Religion, which have been always held, and are most surely believed by us, being produced and read; on solid consideration, they appeared so likely to be productive of benefit, if a publication thereof was made, and spread among our members generally, that the committee appointed on the printing and distribution of religious books, are directed to have a sufficient number of them struck off and distributed accordingly; being as follows, &c."

Such, cleared from the mist and fog with which enemies and false Friends had surrounded it, is the naked truth respecting the *famous Creed*!!

The practice of issuing declarations of Faith to counteract misrepresentations is almost coeval with the Society itself. It would swell these essays into a volume to cite the proof which is now before me of the truth of this assertion. I do not refer to publications on individual responsibility, but to declarations and arguments, submitted to and approved by the Society through the medium of its regularly appointed meetings, and carrying with them all the authority which the Society could confer. These declarations are of the same uniform tenor with those cited in my second number, whatever the partisans of the present day may allege to the contrary: nor were these declarations of faith a mere dead letter, for in the year 1676, during the life-time of Fox, Penn, Barclay, and Whitehead, a certain Jeffery Bullock was disowned "for denying that Jesus Christ, who was crucified at Jerusalem, was the Saviour and Judge of the world, and also for rejecting the efficacy of his propitiatory sacrifice upon the cross, for the remission of sins past."

But it is asserted that the points upon which the division of the Society has taken place, are merely of a speculative nature, "upon which the best and most faithful members of the church, may and have differed." And is there a humble and devout Christian upon the face of the earth, who will say that his belief in Jesus Christ, as his Saviour and Redeemer, is of a speculative nature? Do not all such know and acknowledge with gratitude that it is a vivifying and purifying faith—"a practical and experimental truth?"

Elias Hicks and his followers, Amicus, Pacificus,* and "Penn,"* may continue to assert that the Society of Friends has "but one fundamental principle." The assertion is not new, for it was made by an enemy of the Society an hundred and twenty-five years ago, "Follow the light within—this is their *whole* Creed—the *sum total* of their belief." They may be answered as an eminent Quaker of that day answered Stillingfleet, "we are not ashamed to recommend all people to the guidance of the light within, and had my adversary been directed by it to penning this treatise, he would never have published such *notorious untruths*. Who is there that hath been at any of our meetings, or read any of our writings, that cannot *contradict* this man, and detect him of *misrepresenting* us in this matter? It is true we advise as to follow the dictates of the light within, esteeming it a necessary article of our faith; but that it is our *whole creed* or the *sum total* of our belief we *utterly deny*.*** We, who have been blessed with the outward knowledge of the Holy Scriptures, do believe that it is *absolutely necessary* for us to have *faith* in the incarnation, death, sufferings, &c. of our Lord and Saviour Jesus Christ."—*An Occasional Defence, &c.* by D. Phillips, London, 1702.

The truth is, and it cannot be concealed by the

* Two writers in the S. E. P. who assailed Melancthon.

flimsy disguise of Scriptural phraseology in which it is attempted to envelop it; the dark and melancholy fact is, that this false profession of the influence of a light within, as the sole fundamental principle of Religion, in opposition to the revelation of Holy Scripture, the outward manifestation of the Lord Jesus, and his offices as the Redeemer and Saviour of a fallen world, is neither more nor less than DEISM. It is the deism of Lord Herbert, of Lord Bolingbroke, of Collins, Chubb, Tindall, Morgan, Woolston, and Thomas Paine. It is the essential part of the infidelity which impelled those misguided men in that attempt to destroy and defame the Christian religion, which has earned for them an immortality of shame and reproach. I say what I know to be a fact, when I assert that many of those who are nominal members of the Society of Friends, have been familiarizing themselves for years with this kind of speculation; that the restraints of former opinions and early sentiments have been gradually weakening under this pernicious influence, and that at the present time, the question is anxiously and eagerly discussed in their secret conclaves, "how far are our Friends prepared to go with us? When may we disclose in all their beauty, the simple and sublime truths of natural religion, freed from the superstition and fetters of the Gospel?" There are those who seek eagerly, and with no friendly purpose, for these essays, whose consciences will acknowledge the truth of what I assert, however they may attempt to parry or evade it.

MELANCTHON.

MAJORITIES.

We have recently heard much talking about majorities in religious society. We are told that the majority must decide in all cases. The doctrine that the government, both of civil and religious communities, must be conducted according to the will of the majority, appears very congenial to our republican notions. To call this doctrine in question, is at once to incur the suspicion, if not the charge of arbitrary and anti-republican principles. Let us, however, before we enlist under the banners of a word, inquire into its meaning. Perhaps it may be found that this idolized combination of syllables has been sometimes ignorantly worshipped.

What then do we mean by the government of the majority? I shall probably be told it is the decision of all legislative questions according to the will of the larger number; that it is the hundred governing the ninety-nine. But where, let me ask, does such a government exist? or where did it ever exist? Let us take a view of the government of the United States, that perfect model of a republic. According to the last census we had a population of 9,637,999 individuals, of whom, consequently, 4,819,000 composed a majority; whose will, declared by themselves or their representatives, may be supposed to govern the Union. But how stands the fact? In the first place, upwards of a million and a half were slaves, who are well known to have no voice, though they create an influence in the national councils. In the next place, nearly four millions of the free are females, who can exercise no direct control over the laws or the choice of legislators. In the third place, there are one hundred and twelve thousand free coloured males, most of whom custom, if not law, has excluded from all participation in the concerns of government. In the fourth place, about 2,346,000 of the white males were minors. These numbers being deducted, we have only

about 1,648,000, or about one sixth of the population left, who are entitled to the elective franchise. But the limitations with respect to property, as well as various other causes, must diminish considerably even this number. If, therefore, we suppose one seventh of the population to be qualified voters, we shall be rather above than below the truth. But even among these favoured few, the number of representatives is not proportioned to the number of their constituents. Let us compare Pennsylvania with Virginia. In the former, the number of adult white males was nearly 213,000; in the latter not 126,000; and as the qualifications for voters are much more restricted in Virginia than in Pennsylvania, we may safely estimate the voters in the latter at double those in the former; yet Virginia sends twenty-two representatives to congress, and Pennsylvania but twenty-six. Again, the number of white males above the age of twenty-one, was, in Connecticut, about 60,000; and in South Carolina 48,000; yet the latter sends nine representatives to congress, and the former only six. The states of Georgia and Tennessee, with a white adult male population of 99,000, send sixteen representatives; while New Hampshire and Vermont, with upwards of 100,000, send only eleven.

In the other branch of our general government, the federal, not the national principle, prevails, and there it is not even pretended that the number of members has any necessary relation to the number of voters. This part of our political system puts the doctrine of majorities completely to the blush. For instance, the number of adult males in New York and Pennsylvania appears about six thousand more than in the fifteen states, New Hampshire, Rhode Island, Connecticut, Vermont, N. Jersey, Delaware, Maryland, S. Carolina, Georgia, Alabama, Mississippi, Louisiana, Indiana, Illinois, and Missouri. These facts are not brought forward for the purpose of condemning the organization of our government. The reasons for this arrangement were judged satisfactory when the constitution was adopted, and it is now too late to pronounce that judgment erroneous. But we readily discover from this, that the principle of a mere numerical majority does not pervade our general government. The principle of majorities is however admitted, but it is a constitutional majority, not a mere numerical one. A similar remark will apply to the judiciary of the Union, as well as to that of our own commonwealth. The decision of an inferior court, how many soever of the judges may concur in the principles of it, is liable to be reversed by a superior tribunal. Here, as before, among those of equal and concurrent authority, the majority must decide. But in all these cases the design of the law evidently is that wisdom and experience, rather than simple numbers, shall turn the scale. It would be a burlesque on the profession to assert that the decision of every justice of the peace, or judge of a county court, was entitled to equal respect with the judgment of a Marshall, a Johnson, or a Kent. The governing majority must be a legal one. In every community some principle must be admitted by which the character and species of the governing majority are limited and de-

fined. If we examine the constitution of any society, civil or religious, we may perceive one predominant design common to them all. To place the balance of power in the hands of those who possess the best capacities for adjusting it rightly. The means adopted are doubtless often inefficient or absurd. But that argues nothing against the design.

In the Society of Friends, the greatest possible equality of privileges is admitted. The members are unquestionably possessed of equal rights. But it would be highly irrational to infer, that in this Society, the opinion of the most ignorant and inexperienced member was to be regarded as of equal weight with the judgment of the wisest and most substantial. This would be to make that Society emphatically another and a distinct people. A distinction must be made between equality of *rights* and equality of *service*; some must be called to stations and services for which others are not qualified. To encourage the timid in the exercise of their gifts, or to check the rash and presumptuous, is an act of friendship, not of partiality: an effort to preserve the harmony of society, not an encroachment on the rights of its members. To every duty must be appended the immunities requisite for its due performance. A community in which every member possesses the same share of influence, and moves in the same sphere, cannot exist so long as men continue to have diversity of talent, and different degrees of experience. The true idea of equality is, that every one be left free to find his proper level in society, and to rise in influence proportionate to his worth and ability.

In all the important decisions of this Society, it has always been held essential that the spirit of truth should be waited for and followed. The doctrine is as old as the Society itself, that the will of man has no right to exercise an influence over the proceedings of the church. The Society has always professed to believe that those who were humbly devoted to the intimations of the divine will, would be furnished with evidence sufficient to guide them safely in all their movements, particularly in ordering the concerns of the church. In all difficult and doubtful cases, the judgment of those who were in repute for wisdom and religious experience, would naturally be considered worthy of respectful attention; but if at any time a judgment, carrying the evidence of divine authority, appeared in one of the less experienced members, the evidence of truth, not the character and standing of its advocate, was held to be decisive. The doctrine of a government by simple numerical majorities, was never admitted into the Society. The majority allowed, was the preponderance of weight and religious feeling, leading to a general concurrence in sentiment, and at least an universal acquiescence. This was their constitutional majority.

But in all cases where measures were proposed, which some might suppose essential to the welfare of the Society, it has been usual to exercise a tender regard for the doubts and hesitations of others, and not to press their adoption without general consent. It was always understood that the more active and ardent members should wait till the more pru-

dent and cautious could unite with them. That the movements of society should be made by the great body of those who were religiously concerned to maintain and promote its testimonies; and that none should be left behind but such disorderly and straggling members as served to increase the members, but not the strength of the community.

It is certainly a grave inquiry, whether those who profess to adhere to the ancient order, and to maintain the old establishment, have ever abandoned this mode of conducting the business of the society. If they have, the writer of this article would gladly be informed of the particulars. A plain matter-of-fact man would set more value on a single specific instance which might be confirmed or confuted, than upon a thousand general and vague allegations which may assume any shape or colour that the fancy of the hearers may bestow upon them.

PHILO FACTORUM.

SEPARATION IN THE WEST.

In accordance with our design, we now resume the publication of the information under this head, contained in "Bates' Miscellaneous Repository." The following is taken from the number for fifth month last.

Under this head, I have proposed to give a general view of such transactions as may have a direct relation to the present agitated state of our Society, as well as the proceedings of the separatists themselves. The proceedings of our meetings, even when conducted without the least opposition or disturbance, are often misrepresented by the disaffected part of the Society, whether to convert them into causes of complaint and separation, the reader will judge.

A communication received from a correspondent within the limits of New Garden quarterly meeting, will show the measures of separation in the preparative, monthly and quarterly meeting at that place. A brief account of Short Creek quarter, held at this place, the 3d 7th day in this month, together with some circumstances of a more individual character, may not be altogether unacceptable to our readers.

In the first place it may be proper to notice, that in consequence of disorders and commotions in some of the quarters—more particularly that of New Garden, the meeting for sufferings in the second month, appointed a committee to visit them, and give such advice, &c. as might appear necessary, in order, if possible, to restore order and harmony among them. That committee, with a few exceptions, attended Short Creek quarter, (as it had done the others previously,) and produced the minute of their appointment. They were cordially received by *Friends*, and no objection was made from any quarter. The late Epistle of the same meeting was also read, and the satisfaction of the meeting with it expressed. The committee of the quarter, appointed in the 11th month, to visit subordinate meetings, made a report, proposing the appointment, in monthly meetings, of standing committees to examine certificates of removal that may be offered, to ascertain, previous to their acceptance, whether they were issued by meetings of *Friends*, or those of the separatists. It was also recommended that Elders and overseers be encouraged to take early opportunities with persons coming among us as ministers, to ascertain whether they can be allowed the use of our meeting houses, or permitted to sit in our meetings for discipline. It being the sense of *Friends*, that the members of the separate meetings, and those individuals from other meetings who have identified themselves with the separatists, cannot be regarded as members of the Society, or allowed the privileges of members.

All these conclusions were formed with a free expression of the unity of the meeting, and no opposition was made to any of them.

The women's meeting was also conducted in harmony, and without disturbance. One circumstance, however, which took place among them, may deserve a little notice. A female, in the character of a minister, from the state of Delaware, attended their meeting and presented a certificate. It may also be observed, that she had been silent in the first meeting. The certificate appeared designed for an extensive visit, and was without the endorsement of a quarterly meeting. It was understood that she had been within the limits of Concord particular meeting some time previous to the quarter, visiting the families of those who had thrown off their subordination to the quarter, and it was currently reported by this class, that she was a member of one of the separate meetings. These circumstances combined, induced women Friends to decline reading her certificate. But as they had not had any personal interview with her, they did not require her to leave the meeting, and though she continued in it, she remained silent. On the following morning (first day,) previous to the hour of meeting, she was waited on by two elders and two other Friends. On inquiry, they were informed that she was a member of the New Yearly Meeting, and she in her turn, was informed that she could not be received as a minister amongst us. She attended the meeting here, but was silent, and the next day passed on within the limits of Short Creek. Our monthly meeting occurred on 3d day following, but she did not attend it. In thus refraining from interrupting our meetings, she certainly deserves commendation. She is the first of the new society, who has visited us in that character, and I sincerely hope that should others follow her steps they may also her example in this respect. Her first meeting at Concord, and her occupying a seat in the quarterly meeting, may be, in some measure, excused; from the consideration, that she possibly might not have been informed of the settled judgment of Friends in the western country, in regard to the separatists.

But surely, now that they have organized a society of their own, set up meetings, adopted rules and regulations among themselves, and published their doctrines to the world, and that the point is settled that Friends cannot unite with them, if they have any just and liberal feelings, they will not disregard our rights, and religious privileges, nor be willing to disturb our meetings either for worship or discipline. There is a respect to be observed among the different societies into which Christendom is divided. While each enjoys, within itself, all the privileges that can be desired—none can claim the right to break in upon the privileges of others, and in an especial manner, as relates to their religious meetings.

In the progress of the principles of Elias Hicks, in several parts of this section of country, a spirit of dissension and discord has been sorrowfully made manifest. And as this dissension has now resulted in a separation from the Society of Friends, and the setting up of meetings on the part of the seceders, it seems proper to give some account of those meetings.

For some time past, at the different preparative, monthly, and quarterly meetings, they have manifested their disunity with Friends—with the advice of the yearly meeting—and with the meeting for sufferings in a particular manner. Their treatment of ministering Friends who have come among us, in the love of the gospel, has not only been disorderly but rude.

At the preparative meeting at New Garden, the 17th of the 4th month last, a scene of great disorder took place. It was discovered, before the meeting gathered, that a number of the followers of Elias Hicks collected in an old meeting house that stood on Friends' ground, in which it is believed they came to the conclusion to have the rule and sway in the meeting.

After the shutters were closed, the clerk went to the table to transact the business of the meeting, but found the seat occupied by two of the disaffected party: one of whom put forth his hand to keep the clerk off. At the same time one of their number objected to the regularly appointed clerk, charging him with having "gone with one of the over-

seers, to visit one of them" (who had been brought under dealing.) It is true, the Friend, at the request of the overseer, did go with him, as a witness of what might be said: but that this should disqualify him for being clerk of the meeting, seemed a matter of some surprise. But it was only a pretext.

A clerk of their own party was immediately nominated, and directed to go to the table, while Friends cautioned them against such violent and disorderly proceedings. The individual thus called on as clerk, took the table, (the persons before mentioned making room for him,) and opened the meeting for the new sect, amidst great confusion, and contrary to the well known order of the Society of Friends.

(To be continued.)

THE FRIEND.

SEVENTH MONTH, 19, 1828.

We have just received the tenth number of Elisha Bates' Miscellaneous Repository, which contains a very interesting account of the progress of the separation in the West. The great interest of the subject which has chiefly occupied this department of our journal for several weeks, has obliged us to defer the publication of the narrative contained in the ninth number of the Repository.

We resume it to-day, and shall continue the republication as we receive the numbers from Ohio. Our readers will perceive that the separation has been conducted much in the same manner as in our yearly meeting, and that Friends in the West have had to endure a full portion of suffering and abuse. After copying from "The Friend" the account of Elias Hicks's sermon at Purchase, Elisha Bates adds these remarkable words.

"In presenting to the readers of the Repository, the above extract of a letter, stating the doctrines publicly delivered by Elias Hicks, it would naturally be expected that some remarks should accompany it. And yet, such is the shocking nature of the language and sentiments contained in it, that comment can scarcely present it in a more striking point of view. But how affecting it is, that any man, in the profession of a minister of the gospel, should attempt to break down that great safeguard of virtue, and source of consolation—a belief in a future state! But I am fully persuaded that a disbelief in a future state of existence, is not confined to Elias Hicks alone. Besides the decided bearing towards this doctrine, which is to be discovered in the Berean—many of the most eminent preachers of the New Doctrines, have made distinct avowals of the kind. I, myself, heard a female minister of this class, more than seven years ago, declare, in a meeting at this place, that *we had no map of eternity, and had nothing to do with what was beyond the grave!!* And a little less than four years ago, I heard another individual, not less celebrated, declare, that it was *in vain to be looking to a God, sitting upon a throne, and beyond the grave—that at this present moment the judgment was set and the books opened.*

"Thus this way has been preparing for years, for the public and bold denial of a future judgment and a state of retribution after death. But what shall we say of the application of the sacred, awful name of heaven, to a state of depravity, in which man is sunk below the brute creation!"

The defence of the doctrines of Friends, against the assaults of the Berean, is continued with success and vigour. Although we intend to continue the republication of this defence, in order to expose the true character of the Berean, we are tempted to forestall the regular appearance of a part, by giving at the present time the following pertinent extracts, in

which the sophistry and double meaning of the Berean are completely laid bare. Indeed, the whole defence has been conducted with a good humour and acuteness that remind us strongly of the memorable chastisement inflicted by Pascal on the doctors of the Sorbonne.

The design of the writer in endeavouring to make his readers believe "the terms Christ" and Jesus Christ, were variously applied in the New Testament, I am induced to think, was to avoid the force of those abundant testimonies which maintain the attributes and offices of Jesus Christ, and, at the same time, to use that sacred name in a manner to induce the simple to believe that he did not deny that He who was born of the Virgin Mary, and suffered death without the gates of Jerusalem, was the "Saviour" who should "save his people from their sins." And yet it is clear that he denies to Jesus those attributes and offices which belong to Christ. On the ground which he takes, I do not see that an absolute denial, that there ever was such a being as Jesus of Nazareth, would in the least degree affect his doctrine of the divinity of Christ. In order to establish his doctrine, he lays down two propositions in the article now under notice: "1. The Saviour of mankind, the true Christ, or that power or principle which created all things—which upholds all things—and preserves, saves, and redeems the human soul from sin and its consequences—prepares and fits it for the heavenly state, is, and has been the same in all ages of the world, is a unit, or undivided, and is only another name for the *Spirit of God.*"

"2. This one God is the Saviour of men." Page 242. Now, in this creed, is there any thing to which a deist might not subscribe? Might not a man go the whole length of this declaration of belief, and at the same time absolutely believe that Jesus of Nazareth was an impostor, or that the whole account of his life, &c. was a forgery?

To support these propositions, the writer fills not quite a column with short quotations, to prove that there is but one God, who is the Redeemer and Saviour. But all this is perfectly gratuitous—proving what nobody denies. The question is not whether one, or two, or three propositions could not be so framed, as that Christians, Jews, Mahomedans, and Deists might admit their truth—but whether such propositions can be said to embrace the fundamental doctrines of Christianity? Is it possible that the divinity of Christ can be set forth in any form of words to which a man might honestly subscribe, and at the same time believe that Jesus of Nazareth was an impostor—or even deny that there was such a man—that the testimonies of the evangelists and apostles are all forgeries?

By pursuing the series of essays of this writer against the doctrines of Friends, it will be seen what character he assigns the Lord Jesus. This I conceive the more necessary, as he has laboured indefatigably to maintain a particular doctrine—that Jesus Christ was a mere fallible man—denies it when charged upon him—then plods along in the same old strain of maintaining the doctrine, and so on. Those who have embraced the doctrine which he so carefully inculcates, will take no offence at this denial, when they know it is calculated to promote their cause—and he who is not prepared to receive the doctrine itself, may be thus thrown off his guard, and induced to pursue the train of sophistical reasoning, without discovering the result to which it leads him, until he actually arrives at it: and all his former scruples against the doctrines of infidelity are removed before he is aware of it: and while he is persuaded that no attack is intended to be made on his Christian principles.

We further learn from the present number of the Repository, that Plainfield monthly meeting, a branch of Still Water quarterly meeting in Ohio, and that Blue River monthly meeting, belonging to the quarterly meeting of that name in Indiana, have been laid down by their respective quarterly meetings.

THE FRIEND.

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FOR THE FRIEND.

THE SANDWICH ISLANDS.

(Continued from page 315.)

The inhabitants of the Sandwich Islands are descended from the stock which has peopled the greater portion of what is termed Polynesia, and speak a dialect of the language which is spread over those innumerable islands. At the period of its discovery by Captain Cook in 1778, the population of this group was computed at 400,000, and the four principal islands were governed by separate and independent chiefs. The usual attendants of European discovery, drunkenness and disease, have since that period reduced the population to 150,000, and the fortune of war has brought the whole of the islands under the dominion of a single monarch. The government is a pure unmixed despotism. The principal Erie, or chief, is the sole fountain of power and property, and possesses the uncontrolled right of disposing of the persons and possessions of his subjects. This principle of despotism, and the undisputed power of life and death, pervaded all their institutions. The inferior chiefs exerted it in their sphere, and parents over their children. The rank and power of chief were hereditary in the female line, and by a system of intermarriage between near relations were preserved in a few families. Indolence and idleness, thus become hereditary, had produced as great a change in the persons and stature of the nobility, as is wrought by domestication in the breed of cattle or horses. Though of the same race as the other islanders, the chiefs could be distinguished at a glance by their superior size and corpulency from the common people, who are rather under the ordinary European stature.

The moral condition of these islanders forms a striking contrast with the theories of the modern illuminati. Possessed of all the grand requisites for perfectability—ignorant of the value of property—unfettered by any superstition of the marriage covenant—surrounded by the choicest bounties of climate and soil—and without the knowledge of Christianity, or the Bible, they were sunk in licentiousness. The despotism of the chiefs, in whose interests the priests of their barbarous religion were retained, was rendered more terrible by the

mysterious *tabu*. This was the consecration of any particular object to the service of their gods or their chiefs, and it might extend with the caprice of the moment to every thing upon the island. Certain fruits were pronounced *tabu* to the chief, and it became death to eat them. It thus became an instrument of power, which controlled the passions of the people, and subdued, by their fears, a superstitious race under the yoke of despotism. The women felt the degrading effect of this institution in all its force. The flesh of fowls, hogs, fish, cocoa nuts, &c. were *tabu* to the gods and the men. From her birth the female child was not allowed to be fed with a particle of food that had been kept in the father's dish, or cooked at his fire; while the little boy, after being weaned, was fed from his father's table; and as soon as he was old enough, sat down to meals with him. And on the other hand, his mother was not only obliged to take hers in an outhouse, but was interdicted from tasting the kind which he ate. Every breach of the *tabu* was punished with death; and this extraordinary institution, while it degraded the women, perpetuated the slavery of the people, and paralysed all industry. The natives worshipped wooden idols—the image of Pele, the goddess of fire—Moarii, a marine god—and many others, to whom they offered sacrifices of every thing valuable, and occasionally of human victims. When a hog was offered, a particular mark was put on him, he was pronounced *tabu*, and left to run at large during the pleasure of the priest, and no depredations he might commit endangered his safety.

Although it does not appear that the Areoi institution—that peculiar abomination of the Society Islands, extended to this group—yet infanticide was almost as universally practised as within the pale of that baleful association. It is estimated that two-thirds of the children perished from this cause. Parents seldom reared more than two or three children, and often spared but one. They destroyed them in the womb, at the age of a day, a week, a month, or a year; and often from mere idleness, and to rid themselves of the restraints a family would impose upon a wandering life.

There could be few inducements for labour to a people thus sunk in the most abject political slavery, who held their life and their property at the will of the superior chief, and revelled in the fertility of a tropical region. Yet even here the physical necessities of life impelled them to a rude industry, modified in its character by the soil, and climate, and productions of the islands.

The great agricultural staples of the old world, corn and rice, were unknown, and their place was supplied by esculent roots—the

taro, the sweet potato, and the yam. The bread fruit, the cocoa nut, the plantain, and the sugar cane, were also indigenous, and were cultivated by the natives.

The taro, which was the great staple of their agriculture, is the root of the arum esculentum; and it is not improbable, that the first impulse to their character, which brought out the energy, and industry, and acuteness these islanders possess to a degree so remarkable in an intertropical race of savages—was given by the care and assiduity, required in the cultivation of this root. Like the rice plant, it flourishes best under water. The earth of a taro field is made perfectly level, and hard, and divided by embankments into compartments of various sizes, from that of a few yards to half an acre. The plant is propagated from the tops of the ripe root, which are planted at the distance of eighteen inches, or two feet. They are then covered with water till they arrive at maturity, which is in one or two years. As it seldom rains, the streams which descend from the mountains are conducted by artificial channels, to every plantation; and the cultivated ground is thus carefully irrigated. Each farmer is entitled, by law, to use the water, every fifth day. The taro is an oval root, from four to eight inches long, and from six to twelve in circumference. It consists of an amylaceous, or starchy substance; and is prepared for food, by baking and then beating it with water, into an adhesive, pasty mass, which is allowed to ferment before it is eaten. The sweet potato, the arrow root plant, and the yam, were also much cultivated; as were the bread fruit, and the sugar cane—although they were ignorant of the art of extracting sugar from the latter. A variety of the paper mulberry tree was extensively planted, for the purpose of manufacturing its inner bark into the curious, though perishable, cloth of the South Sea islanders. This cloth was prepared, by macerating the peeled bark in water, till the mucilage was extracted, when it was beaten out with mallets, to the requisite fineness. Several pieces in breadth and thickness were sometimes beaten together, till they adhered; various figures were embossed upon it, by grooving, or furrowing the mallets; and they possessed the arts of dyeing it of many beautiful colours, and of various patterns, by a rude process, resembling that of calico printing. Of this cloth, or tapa, were made all the clothing of the inhabitants—from the ladies' mantle, as thin and transparent as Italian crape—to the robe of the chiefs, resembling richly embossed and stained morocco; and the sleeping covers, as thick and large as blankets.

From a species of rush, and from the leaves of one of their palm trees, the women wove, or

braided by the hand, without any frame or instrument, the mats which formed their couches and their beds. These mats were often twenty feet square; finished with great evenness and skill, and were sometimes beautifully white, and as fine in their texture as a Leghorn hat.

One of the most useful productions of these islands, is the tutui tree; the *aleurites triloba*. It bears a nut of about the size of the English walnut, which is full of a rich oil. This nut is slightly baked, and formed into torches, by stringing thirty or forty nuts together on a rush. Four or five of these strings are inclosed in the leaf of a palm tree, and the torch which is thus formed, burns gradually and brightly till the whole is consumed.

One of the manufactures of the Sandwich islanders, which is strongly indicative of their superiority to the other inhabitants of the Pacific, is that of salt. The Tahitians dipped their food before eating it, in a cocoa-nut shell full of sea water; while salt has long been indispensable to the Hawaiians. They display much industry and skill in the preparation of this article, which they manufacture in large quantities by evaporation from the sea water, both for home consumption and exportation. The shores of these islands, though not abounding in fish to the same degree as those of the more southern islands, furnish the inhabitants with a considerable portion of their food, and, to a considerable number, their whole means of subsistence. Large fishing nets are made of a native kind of flax, which is very strong and durable. The islanders also breed fish, in the numerous small lakes with which the country abounds, and in artificial ponds, excavated and kept for this purpose.

The houses of the natives are constructed by first planting a number of posts in the ground, to which cross pieces are tied, with the fibres of the cocoa-nut palm. A high post at each end, supports the ridge-pole on which the tops of the rafters rest, and the spaces between are filled up with small sticks, or grass, and the roof thatched with the leaves of the plantain, or of a species of the palm. These huts were generally mere hovels, there being but one aperture for entrance—and as they ate and spent the whole day in the open air, using them only for sleeping—they did not feel the necessity of more ample accommodations. The houses of the chiefs, though constructed in the same manner as those of the common people, and containing but one apartment, were spacious and more durable, being from forty to seventy feet long, and lasting for five or six years. The furniture consisted of a sleeping-mat and a wooden pillow; a few wicker baskets, and some calabashes and wooden dishes.

In their arms and mode of warfare, they resembled the other islanders of the Pacific, fighting with spears, and clubs, and slings, and continuing on the battle ground for days together, engaged in desultory and irregular skirmishes.

The government of these islands, as has been stated, is purely despotic and military. The subordinate chiefs exercise the authority of life and death within their own jurisdiction, although an appeal in many cases lies from their decision to the king. The common people are generally considered as attached to the soil, and transferred with it, from chief

to chief. They are compelled to labour, if required, part of two days in the week, for their landlord, to pay tribute at the will of their chief, and to make him presents of the first fruits of their plantation, and the first fish of the season. A singular mode of taxation is sometimes practised. The king, or chief, builds a new house, which none can enter without paying tribute, and which all are expected to visit. The amount of the present is regulated by the rank of the visiter, and considerable sums are often exacted in this unreasonable manner.

The islanders have many athletic games and exercises, to which they are much devoted, and which they pursue with an avidity sharpened by their love of gambling.

Their favourite amusement, however, is to ride the heavy surf, which continually beats upon the shore.

"For this amusement, a plank of light wood, eight or ten feet long, two feet broad, and three or four inches thick in the middle, decreasing to a sharp edge at the sides, and ends—which are rounded—and having the whole surface finely polished, is necessary; and forms an article of personal property, among all the chiefs, male and female, and among many of the common people. With this under their arm, they leave the shore, and wade or swim into the surf. On meeting a roller, they dive under it with their board, to prevent being carried back by its power; and, thus make their way beyond the reef, to the smooth surface of the sea—at Lahaina—a quarter of a mile from the beach. They then wait the approach of a heavy wave, place themselves at full length, flat upon the board, with the face downward, and the head and chest elevated above the forward end, headed for the shore. In this attitude they take the breaker, mount upon its crest as it towers above the reef, and with the arms and feet skilfully keep their poise in the swell, so as not to be sufficiently forward to be overwhelmed by its coming, nor so far behind as to lose its impetus; and are thus hurried, with the velocity of a racer, on the rolling summit—their erect heads only appearing above the foam—till they are cast on the beach, or slip from the board, in time to escape striking upon the sand.

"They then make their way out again, and return in the same manner. Hundreds, at a time, have been occupied in this way for hours together; while the waves are breaking upon the reef, apparently twenty and thirty feet high. Riding upon the surf, in a canoe, in a similar manner, is also a common and favourite amusement."

[To be continued.]

FOR THE FRIEND.

THE CONDITION OF IRELAND.

In the Spring of 1827, Joseph John Gurney and Elizabeth Fry paid a religious visit to the Society of Friends, in Ireland. In the course of a journey, of three months' continuance, they "inspected upwards of forty prisons, of various kinds, including about two-thirds of the county jails; and, in addition to these, visited the principal lunatic asylums, and many of the infirmaries, houses of industry, and other establishments for the relief of the most distressed and afflicted part of the population."

After their return, they submitted the results of their observation, in a report to the Lord Lieutenant of Ireland, which they have since published. The first and second sections of the pamphlet, relate to the prisons and charitable institutions of that country, and contain much valuable and interesting information. My attention has been more attracted, by the superior interest of the third, and last section, "on the state of the people," which constitutes

nearly one half of the report. Notwithstanding its length, I think its insertion in "The Friend" will give general satisfaction. This vivid sketch of the miseries of Ireland, is drawn with a master's hand, and displays an extensive knowledge of that unhappy country, and much acute and profound political reflection. As the true nature of the evils which are exhausting the resources, and brutalising the peasantry, of that fine island, become known to those who sway her destinies, we may hope, that a mild and firm administration will gradually alleviate her miseries and heal her wounds. "Alas!" said Edmund Burke, "it is not about popes, but about potatoes, that the minds of this unhappy people are agitated. It is not from the spirit of zeal, but from the spirit of whiskey, that these wretches act. Is it then not conceived possible, that a poor clown can be unwilling, after paying three pounds rent to a gentleman in a brown coat, to pay fourteen shillings to one in a black coat, for his acre of potatoes—and tumultuously desire some modification of the charge, without being supposed to have no other motive, than a frantic zeal, for being thus double taxed to another set of land-holders, and another set of priests? Have men no self-interest? No avarice? No repugnance to public imposts? Have they no sturdy and restive minds? No undisciplined habits? Is there nothing in the whole mob of irregular passions, which might precipitate some of the common people in some places, to quarrel with a legal, because they feel it to be a burdensome imposition? According to these gentlemen, no offence can be committed by papists, but from zeal to their religion. To make room for the vices of papists, they clear the house of all the vices of men."

"We may now proceed to communicate to the Lord Lieutenant some of our thoughts and sentiments respecting the general condition of the population of Ireland, especially of the lower orders; and happy indeed would it make us, should we be enabled to suggest any plans, or to unfold or confirm any principles, from which a people, at once so interesting and so afflicted, might derive any substantial advantage. Notwithstanding the existing diversity of opinion, (a diversity which divides the wise, the good, and even the liberal,) on the politics of Ireland, we fully believe that the attention of government is sedulously directed to the great practical object of relieving and improving its inhabitants. It appears to us, that, in the maintenance of various public institutions of a humane and charitable nature—in the establishment of a well-organized police—in the amelioration of the local administration of justice, as well as of the whole system of prison discipline—in the forming of new roads and other public works—in the lessening of taxation, and in the useful modification of the law of tithes, much has of late years been effected, under the auspices of government, for the relief and benefit of Ireland.

While, however, we can by no means unite in the opinion of those persons who ascribe to mere misgovernment the miseries of that country, we are deeply sensible that the efforts, both of public wisdom and of private benevolence, for its benefit, have hitherto been attended with only partial effects, and that want, ignorance, and violent crime, still exist in Ireland to an awful extent.

It is indeed impossible for any person endued with common powers of observation and common feelings of humanity, to travel through Ireland without being deeply afflicted by the scenes of wretchedness and helpless beggary which continually meet the eye, and these impressions of sorrow were, in our case, much aggravated by the inspection of the prisons,

which unfolded to us an extent and quantity of crime much exceeding our expectations. To trace the precise causes of these evils cannot be otherwise than extremely difficult. Undoubtedly they are both various and complicated; and we are persuaded, that, in order to these causes being removed, and their effects remedied, there is required not only much wisdom, but a long continued patience and perseverance. The work must, in the nature of things, be a very slow one; but we encourage ourselves in the belief that it is making progress, and that there is gradually taking place in Ireland that moral and intellectual improvement in all classes of society, which will ultimately be the means of producing in her condition a substantial and permanent change for the better. And although, in consequence of the disadvantages under which the country now labours, the population seems to be excessive, there is surely strong reason to believe, that were the most made of the national resources, this apparent evil would cease.

This, indeed, was the most striking feature which the picture of Ireland presented to our view. Scarcely any thing is made the most of. A fine and fruitful country is left in a state of partial and inadequate cultivation. A people gifted with an extraordinary vigour of both body and mind, and evidently designed for an elevated place in the scale of nations, is to a great extent ignorant of its own wants; and is, therefore, so very far from putting forth its powers, that it appears to rest contented with filth, rags, disorder, wretched accommodation, and very inferior diet. We rejoice in the gradual progress of that civil, moral, and religious light, which can alone effectually raise any nation out of such a condition. In the mean time, we apprehend that honest and persevering efforts on the part of government and of individuals, may be successfully employed in promoting the great work of national improvement, and that there are a variety of particular points to which those efforts may be usefully directed.

The few remarks which we think it right to offer on the subject will be of a simple and practical nature, and will relate, first, to the *physical wants*, and, secondly, to the *moral and religious condition* of the lower orders in Ireland.

1. When we speak of the poorest classes of society in Ireland, we conceive that we ought to distinguish between those in the country, and those in towns and cities.

With respect to the poor in the country, a very important difference is to be observed between those in the north of Ireland, and those in the three provinces of Leinster, Munster, and Connaught. In Ulster, generally, the people are pretty decently clad, tolerably housed, and in that state of apparent healthiness which indicates no want of food. The same pleasing appearances are to be observed in other partial districts; more particularly in the immediate neighbourhood of gentlemen resident on their estates. But even in Ulster we occasionally met with the obvious marks of great distress; and, on the whole, we are constrained to say, that a very large majority of the poor in the country districts of Ireland appeared to us to be in a very wretched condition—their persons squalid and uncleanly, their garments tattered, and their little turf huts too often unfit for the habitation of civilized man. We do not doubt that in every part of the country great distress has of late years arisen from the want of sufficient employment; and wherever the potato crop fails, that distress is extremely aggravated.

If, then, the question arises how the physical condition of the country poor of Ireland is to be relieved and improved, the obvious answer is this—Furnish them, if possible, with employment, and with such means of maintenance as will ensure them a tolerable support even in seasons when their favourite article of food is scarce.

Now we are well aware, that, possible as this seems to us to be, it is not in the power of government to enforce it. It may be, we doubt not, very materially promoted by persons in official authority, but it can be effected only by the exertions of private individuals, and especially by an enlightened and liberal system of management on the part of the landed proprietors. Here is, on the one hand, a po-

pulation of vigorous and healthy men about half employed; and, on the other, a fine and fertile country about half cultivated. It needs no scientific acquaintance with political economy to perceive, that were the force of such a people fairly applied to such a country, the result would probably be, first, that *all would be employed*, and secondly, that *all would be fed*. The productions of the land, already abundant, would be vastly increased. Food would seldom be extremely dear, and the failure of the potato, whenever it might occur, would, we trust, be remedied by a pretty even and constant supply of a far more nutritious article of food—good, wholesome, wheaten bread. Such would, we apprehend, be the happy and certain result, did there arise among the proprietors of lands in Ireland a combined and united effort, at once directed to the improvement of the labouring poor, and to the benefit of their own estates; but unhappily there is at present so little union of endeavour for this purpose, that in some places, where attempts of the kind have, in a very noble manner, been made by individual proprietors, the effect has been to attract so large a surplus population to their estates, as almost to render the undertaking abortive. We were informed by Colonel Curry, the duke of Devonshire's benevolent agent in the county of Waterford, that his attempts to promote the employment of the people were greatly clogged by this discouraging circumstance. It is quite obvious that were corresponding exertions made on all the neighbouring estates, this consequence would not occur, and the great work of national improvement would advance without difficulty. It is most desirable, that, notwithstanding these inconveniences, the more enlightened and liberal proprietors should persevere in their course; and it may surely be expected, that on the principles of self-interest, if not of benevolence, their example will gradually be followed, and their practice become general.

We understand that this end has been materially promoted in some counties by FARMING SOCIETIES, the object of which is the encouraging and rewarding of successful agriculture. Such societies are so obviously beneficial, that they appear to claim all the patronage which government can bestow upon them, and it is to be hoped that the attention of those who compose them will ever be directed, amongst other objects, to the beneficial employment and temporal comfort of the agricultural labourer.

Nothing seems, for this purpose, more desirable than allotting to each family of the labouring poor on an estate, a small quantity of land at a moderate rent, which they may cultivate for their own benefit. Such a practice appears calculated to encourage in them industrious and domestic habits, to inspire them with a useful sense of their importance in the scale of society, and to attach them heartily to their masters and landlords. Thus might they gradually rise to a rank, which, in general, they have not hitherto attained—that of an honest, sober, and independent peasantry. We apprehend that this system would not prevent their being chiefly employed as day labourers in the service of others.

Could any arrangement be made for enabling the poor, by degrees, to obtain a property in these small allotments of land, the great end in view would be still further promoted. It seems to be of the utmost importance to the welfare of Ireland, that even the lowest class of the people should be brought to feel that they have a stake in the country—that they possess something valuable either to preserve or to lose. Thus would they be prevented from entertaining, as many of them now do, that most disheartening and unsettling notion, that no change of circumstances can be to them for the worse.

(To be continued.)

Riches cannot alter the nature of things—they cannot make a man worthy that is worthless in himself; they may command an inspired complaisance, a formal homage, and ceremonious professions of respect, and teach a servile world to speak a language foreign to their hearts; but where a largeness of soul is wanting, they can never procure an affectionate esteem, grateful sentiments, and an undissembled love, the willing tribute of a generous heart to merit only.—Seed.

FOR THE FRIEND.

ECONOMY OF INSECTS.

It has been frequently remarked, that among the different branches of natural history, the study of insects appears to be the least popular. While botany and mineralogy have been in turn the fashion of the day, and have attracted numerous votaries, entomology seems to have found admirers only amid the studios and retired, who devote their lives to the pursuit of science. A cause for this may be found in the strong antipathy which exists in many minds to the insect tribe, and which displays itself in a feeling of terror or disgust at their approach. It is singular that beings so small, and frequently so beautiful, should excite such disagreeable emotions; yet it can, perhaps, be justly attributed partly to fears and prejudices imbibed in childhood, and partly to the means of annoyance with which, minute as they are, these little creatures are provided.

There is no mode of conquering this antipathy more certain than by forming an acquaintance with the habits and manners of this interesting part of the creation. He who has traced with pleasure the forms and changes of lifeless matter, or watched with delight the growth and expansion of vegetable life, must surely derive a much higher gratification from the observation of beings, evincing in their little sphere a degree of sagacity and of feeling, which would seem the peculiar characteristics of a higher order of animals. The variety of traits which they exhibit, the indefatigable industry which they manifest in their different pursuits, the exquisite skill displayed by many in the construction of their habitations, the ingenuity and artifice shown by others in seizing upon and securing their prey, and the tenderness for their young, by which various species among them are distinguished, are calculated to astonish and delight the observer. Even the mosquito, at the sound of whose "droning horn" we are ready to shrink in alarm, loses its terrors when we familiarize ourselves to tracing it through the different stages of its existence, and we can almost admire its form as it springs from the water a perfect winged insect.

Nor can we refuse our tribute of admiration to the spider, loathsome and disgusting as we have been taught to consider it, when we view the beautiful filmy web which it weaves with such admirable skill, or observe the sagacity which it displays in selecting and securing its victim. It* is related of this little animal, that if any large and powerful insect becomes entangled in its web, fearing lest the violence of his struggles should injure the delicate fabric, the spider hastens to the intruder, assists his efforts to extricate himself, and quietly suffers him to depart. Or should a swarm of those minute flies, with which at certain seasons the air is filled, be caught in its snares, the fastidious little being plucks them off one by one, apparently despising their insignificance, and casts them away with an air of disdain;—thus reserving for

* See Kirby and Spence on the natural history of insects.

its use those only whose size and quality may suit its capricious taste.

Nor is the spider singular in the qualities which it manifests, or the interest which it is calculated to excite. Throughout the insect creation, wherever we turn our eyes, we see new cause to wonder and admire. The habits of the bee, which have rendered her so useful, and even necessary to man, are familiar to most; and the industry of the ant is proverbial. The wise king Solomon has paid his tribute to the merits of this insect, by holding it up as an example to the sluggard. "Go to the ant, thou sluggard, consider her ways and be wise!" The various species of ants resemble each other in living together in little societies or communities, although they differ in many particulars, each having its own peculiar mode of proceeding. The white ants, or termites, busy and active as they are, carry on all their operations under cover; so that even in the immediate neighbourhood of their nests, there is scarcely an individual to be perceived. Wherever they travel, whether up the trunk of a tree, or upon a rock, they form over their path a vaulted roof of earth; and on every side of their habitations may be found subterranean tunnels of various sizes, some as large in diameter as the bore of a cannon, leading towards different objects of attack. The communities of these insects are divided into different classes, to each of which is allotted its peculiar duties. The workers, by whom is performed all the labour of the society, are incapable of fighting; hence the charge of defending the nest devolves upon another and less numerous tribe, who, from their warlike occupations, are termed the soldiers of the communities. These warriors greatly exceed the labourers in bulk, and are distinguished by a very large head armed with long mandibles. If an attack is commenced upon the nest, and a breach made in the wall, the workers retire within, and give place to the soldiers. At first one of these comes forth alone, apparently to reconnoitre, and after a short survey, returns and gives the alarm. In a little time a large body rush out with great speed in continually increasing numbers, running backwards and forwards in violent perturbation, and biting with the utmost fury at every object which they meet. This confusion increases while the alarm continues; but if, after some time, the attack is not renewed, the army is gradually withdrawn, and the labourers again make their appearance, loaded with large masses of mortar, which they deposit on the breach. While the work is proceeding, one of the soldiers places himself near, as though so superintend its progress, and, at short intervals, striking on the wall with his forceps, produces a peculiar sound. This sound is answered by a loud hiss from the workers, who, on hearing it, redouble their diligence, as though it were a signal for increased haste, and thus the wall is soon again completely restored.

The military system seems to prevail among the different tribes of ants, who all maintain standing armies, either for their own defence, or for the attack of their enemies. The warriors, true to the military character, despising peaceful labours, remain indolent and inactive

when not engaged in combat, and depend on the industrious workers for support. The wars between ants of different species are very frequent, the larger endeavouring to oppress the small, who, in return, often overpower them by numbers, and compel them to retreat. But there are no battles more fiercely contested than those between rival colonies of the same species. These are sometimes continued for many days in succession, the combatants retiring at night, and returning to the attack in the morning with renewed fury: the destruction is immense; nor does it cease, until the falling of violent rains separate the parties, when they forget their disputes, and peace is restored. The quarrels between different communities are not the only cause of war. Huber relates that a species of red ants sally forth at certain seasons "on predatory excursions," for the sole purpose of procuring slaves. The objects of their attack are a negro race, whose abodes they seek with great eagerness; and after defeating their numerous armies, carry off the "infants of the colony," the larvæ and pupæ, to their own nests, where they are carefully trained up, and in time become the only workers of the community. These slaveholders are so remarkable for their indolence and inactivity, that they are fed, and even carried from place to place by their black servants, and have been known to die of hunger rather than exert themselves to reach their food when placed at some distance from them.

The ants, although they manifest such pugnacious propensities, are also susceptible of kindlier feelings. In the attachment which they display for their queen, they resemble the bees. This monarch is not, as with the termites, confined to her cell, but is allowed the range of the nest; among the narrow and steep passages of which she is sometimes conducted, and sometimes carried by the workers, with the greatest care and attention. When she pauses on her journey, her subjects surround and caress her; tapping her on the head with their antennæ, and manifesting the most extravagant joy.

The workers display great readiness in assisting their companions when in difficulty or distress; sharing their burdens when too heavy, and joining to repel any attack commenced upon an individual.* "M. Huber witnessed the gesticulations of some ants originally belonging to the same nest, that having been entirely separated from each other for four months, were afterwards brought together. Though this was equal to one-fourth of their existence as perfect insects, they immediately recognised each other, saluted mutually with their antennæ, and united once more to form one family."

It is interesting also to remark, that amid all the bustle of the life of labour and fatigue to which these little beings are destined, they can find time not only for repose, but for relaxation and sport. Bonnet relates that he once observed a nest of ants, who, while enjoying the bright sunshine, of which they are said to be very fond, amused themselves with riding on the backs of their companions, each

clinging round the neck of his horse by the aid of his mandibles. And Huber gives the following account of their games, to which he was an eye witness. In speaking of the *formica rufa*, he observes—"I approached one of their fornicaries exposed to the sun and sheltered from the north. The ants were heaped together in great numbers, and seemed to enjoy the temperature they experienced at the surface of the nest. None of them were working: this multitude of accumulated insects exhibited the appearance of a boiling fluid, upon which at first the eye could scarce fix itself without difficulty. But when I set myself to follow each ant separately, I saw them approach each other, moving their antennæ with astonishing rapidity; with their fore feet they patted lightly the cheeks of other ants; after these first gestures, which resembled caresses, they reared upon their hind legs by pairs, they wrestled together, seized on another by a mandible, by a leg or an antenna, and then let go their hold to renew the attack; they fixed themselves to each other's trunk, embraced, turned each other over, or lifted each other up by turns. They soon quitted the ants they had seized, and endeavoured to catch others. I have seen some who engaged in these exercises with such eagerness, as to pursue successively several workers; and the combat did not terminate till the least animated, having thrown his antagonist, accomplished his escape by concealing himself in some gallery." Such are some of the traits which distinguish this interesting little animal, who, wonderful as it appears, is only one of an innumerable variety of insects, each displaying its own peculiar claims to attention and regard. X. Y.

From a sermon by Massillon, preached before Lewis XV. in his youth. What a lesson for the young successor of Lewis XIV.!

"Sire, if the poison of ambition reach and infect the heart of the prince—if the sovereign, forgetting that he is the protector of the public tranquillity, prefer his own glory to the love and to the safety of his people; if he would rather subdue provinces than reign in their hearts; if it appear to him more glorious to be the destroyer of his neighbours, than the father of his people; if the voice of grief and desolation be the only sound that attends his victories; if he use that power which is only given him for the happiness of those he governs, to promote his own passions and interest; in a word, if he be a king solely to spread misery, and, like the monarch of Babylon, erect the idol of his greatness on the wreck of nations; great God! what a scourge for the earth! what a present dost thou send to men in thy wrath, by giving them such a master! This glory, sire, will ever be steeped in blood. Some insane panegyrist may chaunt his victories, but the provinces, the towns, the villages will weep. Superb monuments may be erected to eternize his conquests, but the ashes yet smoking of so many cities formerly flourishing; but the desolation of countries despoiled of their beauty; but the ruins of so many edifices, under which peaceable citizens have perished; but the lasting calamities that will survive him, will be mournful monuments that will immortalize his folly and his vanity: he will have passed like a torrent that destroys, not like a majestic river, spreading joy and abundance: his name will be inscribed in the annals of history among conquerors, but never among good kings: the history of his reign will be recollected only to revive the memory of the evil he has done to mankind."

* Kirby and Spence.

CATHARINE TALBOT

Was the intimate friend of the celebrated Elizabeth Carter; the interesting correspondence between whom has been very generally read and admired. During the greater part of her life she resided in the family of Archbishop Secker, to whom she was largely indebted for the cultivation of the superior intellectual endowments with which Providence had blessed her. Occupying a conspicuous station in society, she felt obliged to mingle much with the gay and dissipated: yet her writings afford a very pleasing evidence, that she was remarkably preserved from imbibing those false notions of happiness, which so generally characterize persons in fashionable life. It does not appear that her Essays, which were published by her surviving friend E. Carter, have ever been reprinted in this country; and it is much to be regretted, that they and other productions of a similar character, are suffered to become scarce and difficult of attainment, while the press teems with useless publications, calculated neither to improve the understanding nor to mend the heart. We cannot but think that the publication of the little volume in question, would be a most acceptable service to the American public, at least to that portion of it who feel an interest in the promotion of religion and virtue. In our humble opinion, it is altogether a very suitable book to be placed in the hands of young persons, and its contents would, we doubt not, be found edifying to those of riper years. The reader can judge of this, however, by the following reflections on the seventh day of the week, the subject of which is, "*The importance of Time in relation to Eternity.*"

"Another week has past, another of those limited portions of time, which number out my life. Let me stop a little here, before I enter upon a new one, and consider what this life is, which is thus imperceptibly stealing away, and whither it is conducting me? What is its end and aim, its good and its evil, its use and improvement? What place does it fill in the universe? What proportion does it bear to eternity?"

This mortal life is the beginning of existence to beings made for immortality, and graciously designed, unless by wilful guilt they forfeit it, for everlasting happiness. Compared with eternity, its longest duration is less than a moment: therefore its good and evil, considered without a regard to the influence they may have on an eternity to come, must be trifling to a degree below contempt. The short scene begun in birth, and closed by death, is acted over millions of times, in every age; and all the little concerns of mortality are pursued, transacted, and forgotten, like the labours of a bee hive, or the bustle of an ant hill. "The thing which hath been, it is that which shall be, and that which is done, is that which shall be done; and there is no new thing under the sun." Our wisdom, therefore, is to pass through this busy dream as calmly as we can; and not suffer ourselves to be more deeply attached to any of these transitory things, than the momentariness and unimportance of them deserve.

But considering this short life as a probation for eternity, as a trial whose issue is to determine our everlasting state, its importance to ourselves appears beyond expression great, and fills a right mind with equal awe and transport. The important day will come, when there shall be a new thing, indeed, but not "under the sun;" for "heaven and earth shall pass away: but the words of Him who created them, shall not pass away." What then is the good or the evil of life, but as it has a tendency to prepare, or unfit us for that decisive day, when "the Son of man shall come in the clouds with great power and great

glory, and shall send his angels, and shall gather together his elect from the four winds?"

That Son of man who is the Son of God, "blessed for evermore," and once before came down from heaven, and took upon him this our mortal nature, with all its innocent infirmities and sufferings; and subjected himself even to the death of the cross, that he might redeem us from all our sins, and obtain the gift of everlasting life for all, who should not wilfully frustrate this last and greatest effort of divine mercy.

What then have we to do, but with love and gratitude unutterable to embrace the offers of salvation; and henceforth become, in every thing, his true and faithful disciples? To whom should we live, but to him who died for us? To whom should we give up ourselves, but to him who gave up himself for us? whose "yoke is easy, and his burden light." In whom should we trust, but in eternal truth? In whom should we cheerfully hope, but in infinite goodness? Whom should we copy, but him who was made like unto us in all things, sin only excepted, and has left us an example, that we should "follow his steps?" Which, if we do faithfully to the utmost of our power, his grace shall so assist us, that in the end we shall be where he is, to behold his glory and partake his bliss. Let me think, then, and think deeply, how I have employed this week past. Have I advanced in, or deviated from the path that leads to life? Has my time been improved or lost, or worse than lost, mispent? If the last, let me use double diligence to redeem it. Have I spent a due portion of my time in acts of devotion and piety, both private, public, and domestic? And have they been sincere, and free from all mixture of superstition, moroseness, or weak scrupulosity? Have I, in society, been kind and helpful, mild, peaceable and obliging? Have I been charitable, friendly, discreet? Have I had a due regard, without vanity or ostentation, to set a good example? Have I been equally ready to give and receive instructions, and proper advice? Careful to give no offence, and patient to take every thing in good part? Have I been honest, upright, and disinterested? Have I, in my way, and according to my station and calling, been diligent, frugal, generous, and industrious to do good? Have I, in all my behaviour, consulted the happiness and ease of those I live with, and of all who have any dependence upon me? Have I preserved my understanding clear, my temper calm, my spirits cheerful, my body temperate and healthy, and my heart in a right frame? If to all these questions I can humbly, yet confidently answer, that I have done my best: if I have truly repented all the faulty past, and made humble, yet firm, and vigorous, and deliberate resolutions for the future, poor as it is, the honest endeavour will be graciously accepted."

SEPARATION IN THE WEST.

(Continued from page 320.)

To make room for the matter under the editorial head of our last number, we were compelled to break off somewhat abruptly in the article entitled "Separation in the West." It will be proper also to mention, that, at the paragraph in that article beginning with "In the progress of the principles, &c." what follows should have been designated as the commencement of a communication addressed to the editor of the "Repository," from a correspondent within the limits of New Garden quarterly meeting, and which communication is now concluded.

"Being deprived of the opportunity of transacting the business of the meeting, Friends thought it proper to retire from this scene of disorder, and hold the preparative meeting in a school-house that was not far off; in which a minute was drawn up to send to the monthly meeting, which was in the following words, viz.

"In consequence of a schism which has been manifested for these several months, and more particu-

larly at this time, in our regular meeting-house, and in consequence of a party of our members using coercive means, and forcing to the table one of the said party, and depriving the clerk, who was regularly appointed to that service, of doing the business of the meeting—Friends thought it most expedient to withdraw to another house, in which they might peaceably transact their regular business, which was accordingly done."

In the monthly meeting of New Garden, the 24th of the same month, the clerk being under dealings, Friends advised him to withdraw, knowing that it was contrary to the order of the Society for an individual so circumstanced to sit in a meeting for discipline, much more to pretend to act therein as clerk.

This advice was rejected, and the assistant clerk having gone to the table was refused admittance. They accordingly appointed an assistant out of their own number, and directed him to the table. Friends objected to such irregular and disorderly procedure, but this having no effect, they, to the number of about one hundred, retired to the old meeting-house on Friends' ground, where they had, (as many could testify,) a solemn and refreshing meeting, in which the business of the meeting was transacted.

In the mean time, women Friends had their trials equally with the men. The clerk not being favourable to the new views, the followers of Elias Hicks took the precaution to occupy the seat at the table in the early part of the meeting. By this means they were enabled to keep the clerk from the table, and to prevent her from discharging the duties of her appointment. With Christian meekness, women Friends left this scene of confusion, and retired to the school-house, near the place, where, as some expressed themselves, they had a good and satisfactory meeting.

The followers of Elias Hicks having resorted to the measures above mentioned, to take the business of the preparative and monthly meeting into their own hands, were not inactive on the approach of the quarter.

Not only were they busy within the limits of their own meeting, but also among the members of some of the branches of Salem quarter. In one of these branches, the determination had been formed to set up a monthly meeting of the new sect, throwing off their connexion with, and subordination to their quarter, and join that of New Garden.

On the morning of the quarterly meeting, some of the foremost of the disaffected members collected a long while before the usual time, and occupied said seats as were most convenient for their purpose.

The meeting for worship being over, a move was made to the business. Four of the followers of Elias Hicks had taken their seats close about the table, in the early part of the meeting. Of this number was the clerk, who, with one of the others, was under dealings. This circumstance not only disqualified him for the office of clerk, but, according to the express rules of discipline, deprived them both of the privilege of sitting in a meeting for business. He proceeded, however, to open the meeting, and the assistant clerk not being favourable to their views, though he was present, and no objection was brought against him, they appointed one of their own number to take his place.

It is proper here to remark, that the number of those who took part with the separatists, has been differently estimated by those present. Some have supposed that they amounted to a third of those present; others do not think they could be estimated higher than a fourth or fifth. With those who consider the judgment of the majority as the governing sense of the meeting, this fact might have been supposed to have had some weight. But with the separatists, majorities are insisted on only when it suits their purpose. The Society of Friends, however, have never recognised this principle, and, therefore, never permit questions in discussion in their meetings to be put to the vote. Conformably to this well known practice of the Society, Friends took the ground of maintaining the order of Society. They considered it a violation of that order for an individual under dealings to take possession of the table

as clerk, or even obtrude himself upon the meeting. And as the disaffected party seemed determined to disregard the clear directions of discipline, and a scene of confusion was produced, it was proposed that the representatives should retire, confer together, and propose to the meeting the name of a Friend for clerk. This was accordingly done, and the nomination being approved, the Friend was appointed to the service. But not being permitted to go to the table, he withdrew to such a distance from the others as seemed convenient. The reports from the monthly meetings were placed in his hands, and the regular business of the quarter transacted. In the mean time the others seemed determined for a while to proceed. They received an application from an independent meeting set up within the limits of Salem quarter, and without hesitation recognised them as a branch of their meeting. The monthly meeting at Concord having been laid down in the second month by Short Creek quarter to which it belonged, a number of individuals at that place determined to hold a meeting in the name of Concord monthly meeting, and made application to the separatists in New Garden quarter to be received, which was readily done. The separatists, however, perceiving that Friends proceeded in their business without regarding them, and that the disorder was placed to their account, gave over; and Friends had a good opportunity of concluding the business of the meeting. After which they withdrew, leaving the others in the house, to pursue their own course among themselves.

It may be proper to add, that a similar separation took place on the female side of the meeting.

A LOVER OF QUAKERISM.

As the separatists have now set up a quarterly meeting of their own, together with several branches, none of which can be recognised as embraced in the Society of Friends, it is greatly to be desired that they may, in future, hold their meetings to themselves. While we regret their adoption of principles, out of which the separation has grown; we do not deny them the privilege of withdrawing from us, and of forming a Society, exclusively of themselves, in which they may enjoy all the privileges which can properly be claimed by separate religious communities. While they are freely permitted to form themselves into a separate Society, they surely cannot reasonably desire to bury us in the wreck and ruin of an ancient and eminent profession, and destroy our very existence as a Society. I have no fear of the success of their purposes, or their power; but if, instead of endeavouring to trample, and grind down the Society of Friends, till they may be prepared to amalgamate with them, they will be so thoughtful of the feelings of others, as to leave our meetings undisturbed, they will save themselves much trouble, and much cause of compunction in the end; and stand much fairer in the estimation of their sober and impartial neighbours.—*Ed. Rep.*

P. S. We have just received information from Still Water quarter, which was held the 28th inst. but we have room for only a brief sketch. The members of the separate meeting in that neighbourhood, a considerable number of whom are disowned, and others under dealing, intruded into the quarter—calling it an appeal, but without having observed any of the rules of discipline relating to appeals. A number of persons who had never been members were also present, and with whose company the separatists expressed satisfaction. They were requested to withdraw, but they continued in the meeting, the dissenters making great confusion and noise, probably to break it up—or at least divert it from its proper course. The meeting, however, after expostulating with them in vain, took the names of the intruders who had been disowned, and proceeded with its regular business, amidst many rude attempts to interrupt it. One of the most important transactions of the quarter, was the laying down of Plainfield monthly meeting.—*Id.*

The prevalence of evil practices is a lamentable thing, but the establishment of wrong principles is much worse. The wholesomest stream may be accidentally tainted and polluted, and work itself pure again; but if the fountain be poisonous, nothing but death can flow from it.—*Hunter.*

FOR THE FRIEND.

We have the satisfaction of introducing to the attention of our readers, the Epistle issued by our brethren of New-England, at their late annual assembly, held on Rhode Island, omitting only the extracts from the writings of our early Friends, expressive of their Christian belief. These, derived from Barclay, Penn, Fox, and Whitehead, although pertinent and conclusive in their application to the object in view, yet being essentially the same in their import with those adduced in preceding declarations, and being of considerable length, we thought the value, and interest, and spirit of the Epistle would not materially suffer by leaving them out. Somewhat different in its style and mode of illustration from those of the other Yearly Meetings, but fully harmonizing with them in bearing ample and unequivocal testimony to the saving truths of the gospel, this Epistle derives a particular interest by its identifying the spirit, in which has originated the present schism, with that which a few years since was the cause of so much trouble to Friends in New-England.

FROM OUR YEARLY MEETING OF FRIENDS FOR NEW-ENGLAND, held on RHODE-ISLAND, by adjournments from the 15th of the 6th month, to the 20th of the same, inclusive, 1828.

TO OUR QUARTERLY, MONTHLY, and PREPARATIVE MEETINGS, and the members thereto belonging—

Our minds being introduced into exercise at this time, on account of the many and great deviations from sound principles which have appeared and prevailed among some of those, who have heretofore gone under our name; and being sensible of the obligations arising from our high and holy profession, faithfully to bear our testimony to the doctrines of the gospel, as set forth in the Holy Scriptures, and maintained by our Society, from its first rise down to the present time; we are concerned to address all our members on these interesting and important subjects, as well with a view to their encouragement herein, as to evince to them our adherence to the faith once delivered to the saints.

As a religious Society we are professedly Christians, disciples and followers of our blessed Lord and Saviour Jesus Christ. Under this view it becomes important to know what is required of us, in order that we may be found living up to this profession. Christianity is the religion taught in the Holy Scriptures. That volume glows with its spirit, teaches its doctrines, abounds with its precepts, exemplifies its blessed effects upon its faithful adherents, and exhorts to its being embraced in the love of it.

Some understanding of the nature of this spirit, these doctrines, precepts and exhortations, is certainly indispensable to all of us, before we can be qualified to support the profession we make. And in considering the adaptation of this holy religion to man's estate, it becomes important to inquire what that estate is. On this subject the Bible teaches, that man naturally, or as he is the son of Adam, is fallen, degenerate and dead, and incapable, as in this estate, of knowing any thing aright, or of doing, as of himself, any good thing. And as this is affirmed of man, as he is the son of Adam, so it must necessarily include all mankind, the whole posterity of Adam. As he is in this state, therefore, his thoughts and conceptions concerning God and things spiritual, are dark and unprofitable both to himself and others. This doctrine is largely inculcated in the sacred volume. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. xvii. 9. The apostle, in his epistle to the Romans, thus describes a fallen world. "All have sinned and come short of the glory of God." Rom. iii. 23. "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good,

no, not one. Their throat is an open sepulchre: with their tongues they have been used to deceive; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." Rom. iii. 10, 11, 12, 13, 14, 15, 16, 17, 18. And the same Apostle further says, "For I know that in me (that is, in my flesh) dwelleth no good thing." Rom. vii. 18. Hence the necessity, if man be redeemed from this state of degradation and misery, for the interposition of some more potent arm than his own, some Almighty Helper, some Deliverer and Redeemer, who is able to save. Of this necessity the apostle was feelingly sensible when he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 24.

From this view of the subject, we become prepared to acknowledge the inestimable value of the Christian plan. The prophecies of the scriptures are replete with promises of an Almighty Deliverer from the consequences of the fall, and of sin and transgression. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. lix. 20.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Isa. lxii. 11. "Behold, I have given him for a witness to the people, a leader and commander to the people." Isa. lv. 4.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;) so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider." Isa. liii. 13, 14, 15.

"Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. vii. 14.

"For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth.

"He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken." Isa. liii. 2, 3, 4, 5, 6, 7, 8.

In the fulness of time, this Almighty deliverer came. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John iii. 16.

The apostle John describes, in a striking manner, the advent of the Messiah, in the first chapter of his gospel. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." In him was life; and the life was the light of men." John i. 1, 2, 3, 4.

"And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the father,) full of grace and truth." John i. 14.

He was conceived of the Holy Ghost, born of the Virgin Mary, lived and suffered in the world, went about doing good, enforced, by his precepts and doctrines, the future rewards of the righteous, and the punishments of the wicked; and by miracles, and healing all manner of diseases and sickness among the people, he showed forth his power, his goodness, and his wonderful works among the children of men, and finally made an offering of himself on the Cross, as a propitiation for our sins, and not for ours only, but for the sins of the whole world. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Peter iii. 18. "For yet when we were without strength, in due time Christ died for the ungodly." Rom. v. 6. "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Rom. v. 8.

Of the efficacy of this one great offering, the Scriptures bear the most ample testimony. The holy apostle to the Gentiles dwells upon this interesting theme, and enforces it in language that cannot be misunderstood.

"Much more, then," saith he, "being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." Rom. v. 9, 10, 11.

Of the universality of the blessed effects of this gracious provision, the same apostle also bears ample testimony.

"Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life." Rom. v. 18.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God: Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him that believeth in Jesus." Rom. iii. 21, 22, 23, 24, 25, 26. And the Scriptures further testify, that the blessed Saviour rose again from the dead. He "who was delivered for our offences, and was raised again for our justification;" Rom. iv. 25, and is set at the right hand of God in heavenly places; "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" Eph. i. 20, 21. Who "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii. 1. "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts v. 31.

The Scriptures also declare that this blessed Saviour appears in our hearts by his spirit, according to his own testimony before he ascended to the glory which he had with the Father, before the world was. "I will not leave you comfortless; I will come to you." John xiv. 18. "It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." John xvi. 7. "Howbeit when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine; and shall show it unto you." John xvi. 13, 14. And this free gift of the Holy Spirit is the purchase of that most satisfactory sacrifice of our blessed Lord, wherein he tasted death for every man. "For God, who commanded light to shine out of darkness, hath shined in our hearts, to give us of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6.

Of the divine character of this blessed Saviour, we have also the explicit testimony of the Scriptures, that he was true God and true man. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. ix. 6. "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Luke xi. 10, 11. He testifies of himself that he was with the Father before the world was—"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John xvii. 5. And he also declares "I and my Father are one." John x. 30. And we desire reverently to acknowledge to the Father, Son, and Holy Spirit, as the one God over all, blessed for ever.

From these premises, with what boldness and force doth the apostle exhort us, to lay hold on the hope thus set before us. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 1, 2.

And as an encouragement to hold fast this most precious faith, how many and gracious are the promises contained in the Scriptures, to the faithful dedicated soul. "He that endureth to the end shall be saved." Mat. x. 22. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31.

And as we thus believe in what our blessed Saviour has done for us without us, and submit to the operations of his spirit in our hearts, we shall be subject to his righteous government, and be conformed to his holy will. Then indeed is he made unto us, "Wisdom and righteousness, and sanctification, and redemption." 1 Cor. i. 30. Then can we, with humble confidence, rely on his gracious promises, and look unto him as our hope, our joy, and our exceeding great reward. Thus in unspeakable mercy is provision made for our restoration, and life and immortality are brought to light.

These things we steadfastly believe. We believe them, because they are testified of in the Holy Scriptures, and "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16.

We believe them, because they contain evidence in themselves, that they are the truth of God, from their adaptation to our fallen state; from the glorious hopes they are calculated to excite, hopes full of immortality.

We believe them, because their fruits are the fruits of righteousness, the fruits of the spirit, and the humble believers in these sacred truths, with self abasement and fear, have to acknowledge that it is God who worketh in them, both to will and to do of his own good pleasure. We believe them, because they are witnessed unto us by the evidence of the spirit of truth in our hearts. "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." 1 John iv. 2.

We believe them, because the blessed precepts and instructions by which they are accompanied, and with which they abound, as they eminently tend to lead the mind home to God, evidence that they came from God. And these truths have always been assuredly believed and professed by us as a people, from our first rise, as the following extracts from our early writers will abundantly testify.

Here follow the extracts from Barclay, Fox, &c. occupying several pages of the pamphlet—after which, the Epistle thus concludes—

Of the consequences of giving way to a spirit of doubt and disbelief, the present day is sorrowfully and painfully fruitful.

In our highly favoured and highly professing Society, this spirit has made deep inroads, producing its own corrupt fruits. In many parts of our country, so desolating have been its effects, that he who ruleth in the children of disobedience, hath wrought fearfully among us. Doctrines at variance with the faith of the gospel have been boldly promulgated, and confident denials of the essentials of the Christian religion have been openly avowed.

This unsoundness in principle, although so painful and distressing, is by no means new. In various ages of the church, the same spirit has been manifested. Within our own borders, and at no distant period, similar defections have appeared. Under a high profession of great spiritual attainments, the seeds of infidelity were sown among us, and with the specious pretext of great religious experience, the necessity for watchfulness, and humble dependence upon the Lord for preservation, was denied by some, who even professed themselves to have attained a state beyond all fear, concern or possibility of falling; having entered into the heaven of rest in this life, and boldly asserted, that we could know nothing of any other heaven, nothing of any other life beyond the present, and that in this life were to be experienced all the dispensations that our blessed Lord passed through, even to the ascending up on high, and setting down on the right hand of God.

As a necessary consequence of this delusion, the Holy Scriptures came to be lightly esteemed, and spoken of as a dead letter, an object of idolatrous worship, and as containing nothing instructive to such an exalted state. The Divine character and offices of our blessed Saviour were, in like manner, treated with irreverence, his sufferings represented to have been for his own sake, and of no efficacy as applied to us.

These antichristian sentiments produced their natural fruits; for those who had imbibed them, being puffed up in their own conceit, were unapproachable by the tender care of friends, and envy, strife and confusion were the consequences; and having no fellowship with the Society, so they had none one with another: and when the whirlwind and the storm which their unruly spirits had raised, were spent by their own violence, they passed away, leaving, in many instances, few traces of their former standing.

As in the natural, so in the moral and religious world, like causes must, and ever will produce similar effects. Whenever doubts are cherished with respect to the fundamental truths of the gospel, the mind is rendered incapable of discernment in religious things, and the door is open for the admission of all that is evil.

We have the afflicting information that in several of our neighbouring Yearly Meetings, this spirit of Antichrist is busily at work, producing devastation and distress; and declarations and testimonies against these sorrowful deviations in principle and practice have been issued by them. Our minds have been introduced into deep sympathy with our brethren, upon whom much exercise and suffering devolve on this account; and we desire for them, and for ourselves, the blessing of preservation, that we may keep our ranks in righteousness, and be strengthened to contend, with humility and holy magnanimity, for the faith once delivered to the saints.

We are concerned also faithfully to bear our testimony against this spirit in all its specious appearances, whether under the guise of greater spirituality, or under the more open profession of libertinism and unbelief; and in the love of the gospel, we are constrained to warn all our members against its desolating effects. Put away, we beseech you, the insinuating suggestions of the adversary of your souls' happiness, which would lead your minds to doubt, for a moment, the truths of the gospel; whether these suggestions assail you as direct temptations upon your minds, or come through the instrumentality of others. Flee to the ark of rest and place of safety; put your confidence in the gracious Redeemer, trust in him, believe on his name, and submit yourselves to his holy guidance; so shall your faith in him be renewed day by day: for they that wait upon the Lord shall renew their strength.

We would inquire of such, if any there be, whose minds are in any measure caught in this snare;

Have you considered, dear friends, the awful consequences of defection in faith upon yourselves? Have you considered that if you reject the chief corner stone, the building of your hopes will not stand? that if you undermine the foundation, the superstructure must fall?

When the hour approaches, when you must bid adieu to all things visible, when the excitements of enthusiasm, the pride of opinion, the desire of renown, will have lost all their power to console, where will the anchor of your souls be, who have refused the Christian's hope?

Have you considered the effects of your doubts and defections upon those who behold you? Has there ever been presented to your view, a mourner in Zion, who, convicted of the exceeding sinfulness of sin, goes sorrowing on his way, seeking a deliverer, and crying out in the anguish of his soul, a Saviour or I die, a Redeemer or I perish for ever?

To such an one will you say, the sacrifice of Christ is of no avail to thee, his death and sufferings have opened no way for thy escape? Suggest not, we beseech you, these sentiments of infidelity; present not this poisoned chalice to his lips; attempt not to cut off his only hope, and drive him to despair; but rather flee yourselves unto Christ, acknowledge him in all his ways, that he may yet lift you up; for in him is plenteous redemption and abundant mercy, to the penitent sons and daughters of men.

Signed on behalf, and by direction of the Yearly Meeting aforesaid.

ABRAHAM SHEARMAN, Jun. Clerk.
RUTH RODMAN, Clerk.

FOR THE FRIEND.

THE LONDON YEARLY MEETING.

The following extract of a letter from a friend in London to his correspondent in this city, shows that the Yearly Meeting of Friends in Great Britain has taken a decided stand against the American separatists. This circumstance is of great importance; inasmuch as it shows how generally the voice of the Society is raised against those antichristian doctrines, which have rent and divided the Society in so sorrowful a manner. No regular yearly meeting of Friends has recognised the separatists except Baltimore, one of the smallest on this continent; while all the others in the world, omitting Dublin and Ohio, have declared entire disunity with them. And even Ohio has done this by its meetings for sufferings. Such unanimous expression of opinion on a subject of such great interest and importance, is not only cheering and animating to the friends of the gospel, but completely refutes the vain boasting made by the separatists, that the body of the Society is with them.

LONDON, 6 mo. 4th, 1828.

"Thou may perhaps be aware before this comes to hand, that our yearly meeting last week, was brought into much concern respecting the state of society with you, more especially in the reading of an epistle from your meeting for sufferings, to ours. We were much surprised soon after it was read, by the appearance of an epistle, put into the clerk's hand out of meeting, purporting to be from 'the yearly meeting of' these 'Friends' of Philadelphia. It was committed for examination to two or three Friends, who reported its origin, date, and its being wholly unsuitable to be read. It was of course pronounced spurious and entirely unfit to be received, still more to be read. Minutes were then agreed upon, not to have any intercourse with any

such body, not in religious fellowship with us, nor established in accordance with the ancient order of truth. There seemed to be but one opinion throughout the whole meeting upon the case. Several observations indeed were made, as to the favourable, the providential circumstance of the document coming when it did, to allow thus early, of such an entire denial on the part of the Society here thus collected, of the practice and principles of those painfully deluded individuals."

OBITUARY.

Departed this life at Westfield, New Jersey, on the 29th of sixth month last, Lydia Lippincott, widow of Thomas Lippincott, in the 70th year of her age, an approved minister of the gospel in the Society of people called Quakers. She was much beloved and esteemed—her private character was marked by a promptness in the performance of her relative and social duties; being a faithful wife, a tender mother, and a kind neighbour; diligent in her attention to the afflicted, and a sincere sympathiser with them in all their distresses. About the 45th year of her age, after passing through deep baptisms, she appeared in the ministry—in the exercise of which she was careful to be bounded by a sense of divine requiring—so that we trust it may be said, "Her doctrine dropped as the rain, her speech distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

Connected with a desire for the welfare of all mankind, her love to her fellow professors was great, and she laboured much to preserve the bonds of Society inviolate. During her indisposition, under extreme suffering, she frequently said, "My only confidence is in the Shepherd and Bishop of souls," and wished all might come to this. And to some sitting by her, she said, "I have not the shadow of a doubt but that heaven is not only a state, but a place of everlasting blessedness, where the wicked cease from troubling, and the weary are at rest."

In the course of her sickness, she said, "There is need of a Saviour and a Reconciler (or Mediator) between man and his God"—expressing her full conviction of faith in the divinity of our Lord Jesus Christ, and the atonement made by his death on the cross, and frequently mourned over the desolating effects of that spirit, which she emphatically said, "divides in Jacob, and scatters in Israel;" exclaiming often, "What can we do without a Saviour?—He is our Rock." During the latter part of her protracted illness, she was frequently engaged in fervent supplication, and in repeating some precious portions of Holy Scripture, evincing to those who watched with her, that her mind was centered in divine love; so that, we believe, we may say of her as the blessed Master said of the woman who anointed his feet with ointment, "She has done what she could," and, we doubt not, is now reaping the reward of her faith, even the salvation of her soul.

THE FRIEND.

SEVENTH MONTH, 26, 1828.

After an absence from her native land of nearly four years, our truly estimable friend, Elizabeth Robson, went passenger in the packet ship Montezuma of this port, which sailed for Liverpool on first day, the 20th inst. On the morning of that day, she attended the meeting in Mulberry street. The congregation was large, in the expectation of its being the parting religious opportunity, and many have cause to remember it as one remarkably

solemn, impressive, and instructive. At the conclusion of the meeting, a large number of persons remained in the house to bid a final farewell to this truly devoted and faithful servant of our Lord and Saviour, Jesus Christ. The sincere and tender interest evinced by the young people, as well as others, rendered the parting scene unusually touching. Soon after, escorted by many of her friends, she proceeded by one of the steam-boats to the ship, lying at anchor off Newcastle.

Having received a number of the printed epistle, or declaration of the late yearly meeting at New York, our subscribers in the country, within the compass of our own yearly meeting—also those to the westward and southward, are informed that we intend to forward a copy to each of them. Those of our subscribers in the city, who wish to have a copy, are requested to call for them at the office of the publisher.

Being again deficient in several of the back numbers, we have not been able in several instances of recent application for complete files of "The Friend" strictly to comply with the demand. This information seems necessary, that our friends at a distance may govern themselves accordingly in respect to future orders.

Part of an Elegy written at the approach of Spring.

By JOHN SCOTT.

Is there no power this darkness to remove?
The long lost joys of Eden to restore?
Or raise our views to happier seats above,
Where fear, and pain, and death shall be no more?
Yes, those there are, who know a Saviour's love
The long lost joys of Eden can restore,
And raise their views to happier scenes above,
Where fear, and pain, and death shall be no more.
These, grateful share the gifts of nature's hand;
And in the varied scenes that round them shine,
(Minute and beautiful, or rude and grand,) admire th' amazing workmanship divine.
Blows not a flow'ret in th' enamell'd vale,
Shines not a pebble where the riv'let strays,
Sports not an insect on the spicy gale,
But claims their wonder and excites their praise.
For them e'en vernal nature looks more gay,
For them more lovely hues the fields adorn,
To them more fair the fairest smile of day,
To them more sweet the sweetest breath of morn.
They feel the bliss that hope and faith supply;
They pass serene the appointed hours that bring
The day that wafts them to the realms on high,
The day that centres in eternal spring.

We are apt to be very pert at censuring others, where we will not endure advice ourselves. And nothing shows our weakness more, than to be so sharp-sighted at spying other men's faults, and so purblind about our own. When the actions of a neighbour are upon the stage we can have all our wits about us; are so quick and critical, we can split a hair, and find out every failure and infirmity; but are without feeling, or have but very little sense of our own. Much of this comes from ill nature, as well as from an inordinate value of ourselves.—*Penn's Fruits of Solitude.*

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FOR THE FRIEND.

THE SANDWICH ISLANDS.

(Continued from page 322.)

One of the most remarkable of the institutions of these islanders was that of cities of refuge, which afforded an inviolable sanctuary to all who sought their protection. There were two of these in Hawaii, one of which, on the southern shore of the island, was an irregular parallelogram, 715 feet long, and 404 feet wide. The walls were twelve feet high and 15 feet thick. It was capable of containing a great multitude of people, and was the refuge of the old, the women, and children, in time of war.

Such were some of the most striking customs and institutions of the Sandwich islanders, previous to their intercourse with Europeans. They appear to have made as great a progress in the arts of civilization as has ever been attained by a people ignorant of the art of writing and of the use of the metals. In point of moral cultivation, they confirm the universal truth of the wickedness of the natural heart, and lived in a state of utter mental darkness and of unrestrained licentiousness. The year 1778, that in which the light from Europe first dawned upon their horizon, is the great era in their history. The first effects of European influence were no less baneful to them than to the rest of the new world. The population of the islands was reduced in less than forty years, from 400,000 to 150,000—a new and fatal pestilence, one of the judgments inflicted upon vice in this life, devoured the natives—the islands became a public brothel for every ship that floated on the Pacific—and the use of ardent spirits seemed about to complete the work of destruction. Happily the sagacity of one extraordinary man counteracted, indirectly, the progress of this havoc; and by a marvelous interposition of Providence, the light of Christianity has since dawned upon the benighted minds of these poor islanders, and is extending here, at it does wherever it is known, its blessed and healing influences.

The early traditions of the island clearly indicate, that voyages had many times been made to the islands at a distance, and perhaps to Asia and America. At the time of Captain Cook's visit, the islands were each governed by an independent Erie or Chief, who were often engaged in mutual hostilities. A few years previously had occurred a revolution, in which "another Helen fired another Troy." Kouipoi, a chief of Hawaii, had decoyed one of the wives of Kahoukapu, the principal chief of the island, and carried her off to the mountains. His brother Alapai hearing of this atrocious act, repaired to his retreat, and besought him to restore the woman to her lawful husband; pointing out the dangers to which he was exposed. His remonstrances were effectual, and he assumed the office of mediator with the injured chieftain. The latter rejected the generous interference of Alapai, treated him with the greatest scorn, and forbade his fickle mistress to approach him under pain of death. Roused by this unmerited treatment, Alapai summoned his friends and followers to arms. The rival armies met and fought for

three days in the valley of Ono Marino. The forces of Kahoukapu were entirely routed, and that chieftain, after being saved by the generosity of Alapai, slew himself on the field of battle in an agony of grief and shame. Notwithstanding this defeat, his son Teraiope succeeded him on the throne, and shortly afterwards occurred the memorable visit of Captain Cook. The strangers were received and treated as the first European visitors have always been in the new world, with the deference due to a superior order of beings. The conflict in which that great seaman lost his life, was the result of an unhappy misunderstanding, which better management on the part of Captain Cook might have prevented. From that time forward the islands were frequently visited, and became, in the end, the chief anchorage ground of the trade of the Pacific Ocean. The unfortunate La Perouse visited Maui in the year 1786; and some English traders to the north-west coast in the same year, were the first who touched after Cook at Oahu. This kind of intercourse made the islanders sensible of their vast inferiority, and gave them a taste for the luxuries of civilized life. The American traders discovered that sandal wood, a perfume held in great esteem in China, was a native of the forests in the interior, and encouraged a traffic in this article, which greatly enriched many of the chiefs, and in return introduced the luxuries of silk, china and tea.

On the death of Teraiope, his son Kevalao, a weak and sanguinary tyrant, succeeded him. Among other acts which characterized his reign, his person was pronounced to be *tabu*, and whoever of the common people looked at him between sunrise and sunset, was punished with death. Such tyranny could not long endure. He soon became involved in a war with his cousin Tamehameha, who was the chieftain over part of the island. In the year 1781, a battle took place between them which lasted seven days, and was decided at length by the death of Kevalao. The victor married the daughter of his fallen enemy, and thus united in his own family, the hereditary right to the throne of the whole island. Tamehameha, whose reign began with such wisdom and moderation, was one of those ambitious and restless men, by whose agency states are founded and nations civilized. From his earliest youth he had shown an ardent and adventurous spirit. In his native district of Halau, he had planted groves, reclaimed waste fields, and brought them into a high state of cultivation. He had cut a road to the beach for the convenience of fishermen, through a rock of lava one hundred feet in height; and distinguished himself for his sagacity and courage. No sooner was he seated on the throne of Hawaii, than he began to improve the advantages held out by the frequent visits of the European and American ships. He encouraged ingenious and industrious foreigners to settle in the islands, and when Captain Vancouver visited them in 1792, the change already effected was astonishing. The chief owned several European built schooners, and lived in a brick house—the natives had partially adopted the European dress—had learned the use of fire arms—many of them had become good sailors—and it was evident that a spirit of improvement and enterprise was roused, from which the happiest results might be expected. Tamehameha was now master of Hawaii and Maui, having subdued the latter island by the force of his arms. He received Vancouver with enthusiasm, and made a formal cession of the sovereignty of the islands to him, in the name of the English crown. Vancouver will long be remembered as a public benefactor of these rude people. He left on the island a few cattle and sheep, which the king declared to be *tabu* for ten years, so that it is now well stocked. He allowed his carpen-

ters to assist in building and rigging a small schooner for the China trade, in which the king was desirous of engaging. He left with them many useful seeds, and by his well timed visit and friendly assistance, contributed much to fix the growing inclination of these people for trade and industry. Soon after Vancouver's visit, by the death in battle of the king of Oahu, Tamehameha became the undisputed master of the three principal islands. The chieftains of the other islands, intimidated by the terror of his arms, surrendered themselves as tributary princes, and Tamehameha was thus acknowledged as the monarch of the whole group. The protection which he gave to foreigners—the convenient situation of the islands for provisioning, watering, and repairing their ships—the discovery of the fine harbour of Honoumahu in Oahu—and the rich trade in sandal wood, soon rendered these islands a place of resort to all the traders that frequented the north Pacific.

The effect of this intercourse upon the natives soon became apparent. The articles received by them in barter were no longer scraps of iron, nails and beads, or coarse cloths. They began to demand hatchets, knives, guns, and eventually whole cargoes of rich European and India goods, in exchange for their sandal wood and refreshments. This traffic was exclusively in the hands of the chiefs, many of whom have accumulated much wealth in money and foreign merchandize by this means.

In 1804, Tamehameha had 600 muskets, a park of artillery, thirty European soldiers, and twenty-one schooners. In the year 1817, all opposition to the power of the conqueror had ceased, and from that period the whole soul of this noble savage was devoted to improving the condition of his people. His navy was much enlarged; and it is not one of the least singular circumstances of his reign, that he became the purchaser of that celebrated pleasure ship, the *Cleopatra's Barge*. What a lesson upon the folly and vanity of its builders! Horses had been introduced from South America—several foreigners had formed extensive gardens of foreign and European vegetables—the wild cattle were reclaimed, and the natives taught the arts of the dairy. The king had bought two American brigs, and placed his native seamen under the care of foreign officers, to learn a more extended navigation. His vessels traded with China and the north-west coast—several of the chiefs, impelled by a laudible curiosity, had visited foreign countries—Tamehameha perceived the value of money, and began to demand it in exchange for the productions of the island—large warehouses were built—the ports and towns strengthened and enlarged—the cloths and cutlery of Europe, the porcelain and silk of China, were becoming every day more common. In short, it has seldom happened that a single reign ever effected so great a change in the condition of a people. Tamehameha died on the 8th of the 5th month, 1819, after a truly splendid and memorable reign of thirty years. His death was deeply regretted by all his subjects, and his bones, according to the peculiar custom of the islanders, were carefully separated from the flesh, and divided as sacred relics among the principal chiefs. He was succeeded by his son Riho Riho, a prince whose character, although degraded by a brutal drunkenness, exhibited at times a courage and talent worthy of his birth. The death of Tamehameha was the signal of revolt to Taumuarani, the tributary king of Tauai. The young monarch upon hearing of the rebellion, determined to try the influence of conciliatory measures. He embarked for Tauai in a canoe, and although overtaken by a severe storm, steered his frail bark, at the imminent hazard of his life, to the revolted island—went alone to the refractory

chief—soothed him—won his confidence—received his homage, and returned in peace and triumph to Hawaii.

His next enterprise was one that has probably no parallel in the history of the world. He resolved—although no convert to the Christian faith, nor with any view to the introduction of a new superstition, to abolish the idolatry of his ancestors from his dominions—and what is more extraordinary still, he succeeded at a single blow. For six months after the death of his father, he held frequent councils with his chiefs on the subject of the insufficiency of their religion—on the impotency of their gods, and the oppressive nature of the *tabu*; and succeeded in persuading them to destroy their idols and desecrate the temples. It was necessary to obtain the consent of the queen mother to this measure, as her authority was supreme. She was brought over to his views, and a splendid banquet was prepared for the court, to be eaten in the presence of the people. The *tabu* prohibited the women, even of the highest rank, from eating with the men or partaking of their food. When the baked meats were brought to the king, he caused the choicest parts to be taken to his wives, and seating himself at their table, made them partake with him of the hitherto forbidden food. The rising fears and superstitions of the people at this unheard of enormity, were allayed by the priests, whose consent to the change had been obtained—the chieftains generally followed the example of their monarch—the idols were overthrown, and the *tabu* for ever abolished. One only of the chiefs, Kekuaokalani, the cousin of the king, instigated by some disappointed priests, took up arms in defence of the idols. He met the forces of Riho Riho—was overpowered and slain in battle, and an end was thus effectually put to idolatry.

The occasional visits of Christian men—the reports of the great changes which Pomare had effected at Tahiti, perhaps had their influence in this wonderful revolution. Be that as it may, the hand of Providence is distinctly to be traced in the whole transaction. Karaimoku—William Pitt, as he is often called—the favourite minister of Tamehameha, and the Nestor of his son—and his brother Boki, the governor of Oahu, determined soon after to embrace Christianity, and were accordingly baptised by the chaplain of one of the discovery ships of Captain Freycinet. These events occurred late in the year 1819.

In the mean time events were ripening in an opposite quarter of the globe, which were in their consequences to be the agents of still more surprising and beneficial changes.

Among the natives who had entered into the service of the many foreigners that frequented the Sandwich islands, was a youth named Obookiah, of an intelligent and inquisitive mind. He arrived at New York in the year 1819, and soon after removed to New Haven to reside in the family of the captain with whom he sailed. He was discovered one day weeping at the entrance of one of the buildings of Yale College; and it was found that the cause of his tears was a sense of his own ignorance, and an earnest desire to partake of instruction in that noble institution. A gentleman of piety and intelligence, struck with the singularity of the case, adopted him as his private pupil. His progress in learning was rapid—he became a sincere convert to Christianity, and determined to qualify himself for a religious instructor to his countrymen. The interest excited by his story, gave rise to the Foreign Mission School at Cornwall in Connecticut, where Obookiah was placed preparatory to his return home in the character of a missionary. Providence had ordered it otherwise, and the gentle and virtuous islander fell a victim to disease in the year 1827, before he had completed his education.

It was discovered upon examination, that several natives of the Sandwich islands were wandering about the sea ports of the Eastern states. Among them was George Tamoree, the son of that Taimuarii, who had revolted on the death of Tamehameha. His father, with that bold sagacity which marks his countrymen, had sent him to America when only nine years old to be educated. He had furnished the captain under whose care he had placed his son, with funds for his support. The captain dying suddenly

a few months after his arrival, these funds were lost in the wreck of his fortune, and George being left to wander without a protector, enlisted in the navy of the United States. Nine years afterwards, at the period of which I now write, he was discovered and recognised, and placed in the missionary school at Cornwall. Subsequent events proved that the discipline of that institution had exerted but a faint influence upon the character of this half civilized barbarian.

So great was the interest excited by these events, that in the year 1819, the American Society for foreign missions determined to establish a missionary station in the Sandwich islands—at that period esteemed one of the darkest spots in the heathen world. In the autumn of that year, the missionary family, accompanied by George Tamoree and three other natives who had received an education at Cornwall, embarked for Hawaii. The enterprise was one of great hazard, and for a year and a half the friends of the mission waited with the deepest solicitude and with gloomy forebodings for intelligence from these soldiers of the cross. The result was truly marvellous. The first words that greeted the ears of the missionaries upon their landing were, *that idolatry was abolished! that the idols of Hawaii and their temples were destroyed!* What more auspicious and unlooked for commencement ever before attended a similar enterprise? Well might the missionaries regard it as the hand of Providence, and blessing their lot that was cast upon these remote shores, piously exclaim that the way of the Lord had been prepared in the wilderness.

They were favourably received by the king and principal chiefs, and were soon completely established in three of the principal islands. Their first labour was to perfect themselves in the language of the natives, and to reduce it to a written vocabulary. So successful were they in this undertaking, that in the year 1822 the first book in the Hawaiian language, a primer, was printed at the missionary press at Oahu. Since that time a considerable part of the scriptures has been translated and printed. The prospect of future usefulness induced them to apply for an addition to their force; and in the early part of 1823 a reinforcement arrived, in whose number was C. S. Stewart, from whose captivating narrative of the events of his residence, this notice is principally extracted.

The British government, as an acknowledgment of the uniform friendship of Tamehameha, had directed the governor of New South Wales to build a schooner, as a present to the king of the Sandwich islands. This vessel, on her passage from Port Jackson to Hawaii, touched at Huahine, a missionary station in the Society islands, for provisions. One of the English missionaries named Ellis, was induced to take passage in her, and so pleased was he with his reception both by the natives and his American brethren, that in the following year he returned and established a mission under the direction of the London Missionary Society. The cordiality with which these bands have laboured together, and the success with which providence has blest their labours, will best be gathered from the passages which I shall soon quote.

The public history of the islands is marked by one other remarkable event. Riho Riho, instigated by an ardent thirst for knowledge—desirous of seeing the island of which he had heard so many wonderful accounts—of inspecting its laws—of forming a closer alliance with its government—determined to visit Great Britain. He was at that time twenty-eight years of age, and having appointed his favourite minister, Karaimoku, regent, embarked with his queen, Kamehamaru, the brother to his minister, Boki, and several attendant nobles. They were treated with much distinction in England, and are said to have conducted themselves with much propriety. Unfortunately their countrymen were not destined to reap the advantages which the return of their monarch might have produced. He fell a victim with his queen to the measles, in the 7th month, 1824, and their corpses were sent out with the survivors of the party, at the expense of the British government, to Hawaii, in the frigate *Blonde*, commanded by Lord Byron.

During this period, George Tamoree, who had succeeded his father as chief over the island of Tatu, revolted from the authority of Karaimoku. His hopes of success were short lived, for that able minister soon quelled the rebellion, and George—such has been the change wrought by Christian sentiments—is suffered to live unmolested in obscurity.

Keauikoaoouli, the son of Riho Riho, who bore the title of Tamehameha II., has succeeded him with the title of Tamehameha III., and the government of the island is administered, during his minority, by the same regency which was appointed on the departure of the late monarch for England.

[To be continued.]

FOR THE FRIEND.

THE CONDITION OF IRELAND.

Continued from page 323.

We take the liberty of referring the Lord Lieutenant to two pamphlets which have lately appeared on this subject. The one is entitled, "Statement of some of the causes of the disturbances in Ireland and of the Miserable State of the Peasantry, with a Plan for an Amelioration of their Condition, &c." *Dublin*, 1825. The other bears the name of Sir Charles Townshend Waller, and is entitled "A Plan for the Relief of the Poor in Ireland, &c." *Bath*, 1827. In both these pamphlets it is proposed that Joint Stock Companies should be formed, which should invest their capital in the purchase of land, and in building cottages upon it—that the land purchased should be divided into lots consisting severally of three acres, with a cottage on each lot—and that these little farms should be let at a moderate rent to families of labouring poor: and in the former of these works, it is particularly recommended that the tenants should have the option of gradually buying off the rental of the lands, and thus making them by degrees their property in fee. It seems probable that an experiment of this description, if fairly made, might, without any material risk of capital, lead to extensive and beneficial consequences.

Another pamphlet to which we are desirous of inviting the Lord Lieutenant's attention, and which we have already placed in his hands, is called "*Colonies at Home*." It is the work of a well known British philanthropist, who has for many years been engaged in making experiments respecting the produce of certain quantities of land of average quality, under spade cultivation; and who in England, Ireland, and many other countries, has obtained by personal observation an extensive knowledge of the condition of the lower orders. He proposes the formation of villages, consisting of any number of cottages, on land hired at a ground rent, for the purpose—each cottage to be allotted to a single poor family, with three acres of land, if they are to support themselves entirely upon it; or with a less quantity, if they are also engaged as hired labourers. Two or more families to unite in keeping a cow for milk and manure, which he proves may be annually effected on the produce of half an acre—the children of the village to be educated in a school supported by a small rate on the inhabitants—and the whole community to form an association governed by a few plain regulations. He farther suggests that the capital necessary for building the cottages and stocking the farms, a capital to be gradually raised by the tenants, should in the first instance be advanced, at legal interest and on sufficient security, either by the proprietor of the land, or by benevolent societies formed in the district, for the purpose. At Lindfield, in Sussex, this experiment had been tried, with great advantage, as we understand, to the inhabitants, by the proposer of the plan himself: And at Frederick's Oord, in North Holland, thousands of the poor are comfortably supported, in a somewhat similar manner, upon small allotments of land. Why should not the same effects be produced in Ireland?

It ought to be remembered, that *moderate rentals and certainty of tenure* are indispensable to the success of any such measures. From various accounts which have reached us, we apprehend that the very contrary of these things, we mean *immoderate rentals and a cruel uncertainty of tenure*, are to be numbered among the most aggravated evils which oppress

the people of Ireland. When a gentleman or a nobleman's lands fall into the hands of middle-men, whose interest it is not so much to preserve and improve the estate, as to obtain the greatest possible quantity of money from the lower tenantry, (that is in many cases, from the labouring poor,) or into those of agents, the amount of whose fees and commission depends on that of their receipts, it is no wonder that the rentals, even of miserable huts and small plots of ground, should be screwed up to an exorbitantly high point.

On the subject of the uncertainty of tenure, and the dismal effects produced by it in Ireland, the following extracts from the first of the three pamphlets, now cited, will throw an ample light—"In many instances it has occurred that a set of tenants have taken uncultivated poor ground at the foot of a mountain, at a few shillings an acre rent, but without leases: being either deceived by promises, or unable to pay for the leases when taking the land; after a few years, by almost incessant labour, the ground being rendered of some value, these poor people have been forced to leave their farms and remove higher up on the mountain, to begin again on unimproved ground; and it is no fiction to state, that those who began to cultivate the soil at the foot of a mountain have, by progressive removes, been ultimately placed as near its top as subsistence could be raised; being thus defrauded of the fruits of their early hard labour, and obliged to end their days in want, after spending their lives in toil and pinching penury; having the additional mortification of daily seeing the ground they had in their youth brought first into cultivation, occupied by others."

Now, what is the effect of all this grinding and oppression? The poor people on the estates of such landlords gradually sink into the extremity of wretchedness, listlessness, and want. They are deprived of all their motives to an honest industry, and are loosened from every tie of attachment to their superiors. They become thievish and idle servants—violent and dangerous neighbours—and miserably discontented subjects. But the most remarkable fact respecting them is this—that notwithstanding all those supposed checks to population which are said to arise from sickness, misery, and want, their numbers are perpetually increasing. Sensible that they can sink no lower in the scale of wretchedness, and anxious to secure to themselves the few natural enjoyments of which society has not deprived them, they are uniformly found to give themselves up to early and improvident marriages—and the lands on which the whole scene is acted, are presently overrun by a starving and angry population.

But, alas! the piteous tale ends not here. The proprietor, oppressed and half ruined by the poor people on his property, seizes the opportunity of some informality in their tenure, or perhaps of the expiration of their leases, and with one rude stroke sweeps away themselves and their habitations from the face of his estate! "About two years ago," says the author of the same pamphlet, "—, in the county of —, took possession of a considerable tract of land, under and ejectment for non-payment of rent, and without giving the tenants six months' time to redeem, which according to law he was bound to do, actually threw down their houses or cabins at the commencement of a severe winter, having turned the occupants out on the road; and some of them having made a sort of a shed-roof against part of the walls which were left standing, he sent and had these sheds pulled down, and the walls completely levelled, in order to drive the people quite away, making many families destitute wanderers in that inclement season."

The following evidence on this subject was given before a select committee of the House of Lords (we believe in 1825) by John Leslie Forster.

"I conceive that within the last two years, a perfect panic on the subject of population has prevailed upon all persons interested in land in Ireland; and that they are at this moment applying a corrective check of the most violent description. The principle of *dispeopling* estates is going on in every part of Ireland where it can be effected; in some parts of Ireland more, and in some less. I have known of instances in the south, where on the expiration of a lease affording an opportunity to a landlord of newly divi-

ding the land, *thirty, forty, or fifty*, occupying families, have in fact been turned adrift, and the land which supported them has been divided into perhaps half a dozen *respectable farms*. Even where the expiration of the lease of a large district of the country does not create an opportunity, nothing is more common than notice to quit being given, for the mere purpose of annexing the tenement to another farm. The landlords of Ireland are at length deeply convinced, that though a stock of cattle or sheep will afford profit, a stock of mere human creatures, unemployed, will afford none; and they, therefore, are acting upon that principle, *even in the extreme*. If your Lordships ask me what becomes of this surplus stock of population, it is a matter on which I have, in my late journeys through Ireland, endeavoured to form some opinion, and I conceive that in many instances they wander about the country as *mere mendicants*; but that more frequently they betake themselves to the nearest large towns, and there occupy as *lodgers the most wretched hovels, in the most miserable outlets, in the vain hope of occasionally getting a day's work*. Though this expectation too often proves ill-founded, it is the only course possible for them to take. Their resort to those towns produces such misery as it is impossible to describe."

We received from our friend Col. Currey, and from numerous other persons in the course of our journey, statements which convince us that, since the period when this evidence was given, the cruel practice of forcibly depopulating the lands has been rapidly advancing, and that it has given rise to an extent and degree of misery which has seldom before been known in any country. Must it not be allowed that the supposed necessity for such murderous measures arises from the gradual operation of a vicious and tyrannical system in the management of the labouring poor? And is not the true remedy to be found in the adoption of those wise and benevolent principles, to which we have already adverted, and which appears to have been the means of raising, upon the *improved estates* of John Leslie Foster, Lord Headly, and several other such landlords, a comparatively prosperous and peaceable peasantry, to the vast advantage of all the parties concerned?

Amongst the numerous causes which have occasioned the distress and demoralization at present existing in Ireland, it is universally allowed that the absence in another country of so large a proportion of the landed proprietors is one of the principal. Not only is an immense amount of capital—we understand about three millions sterling—annually drawn from the heart of the country to which it belongs, and in which it might have been beneficially expended; but the care and management of properties is left in the hands of agents. Their interest in the estates over which they preside must always be very inferior to that of the proprietors; and they are too often found to pursue their own pecuniary advantage, at the expense of an oppressed and afflicted tenantry.

We are aware that to this rule there are many honourable exceptions. Nevertheless, it must be confessed that nothing is more striking to the eye of even a cursory observer, during a journey through Ireland, than the contrast between the estates of many of the absentees and those which are under the immediate care of the more enlightened resident proprietors. In the former there is a very general appearance of recklessness and abject poverty—the land wasted—the fences in decay—the hovels of the poor wretched in the extreme—the people themselves ragged, filthy and sullen. In the latter, on the contrary, we were often cheered by indications of order, industry, and comfort. We have no doubt that the resident proprietors, who desire to promote the improvement, not only of their estates, but of the poor people upon them, have many difficulties to cope with. We are sure, from various accounts which have reached us, that they have to undergo many trials of patience; but they ought to be encouraged to a steady perseverance in the line of conduct which they have adopted by the salutary effects it has already produced. Were their noble example universally followed, the miseries of Ireland would cease.

It is a question which admits of considerable

doubt, whether any substantial benefit would arise to the Irish poor, especially in the country districts, from the introduction amongst them of what may be called the *modern manufacturing system*. Experience proves that the institution of large factories is too often productive of extensive immorality, as well as of almost intolerable occasional distress. But there is one species of manufacture carried on in Ireland, which appears to us to be of a most useful and desirable nature—we mean the *domestic linen manufacture*. In Ulster, the cottager grows his flax, spins his thread, manufactures his linen, and carries his web to market. The whole operation, from the production of the raw material to the sale of the perfected article, centres in himself and his family; and amongst the most pleasing sights which we witnessed in Ireland was that of a comparatively healthy and well-dressed peasantry, bringing their bundles of linen, under their arms, to the neighbouring town for sale on the market day. We are grieved to hear that this truly salutary domestic trade is under circumstances of depression. We fear it can scarcely stand long against the overwhelming competition of British machinery and capital; but we are sure it deserves the watchful care and protection of a paternal government.

We are informed that the funds annually voted by Parliament to the linen board have already been diminished; and that there is even a probability of their being entirely withdrawn. But we trust that this will not be the case if it can be made to appear that they may still be usefully applied for the relief of the Irish population. Is it not very desirable that the poor should be provided with the articles employed in spinning, either gratuitously or at a reduced price; and with steeping pools and other needful accommodations in their respective parishes? And would it not promote the purpose for which the funds are granted, were they partly applied in small loans to poor families, to encourage them in the prosecution of this staple trade?

The observations which we have hitherto made respecting the poor in Ireland relate chiefly to those in the country. We fear that many of the inhabitants of the towns are in a far more deplorable condition. Driven from the lands on which they once obtained a living, which, though wretched, was all *they were taught to want*—thousands of half-clad, half-starved people, have of late years found a miserable refuge in the already crowded tenements of the cities and towns, with little or no resources for a maintenance but begging, thieving, and the sympathetic charity of their fellow-sufferers. Such, from various accounts which have reached us, we conceive to be the unhappy condition of the lowest order of society in many, if not all the principal towns, especially in Leinster, Munster, and Connaught; and we understand that in Dublin and some other places, their distress has been greatly aggravated by the failure of the manufactures from which they were formerly accustomed to derive their support.

We much regret that we were prevented, by the want of time and the extreme pressure of other engagements, from making more than a cursory visit to the lowest and most distressed parts of that metropolis. It was very much our wish to have gone from cottage to cottage, in some small district, which might have been fixed on as a specimen, in order that we might form some exact judgment of the state of its inhabitants; but we venture to suggest that nothing can be more easy than privately to institute such an examination in Dublin, Waterford, Cork, Limerick, and other principal places; and it is surely highly desirable that both government and the public should be placed in possession of the precise state of the fact. From all that we heard from benevolent individuals who are in the practice of visiting the poor in their own habitations, we believe it would, on such an examination, be ascertained that several families are often crowded, in a most promiscuous and demoralizing manner, into a single tenement—that a very large proportion of the population of these cities is destitute of employment—that another large proportion is employed only partially—that their state of uncleanness, and their want of proper clothing, is extreme—and that vast numbers, if not absolutely starving, are obliged to content them-

selves and their poor helpless children with a miserably insufficient quantity even of the cheapest food.

If the question is fairly considered—what is to be done for the relief of so large and so distressed a multitude? we are sure—that, on one point, all persons of common humanity must be unanimous—all will agree that it would be disgraceful and cruel in the extreme to allow them to starve. We are very far from wishing to recommend the introduction into Ireland of the English system of the poor laws. We are aware of the many evils which attach to that system—or perhaps we should rather say, to its *abuse*—and we believe it would be extremely dangerous to impose upon Ireland the unmitigated weight of a burden which England, with all her opulence and prosperity, is scarcely able to bear; but to preserve the poor from starvation, is a duty which appears to devolve, not only on the benevolence of individuals, but, in cases of absolute need, on the justice of the whole community.

On the whole, we are strongly inclined to the opinion that it is the duty of government, in the first place, to ascertain how the fact really stands; and secondly, on the supposition that the statements of distress are not exaggerated, to institute some public provisions, of such a nature as would prevent the catastrophe of starvation in any of the poor, without encouraging a state of idle and vicious dependence. There is some reason to believe that this object might be effected, at least pro tempore—and temporary measures may possibly suffice—by supporting and extending the operation of *Mendicity Institutions*. These establishments, maintained as they are at present, merely by private contribution, are already the means of supplying food, day by day, to very many persons who, to all appearance, would otherwise starve; and we think it would not be impossible, by a system of close inspection and frequent visiting of the poor in their own houses, to provide that in every successive day in the year, every individual in Dublin, or any other town or city, who would otherwise pass that day without a meal, should have the opportunity of receiving at the Mendicity house a quantity of plain food, sufficient for the preservation of health.

Although we are decidedly of opinion that these mendicity institutions, if thus extensively applied, ought to be supported from some public fund—probably by a ratable tax, under grand jury presentment on the whole county—we should be extremely sorry to check that private charity which originated, and at present maintains, these useful establishments. We would rather call that charity into fuller action, and systematize its operations in such a manner, that it should be made to apply to the whole of the more distressed inhabitants of any town or city; and the public provision at the Mendicity house would, in that case, come in, not as its *substitute*, but only as its *aid*.

(To be continued.)

In the London Magazine for June, just received, is a short notice of a small volume of Poems recently published, by Mary Anne Browne, said to be under sixteen years of age. The following, say the reviewers, is the natural sentiment of one gifted girl, thinking of the untimely fate of another.

TO THE MEMORY OF ELIZABETH SMITH.

Supposed to be written by her grave.

"I cannot gaze upon thy tomb,
Thou sweet departed one!
And think upon thy blessed doom,—
Thy task so quickly done;
Thy swift release from pain and wo;
Without the thought—how happy thou!

"It is with a strange sympathy
I look upon thy name,
And not without a wish that I
Might be the very same:

So loved, so blessed in thy life—
So soon set free from earthly strife!

"Thou wert most innocent! thy heart
Had never bent to sin;
No guilty passion had a part
Thy peaceful breast within:
Not one impure imagining
Around thy spotless soul could cling.

"Thy gifted mind, where'er it turned,
In crowds or solitude;
Still some new wonder there discerned,
Still found its heavenly food;
But lov'd its lessons most to trace,
Written on nature's lovely face.

"But thou art passed away!—the earth
Was not thy fitting shrine;
Too dark its tears—too rude its mirth,
For spirits such as thine.
Thou left'st thy wreath of fame's bright
flowers,
For one more bright in Eden's bowers.

"Many there were who loved thee;—they
Sate by thy bed, and thought
Their cherished one would not decay;
And lingering hope still caught
A colour from the rose that smiled
Upon thy cheek, and so beguiled!

"But one there was, who thought not so—
Thy mother's watchful eye
Marked on thy cheek the hectic glow,
And knew thy hour was nigh;
As the flush o'er the western sky
Tells us how soon the day will die.

"The flower is wafted from its stem,
To rise a star to heaven;
I cannot mourn thee, then, bright gem!
Back to thine own sphere given—
But wish, whilst gazing on thy shrine,
My life, my death, might be like thine!"

We do not offer the following as one of those instances of mental precocity sometimes brought forward as deviations from the order of nature, neither do we present it as a faultless production, but simply as it is—an artless, hasty, imperfect, and unfinished effort; but which, considering the youth of the writer, the occasion, and the shortness of the time allotted for the task, indicates a play of fancy, a vivacity of intellect, which, under proper training, may one day be adequate to higher flights.

A humming bird having flown in at one of the windows of the senior room of the F. H. School, New York, it was caught by a servant who was cleaning the room, and tied to one of the desks by a string, where it died.

The circumstance mentioned above was related to a girl belonging to the school, of fourteen years of age, and she was requested to produce a piece of poetry upon the subject before the school was dismissed. The following was the result.

Poor little prisoner! roving once all free,
Through gardens where earth's richest treasures
meet,
Happy, rejoicing in thy liberty;
Thou flew'st from flower to flower, with wing as
fleet

As the young zephyrs; little thoughtst thou then,
When sporting with the blossoms, tho didst taste
The sweets of rose or woodbine, that e'er men,
In wanton cruelty of heart, would haste
The close of thy brief day; O thou wert blest
Among those scenes of peacefulness to stay;

But higher wishes seiz'd thy little breast,
And winging thy impatient flight away,
Thou reach'd the city; through a window there,
Upon a spacious airy room thou gaz'd;
The pictur'd walls to thee seem'd bright and fair,
And entering it with fear, yet pleased, amazed,
The hopes that in thy little breast were fluttering
Burst forth in song;
O roses, and lilies, and violets too,
And bright buds from which I have suck'd the sweet
dew,
And all my poor brothers, farewell! now farewell!
I go amid scenes more enchanting to dwell.
The height of my happiness shall not be now
To rock to and fro on the aspen's light bough;
Or to shelter myself in the hyacinth's bell;
No—far nobler pleasures await me—farewell!
Thy little strain was hush'd—for a strong hand
Was laid upon thee—and thy rainbow wings
All vainly fluttered; for a galling band
Was twin'd around thy frame; and cruel strings
Restrained thy flight—
And now, a captive, how thy little heart
Turned to the scenes that thou hadst left behind;
And how thy spirit panted to depart
Midst those fair fields thy favourite rose to find—
How eagerly thy little wings were spread.
That sudden movement made thee feel thy chain—
The dream of beauty from thy spirit fled,
And, sinking slow, thou fall'st, no more to rise
again. M. G.
High School, 1828.

"The ladies of Geneva are much addicted to reading, drawing, and music; they also attend methodically to the duties of house-keeping, and the education of their children. The gentle tone of their voices, and the modesty of their demeanour, confirm their general reputation—for scandal is scarcely known there. Pious, well informed, good mothers of families, the valuable qualities of the Genevese ladies, are undisputed; but it is asserted that the general result is a considerable degree of pedantry, and want of ease and warmth, except for their immediate friends. On the subject of accomplishments, the following anecdote deserves mention.—M. de Candolle, professor of botany at Geneva, made use, in a course of lectures, of a valuable collection of drawings of American plants, entrusted to him by an eminent Spanish botanist, who, having occasion for this collection sooner than was expected, sent for it back again. The lecturer mentioned the circumstance to his audience with an expression of regret; on which some ladies, who attended the lectures, offered to copy, with the aid of their friends, the whole collection in a week, and the task was actually performed. The drawings, eight hundred and sixty in number, forming thirteen folio volumes, were executed by one hundred and thirteen female artists; indeed, one lady copied forty of them. In most cases the principal parts of each plant are coloured, the rest being only traced with accuracy. The execution in general is very good, and in some instances masterly. There is not, perhaps, another town of twenty-three thousand souls, where such a number of female artists, mostly amateurs of course, could be found."—*Switzerland in Miniature*.

They who steadfastly refrain from undertakings, of the propriety of which they are doubtful, may well hope to be ultimately favoured with right direction.
Dillwyn's Reflections.

God is better served in resisting a temptation to evil, than in many formal prayers. This is but twice or thrice a day; but that every hour and moment of the day. So much more is our *continual watch*, than our evening and morning devotion. Wouldst thou, then, serve God? Do not that *alone*, which thou wouldst not that any should see thee do.

Penn's Fruits of Solitude.

He is a proficient in the school of wisdom, who has learned to derive comfort from chastisement.
Dillwyn's Reflections.

From the Saturday Evening Post.

THE SOCIETY OF FRIENDS, No. 8.

Having in the course of these essays established beyond the reach of refutation, that the Society of Friends originally held, and to this day hold certain doctrines as fundamental articles of Christian belief, it becomes an easy task to disentangle the sophistry of the two addresses—for it follows that if any new doctrines inconsistent with those fundamental points are introduced among its members, the Society is bound by the most solemn duties to protest against them.—I have proved *unanswerably*, that such doctrines have been introduced, and have caused the disunity of which the address complains. It is certain that the present schism is identified with the circulation and adoption of these new opinions.

All the plausibility of the addresses lies in the concealment of this main fact—for it would indeed be inexcusable, if without any cause, a set of men should be disowned as not being one in faith with us. But once establish the facts (and I repeat that no truths depending on human evidence are, or can be better established,) that Elias Hicks preaches doctrines disclaimed by the Society of Friends, that he is followed and supported by the seceders, and that the measures of which they complain have originated in the attempt to clear the Society of this reproach; once establish these facts, and the whole of their false assumptions and false rhetoric crumbles beneath the touch—for the disorder, strife, and bitterness of which the address complains, are fairly chargeable to those who wish to force their opinions upon the church. The conscientious members who adhere to the doctrine and discipline of the Society, are not answerable for the violence with which these innovators meet every attempt to maintain the ancient faith. It is a most hardy perversion of truth and reason to apply to the former, as is done in the epistle, the assertion, that for the opposition they have made to innovations, they should be separated from the communion of the Society of Friends.

The epistle asserts that gospel love is the fundamental bond of our union; whereas it is gospel love with a certain qualification, viz. as felt among men holding certain similar views—a man may feel the love of the gospel to flow towards all mankind; but he can only enter into close religious fellowship with those who agree with him in faith and doctrine. The intimacy of that fellowship will always be in exact proportion to the similarity of their religious faith. Nothing can be clearer than this.

I have already examined the first specification of the epistle against the conduct of the Philadelphia elders, and proved them to have acted in perfect conformity with the duties of their station.

The subject of unsound doctrines has also been fully settled.

The next prominent charges brought by the epistle are against the yearly meeting of the last fourth month. The first of these, respecting the choice of clerk, has been refuted. The next is for appointing a committee to visit the quarterly and monthly meetings without the unity of the meeting, and contrary to the solid sense and judgment of much the larger number of members in attendance. The reader will observe that this appointment is enumerated among the causes which have led to the separation; yet the address in which the meeting of the sixth month is called, and which deliberately pronounces that the period of separation had arrived, was "unanimously adopted" by the seceders on sixth day evening. The appointment of the committee was not proposed or made till the next morning. The meeting, while the proposition was under discussion, received information that a large number of its members had been holding secret meetings—that a new sect was organizing with the intention of drawing off from their allegiance to the Society all the meetings and individuals who could be persuaded to join in the separation. Under these circumstances, the appointment of a committee became a measure of imperative duty, and has, under Providence, saved us from perhaps a total shipwreck on the hidden rocks and shoals of the seas, upon which a violent and determined party has driven the Society.

The very men, and the only men who opposed

the appointment of this committee, were these very seceders who had "unanimously agreed" on the preceding evening to retire from the old and establish a new society! With this exception, the measure received, after serious deliberation, almost, if not quite, the unanimous and the solemn approbation of the yearly meeting. That the larger number of persons then present were opposed to it, is an assertion made in the epistle without either proof or foundation. *It was not the fact.*

"The epistle says, there now appears no way to regain the harmony and tranquillity of the body, but by withdrawing ourselves, not from the Society of Friends, nor from the exercise of its salutary discipline, but from religious communion with those who have introduced and seemed disposed to continue such disorders amongst us." And from whose communion have these people withdrawn? From that of the yearly meeting of Pennsylvania, New Jersey, Delaware, and the eastern shore of Maryland! let them disguise the fact as they please, they constitute at this moment a *new sect*, with which the Society of Friends can hold no closer communion than subsists between it and other professors of religion.

The salutary discipline of the Society! they were not it seems to withdraw from that. Let us now examine how this has been.

According to the uniform and established practice of the Society, members belong to the monthly meetings within the limits of which they reside. A meeting can only receive new members by an application for admission into the Society by a person convinced of Friends' principles, and desirous of joining them, or by certificates of removal for members from some other monthly meeting. Any person removing his residence must apply to the meeting he leaves for a certificate to that within the limits of which he is about to remove. One would think that there could be no misunderstanding such salutary provisions. Yet an individual who was under dealing for misconduct in the monthly meeting to which he belonged, and within the limits of which he resided, applied to a monthly meeting in the country, which was made acquainted with the peculiarity of his situation, to be received as its member, and was accordingly acknowledged as such. He was regularly disowned by his own monthly meeting, and now claims to be a member of the Society of Friends, as belonging to —

—monthly meeting! This is, to be sure, not exactly like making a "quiet retreat from a scene of confusion." It is rather throwing, into confusion inextricable, what was before settled clear, orderly, and quiet. Encouraged by this example, applications were now made by discontented individuals in the city to certain meetings in the country, which seemed to have resolved themselves for the time into something like the old Jewish cities of refuge, to be received as members. They applied by dozens, and were received without examination. The separatists, in many cases declared monthly and preparative meetings, independent of the superior meetings to which they belonged, and made application to be received as subordinate branches of other superior meetings at a distance. The seceders received all these applicants—they created what they style the monthly meeting of Philadelphia within the limits of the one, by an authority unknown to the discipline; and these assert that there is at this time a new monthly meeting of Philadelphia, subordinate to the new quarterly meeting of Abington, subordinate to the new yearly meeting of the seceders, while, in fact, there exist in due and regular connection, the old legitimate monthly, and yearly meetings of Philadelphia! Such is the manner in which the seceders exercise the salutary discipline of the Society!

"The blessings of a gospel ministry unshackled by human authority," are enumerated, among other blessings as very much depending on the separation, "so far," say they, "as it is connected with our labours." This blessing of course which the separation is to procure for them, must be one which has not been enjoyed in the old Society; and the only human authority by which the ministry is shackled among us, is that of the meeting itself, and the elders. Doctrines again! It will leak out—the true original cause of the separation—the

new doctrines. These must not be controlled or examined, the reveries of every wild enthusiast must be received as the inspiration of heaven—the dictum of every orator of the gallery must pass for scripture truth. "But, stop, stop," it may be said to me, "we do not mean so, we do not mean to be imposed upon by every wild pretender." Fair and softly—my friends, I hope you do not; but remember the moment you check the least of the flock, no matter who nor how, you come back to your human authority, and if, as you assuredly will, you find its restraints necessary, do the Society of Friends the justice to acknowledge that you have raised a very needless clamour about this matter.

The notion of a free gospel ministry unshackled by human authority, is so wild and visionary, that it scarcely deserves a serious answer. If it is the choice of the great body of the new sect, it is easy to foresee that they will have a short career and a noisy one—that contending preachers will create contending factions, which, if there is no human authority at hand, will soon break asunder every bond of union.

MELANCTHON.

FOR THE FRIEND.

ISAAC PENNINGTON.

"Isaac Pennington was well descended as to his worldly parentage,* and born about the year 1617, being heir to a fair inheritance; his education was suitable to his quality among men, having all the advantage the schools and universities of his own country could give, joined with the conversation of some of the most knowing and considerable men of that time. His natural abilities, the gifts of his Creator, excelled; he was a man quick in apprehension, fruitful in conception, of a lively wit and intelligence, but adorned with an extraordinary mildness and engaging sweetness of disposition.

"His father's station in public business gave him pretensions enough to a share of this world's greatness; but he, with blessed meek Moses, refused the Egyptian glory of it, and chose rather a life dedicated to an inquiry after God, and holy fellowship with him and his despised Israel.

"Very early did the Lord visit him with more than ordinary manifestations of his love; and it had such an effect upon him, that it kept him both from the evils and vain worship of the world; he became the wonder of his kindred and familiars, for his awful life and serious frequent retirements, declining all company that might interrupt his meditations: by thus giving himself over to a life of mourning and pilgrimage, he was as unpleasant to those of the world as they were to him. Nor did this sorrow flow from a sense of former vice, for he was virtuous from his childhood; but, with holy Habakkuk, from the dread he had of the majesty of God, and his desire to find a resting-place in the great day of trouble. Nothing in these exercises gave him ease or comfort but the smile of God's countenance upon his soul, and that he thirsted after with a continual solicitation; first, 'How shall I appear?' and then, 'O that I may appear before God!'"

"As his outward man grew in age, his inward man grew in grace, and in the knowledge of our dear Lord and Saviour Jesus Christ, for the excellency of which, he had justly counted all things else but as dross and dung. For it was observable among them that rightly knew him in his declining time, when the candle of his natural life burnt more dim, his soul waxed stronger, and, like a replenished lamp, shined with greater lustre; and truly he had a double portion of the Spirit upon him, being anointed with judgment and zeal for the Lord, which appeared in two eminent respects.

"First, he was very urgent, that all those who knew any thing of the heavenly gift of ministry to others, would always wait in their several exercises, to be endued with matter and power from on high, before they opened their mouths in a testimony for the Lord. And that at all times, as well out of

* He was the eldest son of Isaac Pennington of London, many years an alderman, and for two years successively mayor of the city, also a noted member of the Long Parliament.

meetings as in them, they might live so near the Lord, as to feel the key of David opening the mysteries of the heavenly kingdom; and by experiencing the depth of the heavenly travail, and the trials, deliverances, and consolations of it—with that dominion and victory that in the end by perseverance is obtained—they might be as true saviours on mount Zion, the salt and lights of the world, thoroughly furnished unto every good word and work, and master builders in God's house—that a pure and living stream of ministry might be continued and conveyed to the generations to come—that they might not only hear, but taste of what we have known of the Word of life and work of redemption in our age.

"But his excellency, in the second respect, was his fervent love to the heavenly union of brethren; whatever struck at that, though under ever such specious pretences, he no sooner perceived, however subtle the mischievous workings thereof, than with deep wisdom he detected, and with his whole might opposed it. For, though by nature he was long suffering to a degree of letting his mercy to others almost wound his own soul; yet, so deeply did his love to the Lord and his people, and to that comely order in which God had settled them, engage his soul, that he was bold as a lion, yea, warlike as a champion, against that spirit that went up and down to sow jealousies, to smite and reflect upon the holy care of the brethren, interpreting their tender love and great pains, as if what was done by them were not intended for the edification of the body, but for the exaltation of some particular persons over it. This ingratitude and injustice his soul abhorred, and often he mourned for such as were so seduced; as if it were the design of those, that had from the beginning laid themselves out in the service of God and his people, to bring them at last to a blind and unwarrantable subjection, that they themselves might the better exercise dominion over them. This evil eye he helped to put out; and, in his opposition to this wandering and destroying spirit, that ever leads out of the love and unity of brethren, he approved himself a valiant of Israel, a Phineas for the God of his salvation;—and the rewards of heaven were poured into his bosom; for his holy ministry manifestly increased in life and power, and his peace flowed as a river, and many were witnesses of his enlargements. Let those that have lost their first love, and are gone from their ancient habitation, 'rage, and imagine vain things,' if they will; surely the travails and testimonies of this blessed man will be a witness against them that will not easily be silenced, and a burden upon their backs that will not readily be taken off. Yet, because he desired not their destruction, and prayed earnestly to the last for their return, let me not, whilst I am writing his character, fall short of his compassions; no, I pray God also with my whole spirit that they may repent, be contrite in heart, and faithfully return; at which, if the angels in heaven rejoice, certainly the spirits of the just, that dwell in heavenly places, will abundantly rejoice too.

"These two cares were chiefly and almost continually before him. And as he was, in these respects, a light in the church, so he was a blessing to his own family, a loving husband, a very tender and prudent father, a just and kind master. I will add, a good neighbour, and a most firm friend; of all unapt to believe ill, never to report it, much less to do it to any; a man that ruled his tongue, swift to hear, slow to speak; but when he did speak, he was serious, yet sweet, and not uncheerful. What shall I say more? for great and many were the gifts God honoured him with, and with them he truly honoured his profession.

"Being thus fit to live, he was prepared to die, and had nothing else to do when that summons was served upon him, which was in the sixty-third year of his age; at which time it pleased the Lord, he fell very sick under a sharp and painful distemper, which hastened his dissolution. However, to internal peace so well established, the anguish of that bitter exercise could give no shock: for he died, as he lived, in the faith that overcomes the world; whose soul being now released from the confine-

ments of time and frailties of mortality, is ascended into the glorious freedom and undisturbed joys of the just; where, with his holy brethren, the patriarchs, prophets, apostles, and martyrs of Jesus, he for ever bleaseth and praiseth the God and Father of the righteous generations by Jesus Christ, God's Lamb, and our heavenly Redeemer—to whom with the Father be all honour, glory, might, majesty, and dominion, through every age of his church, and for ever. Amen."

Such is the character given of this great man by William Penn, in more than his usual strain of eloquence and fervour. A volume has been published at London within the last two months, consisting chiefly of some hitherto unpublished letters of this ancient Friend. The whole book may be recommended to the serious and earnest perusal of the religious mind, as being full of weighty, seasonable, and scriptural advice. We have selected one of the letters for to-day's "Friend," which, taken in connexion with a part of the preceding sketch, appears to us to be singularly adapted to the evil times upon which we have fallen.

On Prejudices against anointed Ministers.

TO HIS BROTHER.

Dear Brother,

'This morning as I was going out to walk, somewhat sprang up in my heart freshly and livingly to write to thee; whereupon I consulted not, but immediately turned back so to do. Now, if the Lord make it useful to thee, thou wilt have cause to bless his name; and so shall I also, who heartily desire the life and welfare of thy soul in the living God, and thy avoiding all such snares as the enemy lays to betray, and to keep it in death and bondage. The thing that rose up in me was this.

God gave some apostles, some prophets, &c., for the work of the ministry, for the building up of the body, for the perfecting of the saints. This was God's gift in mercy and love to them in that day, of which gift they were to walk worthy, and to be thankful for it.

And, in these days, the Lord hath given gifts to some for this work, which the body hath need of; and the body is to wait on the Lord in the use of his gift, in fear and humility. For, those that gather the soul to the Lord, they also are appointed to watch over the soul, in the same power and authority that gathered. Now, that which is of God in any heart, being heeded, will teach to make use of the gift and ministry which is of Him; and it cannot be despised, but God is despised; nor can it be neglected without loss and danger to the soul that neglects it. For God is wise, and his ordinances, his ministry, his gifts are weighty, and his blessings go along with them. Who have been gathered to him in these days, but by his ministry which he hath appointed and sent to gather? and who have been preserved, but those who have waited on the Lord, and been subject to his spirit in the same ministry which hath gathered? Mark, brother, in every age God's ministers have been despised. Moses and all the prophets were despised in their day. What, [said the despised,] hath God spoken only by Moses? hath he not spoken also by us? The apostles were despised in their days by those that kept not to the anointing; for this always teacheth to reverence, in subjection to the Lord, the ministry which is of the anointing. "He that despiseth you," saith Christ, "despiseth me." He that despiseth them in their gathering, or in their building up, despiseth Him that sent them. They were earthen vessels, in presence contemptible, and very liable to be despised. It is easy still to despise God's messengers and servants; but he that will truly and rightly esteem them must lie low, must dwell in the pure fear, and in the sense of life, that he may be taught of God so to do. It is an easy matter to have objections enough against them; but to see through all prejudices and objections to the pure and precious life in them, and to the gift and spirit and power of the Lord, wherein and whereby they

minister, this requires a true eye and an heart opened by the Lord.

Ah, brother! this is a snare wherein many have been caught in former ages, and in this age also— which it is easy falling into—but the preservation out of it is not easy, but only by the power and mercy of the Lord. And blessed are those whom the Lord so favours as to preserve out of it, and to remove from them those prejudices and devices whereby they are entangled. Dear brother, when I am in the pure sense before the Lord, and my spirit opened by him, and thou presented before me, I could even beg most earnestly of the Lord, that he would open thy eye and give thee a true sight of thy state, and cause thy spirit to bow before him; and to know and honour what is of him, and not by any device of the enemy be hindered from receiving therefrom what he in tender love and mercy holds out to thee.

And, dear brother, mind this advice which just springs in my heart: pick out some of the faithful ones of the Lord's servants, and open thy heart to them, as in the leadings of the Lord and waiting upon him thou findest freedom thereunto. Indeed, brother, I have had for a long time a deep sense of danger towards thee: the Lord prevent it, that thy soul may live to him, and not die from him. There is a wisdom, a will near thee, which will destroy thee, unless the Lord destroy it in thee.

O that thou mightst come to wait aright for the motion of his Spirit, and mightst be kept by him in that which knows the drawing; then wilt thou hunger and thirst after the righteousness of his kingdom, and long after times of meeting and assembling with his people, and find thy sense of them living, and thy life refreshed therein. For God is with his people of a truth, and they meet not without him; but his presence is in the midst of them, causing his life to flow into every vessel that stands open to him. And death is not come over his people, whatever the enemy suggests, where he gets an ear open; but life grows more and more in freshness and into dominion in them. O brother! the Lord fully gather thee into and preserve thee in that wherein thou mayst feel this in *thy own* particular, wherein thou mayst feel the freshness of life, and the power thereof in *them*; that *thy* heart also may be as a watered garden, and as a living temple, wherein the pure living God dwells.

I am satisfied in my heart, that not only my love, but my life speaks to thee. O that thou couldst hear, and feel, and fear, and bow down before the Lord, that he might, in his due season, raise thee up in his life and power among his people, purifying thee, and preserving thee pure and living to him for ever.

POSTSCRIPT.

Dear Brother,

The desire of my heart to the Lord for thee is, that he would open, and keep open in thee, the eye which sees, and the ear which hears, and the heart which understands his Truth; and that he would prevent the enemy from raising up another thing in thee instead of the seed of life, and holy witness.

Great hath been the subtlety, and deep hath been the error from the Truth; and many who seem to be Jews are not, but have erred from the Spirit, life, and power, wherewith they were at first convinced, and whereby they were at first led. And in these the enemy hath raised up a seat of prejudices and strong holds against the ministry and power of the living God; but those that are of the right seed bless the Lord, beholding his works, while others slight it and are expecting somewhat else; they bless also the church which the Lord hath built, and the ministry which he hath sent forth to gather and build it.

O brother! there is an high-mindedness in *some* which takes upon it to judge beyond its growth and capacity; and there is a fear in the hearts of *others*, lest any thing in them should get up, or judge, or be any thing beyond or beside the pure Truth;—this teacheth to honour and prefer those whom the Lord hath preferred, the other hath accusation and pleas against them; the one of these witnesseth preservation from God, the other is left to fall. Dear brother, believe a traveller in the path of life, (the Lord God raise up in thee that which can believe,)—the

enemy with great subtlety hath laid his snares, hath taken many in his snares—even in the snares which he laid by his instrument, J—P—; and many did let in his spirit before they were aware, and are at this day (unknown to their own hearts) entangled therein. The Lord God will terribly appear against such, (indeed it is truth,) unless they bow to his light, acknowledge their error from the Truth, and come back to the body by repentance, and turning from that wherein this spirit hath entangled them.

Dear brother, it is my desire that thou mayst not perish, but feel the carrying on of the work of salvation in thee; travel on in the pure, holy, living, powerful path, and receive the crown of fidelity to the Truth! Ah, brother! mourn to the Lord; fear before him; converse and consult with those that abide faithful, and they may help thee to see (through the guidance, presence, and power of the Spirit of the Lord with them,) what of thyself thou art not able to see. Remember this counsel—thy life is wrapt up in it; for thou hast need of the helps which the Lord in his tender mercy hath provided, and cannot be safe without them.

Thy dear brother in the unity of nature, longing after perfect sense of thee, and unity with thee in the pure life. I. P.

*Aylesbury Gaol,
7th of 8th month, 1667.*

SEPARATION IN THE WEST.

(Continued from page 326.)

In Number 10 of the Miscellaneous Repository, published in the 6th month last—the account of the separation in the West, thus proceeds:—

In commencing the present article, it is proper to correct a mistake which occurred in the account of Concord preparative meeting last month, given in the Repository, No. 8, p. 256. It is there stated, that one of the separatists pushed I. B. Friend's clerk down the steps "to within one of the floor." On more particular examination, it turns out that there were *two* steps below him when his descent was arrested. His first movement from his position in the gallery, was over *two* steps—but by catching hold of the gallery rail, he recovered his balance on a kind of platform, two steps from the floor.

The separatists take a curious way to pass off this act of violence. They deny that any violence was used—that I. J. the aggressor, only took hold of the arm of the clerk to turn him round, and told him to go and sit down; that the foot of the latter slipped and he lost his balance, &c.—and yet it is stated by themselves, that at least three of their number spoke to I. J. for his conduct. It is curious, indeed, that they should take so distinguished a member under dealing for doing no wrong. It is also very extraordinary that they should, by noise and other means, deprive Friends of the opportunity of holding a preparative meeting, at the usual time of proceeding to business, and distinctly inform them that they should not be allowed to hold their meeting, even if they waited till they were done—and yet should use this violence on the clerk, when he was about adjourning to another place!

On the 18th inst. another preparative meeting was held at the same place. The separatists met at a very early hour. When a part of the quarterly meeting's committee got there, it was fifteen minutes before 11, but the meeting was generally settled. The separatists had the head of the meeting on the men's side, and nearly filled the gallery. When James Raley, an ancient Friend and an elder, who had long sat at the head of the meeting, attempted to go to his place—I. J., the same individual who pushed Friends' clerk out of the gallery a month before—put his foot across the passage, and bending himself forwards as near to the gallery rail as he could, forcibly prevented James Raley from going to his seat. They made the proposition to go to business, and their clerk immediately opened their meeting. It may be observed, that they have totally dispensed with a meeting for their women,

being afraid, it would seem, to trust them in that capacity—and have constantly held their meetings with the shutters open. They have even nailed the shutters, to keep them from being closed. They had not proceeded far in this business, before one of the quarterly meeting's committee proposed, that Friends should, according to the established usage of the Society, proceed to close the shutters, or attempt to close them; but if there was any obstruction or interference to prevent, that Friends should not persist in endeavouring to close them, but notice the interruption to the order of the Society. That the clerks should then proceed to open the meeting, and to transact the proper business that might come before them. And should any thing be said to interrupt their proceedings, by any present, that Friends should enter into no contention with them, nor even make any reply. And further, that as soon as the meeting was regularly opened, such persons as might be under dealing, or who were not members, might be requested to withdraw.

As soon as he sat down, one of the Hicksites exclaimed that a scheme was laid for a law suit. A burst of disapprobation took place from that party, a number of them speaking at once—some saying one thing and some another. Several Friends then went to the partition to close it—some of the shutters were securely fastened so as not to be closed. In one the nailing gave way without much difficulty, a number of their party at the same time making much noise and uproar. Two of the shutters were firmly held, to prevent their being closed—one of them was held by a young man, the other by a man and a woman on the opposite sides. The Friend who attempted to close these, did not persist in his efforts, but noticed the persons interfering to prevent it. The clerk then read an opening minute, though great clamour was made to prevent it. While these things were going on, their clerk got through considerable reading which they had on hand. They now came forward with a proposition that we should come to some understanding about doctrines and property, and all the matters of difference—at least I understood it so. And they proposed that each meeting should appoint a committee who should settle the matter—but in what way they made no suggestion. But Friends knowing that the proposition was preposterous in itself—that it would be absurd for a preparative meeting to pretend to make a compromise of the doctrines, and discipline, and property of the Society—took no notice of the proposition—and carefully endeavouring to avoid contention—made no reply. Friends went on with the business of the meeting, amidst great confusion and abuse from the separatists. We were charged with "intrusion," with "impudence," and "falsehood," and it was proposed, that if any person interrupted their clerk, he should be taken out of meeting; and B. W. L., one of the quarterly meeting's committee, was the first named to be made an example of. When this proposition was made, one man exclaimed "ditto," and a number of others expressed their concurrence, each in his own way, and without regarding others speaking at the same time. No move, however, was made to take B. W. L. out of the meeting. Another proposed that they should take out I. Branson, Friend's clerk. Still no one moved forward to execute the order. At length two of their number laid hands on D. Steer, who had attempted to close the partition, and dragged him out of the house, and stood in the door to prevent his return. He however returned by another door and quietly took his seat. The person who had been principal in taking him out, on discovering that he was again in the meeting, observed that it was an uncommon share of impudence—but they gave over the expedient of taking Friends out.

D. S. was then called on by Friends as assistant clerk. The overseers reported a number of their disorderly members, whose cases were directed to be forwarded to the monthly meeting. This seemed to set them on fire, and much was said against it. The Epistle of the meeting for sufferings being present was directed to be read. To this the separatists made a violent opposition. The meeting for sufferings was much censured, and the committees of superior meetings received a large portion of

opprobrious epithets, among which was that of "walking firebrands."

To all the abusive language heaped upon us, it may be remarked, Friends made no reply. They simply wished to transact the business of the preparative meeting as quietly, and in as short a time as possible.

When they observed that the assistant clerk was about to read it, they proposed that their clerk should read something at the same time, and one of them handed him a pamphlet of considerable size. Some of them proposed that they should be quiet and let Friends go on and finish our business, and they could attend to their business afterwards—others urged their clerk to go on. He, however, gave way for Friends to proceed. The reading of the Epistle from the meeting for sufferings was commenced, and one of the opposing party, discovering that their clerk would not read, attempted to prevent the Epistle from being heard, by a sort of preaching. He soon, however, gave over, and the assistant clerk had proceeded but a few paragraphs in it, when all became silent, and a sensible solemnity prevailed over the meeting. When this was closed, the opposition again burst forth from a number, with very little regard to each other's speaking. The documents were charged with "abounding with perversion, ridicule, and falsehood."

A member of the quarterly meeting's committee wishing to make some remarks to the separatists, made several efforts to obtain such an opportunity. He was repeatedly interrupted after he was on his feet. At length he was given to understand that he might go on, if he would not say any thing in the way of ridicule and abuse. The object of his remarks was, to revive the remembrance of their feelings in their better days, and to make a forcible appeal to the Testimony for truth in their own hearts—desiring that they might yet be enabled to see things as they really are, and be gathered into the true sheep-fold—and finally adverting to the deeply affecting fact, that some of them had determined to pursue their own course, of whom it might be said, "Ephraim hath joined himself to idols, let him alone." Seeing they had determined on a separation from us, they were advised seriously to consider, whether it would not be more conducive to their present satisfaction and future peace, quietly to withdraw from us, and leave our rights and privileges undisturbed. That whatever violent measures they might think proper to pursue, they never would be able to crush the Society of Friends, nor grind us down to amalgamate with them, in embracing those spurious doctrines against which we felt ourselves bound to bear testimony, &c. As soon as he had taken his seat, one of the separatists remarked, that if he was an orator, he could make a very appropriate reply to what was said; but as he was not, he should not undertake it. Another, calling the Friend by name, told him that the overseers had talked of taking him under dealing, for being inferior to this friend (a most improbable story)—that he had (at this time) said a great deal to them; but why did he not say something to B. W. L. who had intruded upon them, and behaved with so much "impudence?" Why did he not hold some check over him, as well as to talk to them about their conduct?

The meeting, seeing that it was intended to vent a strain of contemptible railing, thought proper quietly to close and leave them. When we closed and were about leaving them, a volley of censure was let loose upon us at once, the particulars of which were pretty much lost in the number of voices by which they were uttered.

Such was Concord preparative meeting on the 18th inst.

There is reason to believe that the separatists expected Friends would leave the house, rather than to bear the outrages which they intended to practise upon them. And it was, no doubt, to meet this anticipated course, that they shut the school house, in which women Friends took shelter, and held their meeting a month before. This act of securing the school house, sets all apology at defiance. The day was cloudy—there was some light rain between 10 and 11 o'clock, and the appearance of the clouds strongly indicated some heavy showers, which ac-

tually did take place in the afternoon. And thus coolly and deliberately to secure the school house, for which they had no use themselves—to prevent a company of females, many of whom were feeble, and some in delicate health, from finding a shelter from an impending thunder-storm—shows a state of feeling, of which men, in any condition of life, should be ashamed.

It is now a matter of public notoriety, that numerous caucus meetings have recently been held: one avowed object of which, it is said, is to take possession of the yearly meeting house, and settle the time and other particulars for holding their yearly meeting.

A meeting, it is said, was held at Plainfield, on the 14th inst. Another, we learn, was held at New Garden on the 21st, and represented as their quarterly meeting. And it is also reported, that another meeting of some description, is to be held at WRIGHTSTOWN, (Belmont,) some time next month.

By a letter recently received by a Friend in this neighbourhood, from a valuable friend in Indiana, we are informed that Blue river monthly meeting, a branch of Blue river quarter, has been laid down, and the members attached to Lick creek monthly meeting. That the monthly meeting so laid down, received the Extract from the quarter—made the necessary minutes in the case—directed the committees in the unfinished business to report to the monthly meeting to which they had been attached. To all which, the disaffected members made no objection, and the minutes were delivered to the quarter meeting's committee. After which, when Friends were about to disperse, the dissatisfied members requested them to stop and hear what they had to say. The sum and substance of which was, that they had determined to continue to hold the monthly meeting—to which Friends objected, and left them. It is said that about one half of the members of Blue river monthly meeting have joined in this separation. In their separate monthly meeting they have changed the day of holding their week-day meeting at that place, and altered the hour on first day, to two o'clock; but have not shut Friends out at the usual times. This, in both its parts, is an example so far, which the separatists in other places would do well to follow. It forms a striking contrast with the proceedings of the independent meeting at Concord, by no means creditable to the latter.

FOR THE FRIEND.

OBITUARY.

Died, at Baltimore, on fourth day evening, the 4th of the sixth month last, in the 76th year of his age, WILLIAM BROWN, a valuable member and elder of the Society of Friends.

He was born in Lancaster county, Pennsylvania, but at an early age removed to Baltimore, where, continuing to reside, he was a witness to the rapid growth of the town, and lived to see it elevated to a degree of commercial importance, which, in his younger years, he could scarcely have anticipated. The worthy Friend with whom he served his apprenticeship, and who has often been heard to bear testimony to his early habits of industry, fidelity, and piety, is still living, at the venerable age of eighty-one.

Possessed of an uncommonly retentive memory, he was enabled to communicate many interesting facts relative to the early settlement of Friends, and establishment of meetings in this part of Maryland. At the time of his arrival in Baltimore, and for many years afterwards, the meeting was held in a small log house, about two miles from the built parts of the town. This house has long since been destroyed—but the lot on which it stood continues to be used as a burying ground.

In the character of our beloved friend, a vigorous and well cultivated understanding was happily blended with an innocent cheerfulness of temper, which being under the regulating influence of divine grace, made him a welcome guest at the houses

of his friends, and rendered his company unusually agreeable and instructive.

His easy and unaffected manners, his kind and amiable disposition, combined with his solid, but unassuming piety, and a watchful care to adorn the holy profession which he made by a consistent life and conversation, won for him, in no ordinary degree, the respect and affection of those with whom he mingled in civil and religious society.

He was one of the Board of Managers of "M'Kim's Free School" from its first organization until the close of his long and useful life. His advanced age would readily have excused him from active exertions in its behalf—but such was the interest which he felt in its prosperity, that no inconsiderable portion of his time was devoted to its service. This valuable institution, which diffuses, gratuitously and impartially, the benefits of education among a large number of poor children, owes its existence to the enlightened benevolence of the late venerable John M'Kim, between whom and the subject of this brief memoir, a long and uninterrupted friendship subsisted.

As a member of the Society of Friends, William Brown was sound and consistent, being a good example of plainness in behaviour, dress, and in the furniture of his house.

He was a diligent attender of religious meetings, and manifested therein a solidity of deportment becoming the solemnity of the occasion.

Appointed, many years previous to his decease, to the station of an elder, he laboured to discharge the important duties which devolved upon him with faithfulness, and a single eye to the honour and advancement of the cause of truth. Few, indeed, were better qualified to administer advice, encouragement or reproof; and perhaps no individual possessed in a greater degree than he did, the confidence and esteem of his fellow members of the meeting to which he belonged.

Sensible of the fallen condition of human nature—of his utter inability, by any act of his own, to stand justified in the Divine sight; yet knowing in whom he had believed, he rested his hopes of salvation in the mercy of God, in Christ Jesus our Lord; and, while many have forsaken their first love, and turned aside from the precious and consoling doctrines of the gospel, he continued steadfast to the end, unshaken in his belief of the Christian principles as held by our primitive Friends, and their faithful successors in the present day.

"His loyalty he kept, his love, his zeal,
Nor number, nor example, with him wrought
To swerve from truth, or change his constant
mind."

THE FRIEND.

EIGHTH MONTH, 2, 1828.

The subjoined extract from a letter received by a Friend in this city from his correspondent in London, furnishes more full and precise information relative to the proceedings of the late yearly meeting there, on the subject of the spurious Epistle addressed to that body, as announced in our last number. It will doubtless receive that attention from our readers, which, as regards the present important crisis in our religious Society, it justly claims.

Y. M. LONDON, 3d day afternoon, 5th mo. 22, 1828.
10th sitting.

"I must go back to inform thee, that at the close of the former sitting, Josiah Forster said that he had received as he came into the meeting, a letter, addressed to him as clerk, enclosing another for the yearly meeting; he requested, as was customary, that a committee might be appointed to examine it,

and report if it was proper to be read in the meeting.

"On opening the meeting at 4 o'clock, the committee reported, that the letter contained an address or Epistle from a body of persons, calling themselves the yearly meeting of Friends in Philadelphia, held from the 14th to the 18th of last month, and signed on behalf of the said meeting by a man and a woman.

"The committee gave as their opinion, that it could not consistently be received—but after stating thus much, wished the meeting to form its own judgment.

"The clerk further explained the proofs of the document not being the production of the acknowledged yearly meeting of Friends. That the date was the same—namely, the 18th of 4th month—of the Epistle received from the meeting for sufferings and read that morning, which mentioned that a meeting of the seceders was then sitting, styling themselves the yearly meeting of Friends, and its not coming through the accustomed channel of one of our correspondents.

"The minds of Friends were evidently introduced into intense feeling on this communication, not from any doubt as to the right course to take, but from the remarkable circumstance of its being introduced in the way and time it was. The meeting having been prepared, by the reading the Epistle from the meeting for sufferings, in Philadelphia, the previous sitting, without knowing such a document was in London.

"Many Friends expressed their sentiments in accordance with the views of the committee, and warnings were held forth to our own Society in this country, to be on our watch lest any should soar above the divine evidence in their own minds; recommending to those who "think they stand, to take heed lest they fall."

"The meeting was unusually large, and an unusual solemnity covered it, and I think it never witnessed so great unanimity in any important point. There was one uniform expression, that we could have no unity with persons possessing opinions contrary to the sound and established doctrine of our Society—which terminated in the issuing a minute, expressive of the clerk having received such a document—the course that had been taken to examine it—that it was the "solemn and united judgment of the meeting" that it could not be received—and ending with the declaration, that the yearly meeting could not recognise, or have any intercourse with, any associated bodies on the continent of America, who were not formed according to the long established practice of our Society, and whose profession was not according to our Christian principles.

"A copy of this was directed to be sent, with the letter, to the persons from whom it came, and a copy also to the meeting for sufferings in Philadelphia. It was further thought advisable, to communicate the sentiments of Friends on this important subject, to the several yearly meetings in America, and the preparation of a minute to be appended to the several Epistles addressed to them, was referred to the large committee, to prepare and bring in for approval."

The writer further adds, that the women's meeting cordially agreed with the course adopted by the men's meeting.

Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless, it is vain. But a Christian builds his fortitude on a better foundation than stoicism; he is pleased with every thing that happens, because he knows it could not happen unless it had first pleased God, and that which pleases him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.—C. C. Colton.

Of all the infirmities to which our nature is subject, anger most certainly and most severely punishes itself.—Hunter.

THE FRIEND.

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VOL. I.

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FOR THE FRIEND.

THE SANDWICH ISLANDS.

(Continued from page 330.)

Of the present condition of these interesting islanders—the progress made by the missionaries, the following picturesque and lively descriptions, from the pen of Stewart, will convey a clearer idea than can be furnished from any other source.

"The support of the king is by an annual tribute, from all the islands, rendered at different periods, by different districts and islands, as his majesty may direct. It consists of the produce of the country;—hogs, dogs, fish, fowls, potatoes, yams, taro, bananas, melons, &c. &c.—of articles of manufacture, canoes, fishing nets, tapa, mats, birds' feathers, unwrought hemp, &c. &c. And, since the introduction of trade with foreigners, of sandal wood, and occasionally of specie. Besides this tribute, however, the king has power to levy any extra tax he pleases, and even to appropriate to his own use, by direct and unimpeached seizure, any personal possession of a chief or other subject: and not unfrequently the whole growth of a plantation is, thus, borne off by the servants of his household, without apology or compensation.

"The revenue of the throne has been greatly augmented of late years, by the charges placed on the port of Honoruru. The pilotage, both on entering and leaving, is one dollar a foot on the draft of each vessel; and for an anchorage in the outer harbour, sixty, and in the inner harbour, eighty dollars.

"The exaction of harbour fees originated in a circumstance somewhat peculiar. Tamehameha, in his shrewdness, early discovered that the foreign merchants trading with him, were making large profits on the sandal wood, shipped by them from the islands, for the Chinese market; and determined, himself, to send a cargo of wood to Canton, in a ship he had just purchased. She was laden with a large quantity of this article; and despatched under the command of English officers, with a native crew, and Kapihe, or Captain Jack, as supercargo. It was not for the interest of foreigners that the voyage should prove successful; and by some means, fair or foul, when the ship made her appearance off the islands, on her return—(the broad pennant of her commander, and the Hawaiian flag, floating as triumphantly in the breeze, as if she bore the richest freight of damasks, and crapes, and nankeens, and China,) and the king in his gladness quickly boarded her—all her cargo was found to be a bill of charges, amounting to 3000 dollars! In the items of the bill were *pilotage*, and *anchorage*, and custom-house fees, to a large sum; and when told that maritime states in other countries derived large revenues in this manner, he immediately said, "Well, then, I will have fees for my harbour too;" and from that time, the harbour at Oahu has been taxed in the amount mentioned."

"The nobles of the land are so strongly marked by their external appearance, as at all times to be

easily distinguishable from the common people. They seem, indeed, in size and stature, to be almost a distinct race. They are all large in their frame, and often excessively corpulent; while the common people are scarce of the ordinary height of Europeans, and of a thin, rather than full habit. Keopuolani, the mother of Riho Riho, and Taumuarii, king of Tauai, are the only chiefs arrived at years of maturity, I have yet seen, who do not weigh upwards of two hundred pounds. The governess of Tauai, the sister of Taumuarii, is said to weigh near four hundred—Namahana, one of the queens of Tamehameha, weighs two hundred and ninety—her sisters Kaahumanu and Kalakua, nearly the same—and her brother Kuakini, governor of Hawaii, though little more than twenty-five years old, three hundred and twenty-five pounds! This immense bulk of person is supposed to arise, from the care taken of them from their earliest infancy; and from the abundance, and nutritious quality of their food, especially that of *poe*—a kind of paste made from the taro, an esculent root—a principal article of diet. They live on the fat of land and sea—and, free from all toil and oppression, their only care is 'to eat, and to drink, and to be merry.'

"Besides a profusion of melons, cocos-nuts, bananas, sugar cane, &c. &c. some of which, they are almost constantly eating, the chiefs have regular meals of baked dog, or pig, and pickled or raw fish and *poe*, four times a day; one, as soon as they rise in the morning; another, at ten or eleven o'clock, A. M.; a third, about four in the afternoon; and a fourth, at nine or ten in the evening.

"Their food was formerly served in wooden dishes and calabashes; but now generally on china, brought by the merchants from Canton. It is placed on the ground, before the group for whom it is designed, who, lounging on their mats, in the attitude of the ancient Romans, partake of it with one hand, while they recline upon the other."

"The houses of the chiefs are generally large—for the kind of building—from forty to sixty feet in length, twenty or twenty-five in breadth, and eighteen or twenty in height at the peak of the roof. The sides and ends, as well as the roof, are of thatch, and the whole in one apartment. They are generally without windows, or any opening for light or air, except a wide door in the middle of a side or end. In the back part of the house, the personal property and moveables, such as trunks, boxes, calabashes and dishes for water, food, &c. &c., are stowed; while the mats for sitting, lounging, and sleeping, are spread near the door."

"When at Schenectady, I was particularly requested to make inquiry, respecting Anthony Allen, an African, residing on this island—once the servant of a gentleman of that city. He is quite a respectable man, and has a very neat establishment, consisting of a dozen houses built in the native manner, and covered with mud: one for sitting and sleeping, one for eating, another for a storehouse, another for milk, a kitchen, blacksmith's shop, &c. &c. He owns large flocks of goats, and a few cows; and supplies the tables of many of the residents with milk. He also keeps a kind of boarding house for seamen; by these means, and the cultivation of a small farm which he holds under Hevaheva, the ex-high priest, makes a comfortable support for himself and wife, a modest native, and three children. He has been very kind to us in sending melons, bananas, several kids, and a regular daily supply of milk from his goats.

"His plantation is two miles from the mission house, on the plain towards Waititi. The road to it, although the plain is uncultivated, and entirely un-

shaded, affords the most pleasant walk in the immediate vicinity of Honoruru. The mountains are too distant to be reached in an hour's ramble; and the shore is lined only with fish ponds and marshes. Every thing short of the mountains is sunburnt and dreary. There is not a tree near us, much less groves, in whose shade we might find shelter from the heat of a torrid sun: no babbling brooks—no verdant lawn—no secluded dell or glade, for the enjoyment of solitude and thought:—indeed nothing, that ever formed a part of a scene of rural beauty and delight.

"The numbers of foreigners residing at the islands, is far greater than I supposed. Four American mercantile houses: two of Boston, one of New York, and one of Bristol, Rhode Island, have establishments at this port, to which agents and clerks are attached. Their storehouses are abundantly furnished with goods in demand by the islanders; and at them, most articles contained in common retail shops and groceries in America, may be purchased. The whole trade of the four, probably, amounts to one hundred thousand dollars a year; sandal wood principally, and specie, being the return for imported manufactures. Each of these trading houses usually has a ship or brig in the harbour, or at some one of the islands; besides others that touch to make repairs and obtain refreshments, in their voyages between the north-west, Mexican, and South American coasts, and China. The agents and clerks of these establishments, and the supercargoes and officers of the vessels attached to them, with transient visitors in ships, holding similar situations, form the most respectable class of foreigners with whom we are called to have intercourse.

"There is another, consisting of fifteen or twenty individuals, who have dropped all connection with their native countries, and become permanent residents on different islands; and who hold plantations and other property, under the king and various chiefs. Of these, Marini—a Spaniard—interpreter for the government; Rives—a Frenchman—private secretary to Riho Riho; Law—a Scotchman—the king's physician, all of Oahu; Young—an Englishman, and Parker—an American, of Hawaii; and Butler—an American, of Maui, are the principal and most known. Marini and Young have been at the islands more than thirty years; and were companions and counsellors of Tamehameha. The former has accumulated much property, holds many plantations, and owns extensive flocks of goats, and herds of cattle; and is said to have money in fund, both in the United States and in England.

"He has introduced the grape, orange, lemon, pine apple, fig, and tamarind trees, but to a very limited extent; and, seemingly, from a motive entirely selfish—for he has perseveringly denied the seeds, and every means of propagation to others, and been known even secretly to destroy a growth, that had been secured from them without his knowledge. A considerable quantity of wine is yearly made from his vineyard; and his lemons and pines, by sales to ships, and in the town, bring quite an income. He has a numerous breed of mules; and several horses—some twenty or thirty of which have, within a few years, been brought from the coast of California, and are now rapidly increasing. Flocks of beautiful doves, also an importation, are domiciliated at his establishment; and some few miles from the town, along the coast, there is an islet, covered with the burrows of English hares belonging to him.

"Besides this class of foreigners, there are between one and two hundred runaway sailors and vagabonds, scattered through the group—wanderers on the earth—the very dregs and outcasts of society. These—and I am sorry to say, too many others, who

from their birth and education in a Christian land, ought to be examples of rectitude and morality—are the greatest corrupters of this wretched people; and present the most formidable of obstacles, to the moral influence of our teachings. Fancying themselves, in this remote part of the world, free from every restraint of God and man, instead of attempting to turn the heathen from their darkness—they encourage them in sin—even become pioneers in iniquity, and the instruments of doubly sealing them, as we fear, in the gloom of spiritual and eternal death."

"The haughty and powerful queen Kaahumanu, was, at first, exceedingly jealous of the teachers; and it is only within the last few months, that she has paid a regard to instruction of any kind. She long persisted in her refusals to attempt to learn to read and write, and was but recently induced, for the first time, to lay aside her cards for a few minutes, and to repeat the alphabet after a missionary: since then, she has, however, become an assiduous scholar; and has made her books and slate the principal sources of amusement."

"One morning we, for a moment, visited Kapiolani. She is an exceedingly interesting character: and, from having been addicted to the grossest intemperance and dissipation, has become perfectly correct in her habits; and is, invariably, serious and dignified in her deportment. I first saw her at the mission house, on the morning of our arrival; and was so forcibly impressed with the neatness of her dress, and the propriety of her whole appearance, as to be led to inquire who she was, and whether she could be a Sandwich islander. She is deeply interested in the success of the mission; is, herself, an indefatigable scholar; and showed us a very handsome writing desk and table, for which she had just given seventy-five dollars."

"The Sabbath here is a most interesting day to the Christian and missionary. The number of decently dressed heathen, who flock to the humble temple of the only true God: the attention and seriousness with which many of them listen to the words of eternal life, proclaimed in their own language, by the ambassadors of Jesus Christ: the praises of Jehovah, chanted in this untutored tongue, necessarily produce a lively and joyful impression on the pious mind."

"It is also an interesting day to the passing stranger; for on the Sabbath, the real state of the people, struggling from barbarity to civilization, is more observable than at any other time."

"Recollecting of how late a date the first improvements here are, there is certainly much to admire; but more, in one sense, at which to laugh. This fact is conspicuous to the simple *looker on*, in nothing more than in dress, the variety and grotesque mixture of which is indescribable. The king, queens, prince, princess, and all the highest chiefs, are, at church, always well and often richly and fashionably dressed. But when grouped—which is always the case—with the "*Royal Guards*," and the several retinues of the chiefs, they present a most incongruous and ridiculous spectacle. The dress of the *guards*—which is intended to be a "*uniform*,"—appears to be the cast-off regimentals of half a dozen different nations, and—I had almost said—of as many different centuries. Some suits I think bear strong evidence, *prima facie*, of having passed through the honourable hardships of the *Revolutionary War*; and I have been half-tempted to recognise in others, the parade clothes of the "*Bowestown Artillery*,"—the objects of general admiration, when, as a boy, I first visited the wilds of Otsego. You may judge how these or the like would appear—a coat and cocked hat, for instance, on a native "*sans culotte*," or a hat and pantaloons without a coat or shirt—or a hat and shirt alone—all of which varieties may be seen. Some of the officers, however, appear very well in full new suits of blue, with lace and epaulettes of gold."

"There is sometimes, also, an odd mixture of materials in the dress of the chiefs; for example, a rich suit of Canton crape, satin or silk velvet, with a sailor's check or red flannel shirt, and parti-coloured woollen cap, and, perhaps, one coarse stocking and shoe. I have seen a female of high rank, and monstrously large, going to church in a loose slip of white muslin, with thick woodman's shoes and no

stockings, a heavy silver headed cane in her hand, and an immense French *chapeau* on her head!

"On Sunday too, there is a display of equipage, not seen every day. The chapel being near a half mile from the village, some of the *grandees* ride to church: their carriages, to be sure, belong to "*the birth day of invention*," especially the *state coach* of the late king, which, I presume, was once a *tinker's wagon*. *Kaahumanu* and *Taumuarii* always come in this; the young queens, usually, in one more modern and airy, of the kind called *Dearborn* in America. These vehicles are always drawn by twelve or fifteen natives, their horses not having yet been broken to the harness."

"Whether the *nobility* here have been told that those *who wish to be considered most genteel*, in America, do not go to church till after the services have commenced; or whether the newly introduced duties of the toilette occasion the delay, I cannot determine; but the most stately do not generally arrive at the chapel, till some time during the first prayer, which, consequently, is disturbed by the rumbling of their *chariot* wheels, the hooting of the rabble that hurry them along the plain, the bustle of alighting, and the parade of entering. You could not avoid smiling, were you to see with what dignity some of these saunter up the aisle. I speak without hyperbole in saying, that one queen dowager takes at least ten minutes, to walk from the door to her sofa in front of the pulpit."

"In all external things here, there is a sameness, morning, noon, and evening—day and night—that, accompanied as it necessarily is by an utter want of society, would prove insupportable, I should think, to every civilized and intelligent resident, but a missionary. True, the weather is perpetual June; we have no rain, no storms, no lowering clouds; and all immediately around is perennial verdure; but there is a death-like silence and want of animation in every thing—a *stillness of desolation*—that drowns the spirits and destroys the elasticity both of body and mind. There is nothing to be seen or heard, of those things which enliven the most retired situations in our own country—no chirping birds—no gamboling flocks—no lowing cattle. Even the few natives who are at the same time at work on their small plantations, cause no interruption to the general silence: no sound of industry is created by the rude implements with which they cultivate the ground; and their labour is unaccompanied by any thing like "*the ploughboy's whistle*," or "*the milkmaid's song*;" in fine, little besides the shoutings of a midnight revel, intimates life, much less contentment and joy, among the dwellers of the land."

To be continued.

FOR THE FRIEND.

THE CONDITION OF IRELAND.

Continued from page 332.

Were the most wretched parts of the principal towns properly examined, and the distress which prevails in them brought fully to light, there can be no doubt that the most generous sympathies would be excited in the Irish public, and that very considerable subscriptions might be raised (with some assistance probably from England) in every town of importance throughout the island. Nor would the inhabitants of the country districts fail to come forward in support of a cause which may well be regarded as of *national importance*. On the supposition that annual funds might be raised for the benefit of the poor in all the towns containing any considerable population, we would strongly recommend their being applied through the medium of *District Societies*; one of which ought to be planted in each town.

Societies of the description to which we allude have for some years existed in England, and, after long experience, have been proved to be attended with the happiest effects. The principle on which they are constituted is very simple. It is this—that charity of every description, in order to be effective to the greatest possible extent, must, to the greatest possible extent, be *localized*. Whether our attention is directed to the physical or moral wants of the lower orders—whether we are endeavouring to

clothe, to feed, or to educate them—we ought never to rest satisfied with those generalized efforts, which may be said to sweep the surface, without penetrating the deep and private recesses of ignorance, misery, and want. Every cottage should be examined—every child cared for—every yard, lane, or street, placed under close examination and constant superintendence. Now, all this may be effected, and that with little difficulty, *by the division of labour*.

Amongst the various circumstances which must strike every careful observer in the present state of Ireland, one of the most conspicuous, as well as the most pleasing, is the vast diffusion, in the middle and upper ranks of society, of *practical religious principle*; or, in other words, of an earnest desire and endeavour to do good. In whatever part of the country our lot was cast, we presently observed the sure indications of this Christian spirit; and it often happened to us that we entered into some populous town perfect strangers to all its inhabitants, and yet, within a few hours, found ourselves surrounded by a large number of benevolent persons, all anxious to promote our objects; and all desirous of being informed how, in our opinion, they might best employ their time and talents for the welfare of their fellow-countrymen. We assure the lord lieutenant that the scenes of this description, of which we were almost daily witnesses—and often on a very large scale—were eminently calculated, amidst all the miseries of degraded Ireland, to gladden the hearts of those who pray for her prosperity, and to unfold the almost certain prospect of a happier day. We are most happy to be able thus to throw a gleam of light over the general darkness of the picture we have been constrained to draw. If distress and degradation abound in Ireland, a zealous philanthropy abounds also. If the work to be effected is one of extraordinary magnitude and difficulty, extraordinary also is the number of persons who are ready to grapple with it.

Now, we would say to our numerous Christian friends of the various principal towns of Ireland:—Waste not your zeal and your liberality on unproductive generalities. Every heart that can feel, must feel for a purpose; and every hand that can act, must be brought into action. Unite, indeed, in one general cause, and operate on one uniform principle; but if you would produce permanently beneficial effect, divide and subdivide your labour. Let twenty, thirty, or forty poor houses (as circumstances may dictate) be placed under the daily watchful superintendence of A. and B., and let them be the responsible parties by whom alone are to be issued the tickets for the necessary supply of food from the Mendicity House. But this is but a small part of the duty which must devolve on A. and B. They are to civilize, moralize, relieve, and console the wretched inhabitants of their district. They are to insinuate themselves by kind personal attention, and by patient *perseverance* in well-doing, into the good graces of the poor. They are to superintend the education of the children. They are to supply small articles of clothing when absolutely necessary. They are to give tickets to the sick for the public dispensary. They are to do their best in helping to provide employment. They are, by every means in their power, to infuse the spirit, and to confirm the habits of order, cleanliness, and industry. Of course they are not to interfere with C. and D., to whom is committed the superintendence of the neighbouring yard, or the next row of cottages. We venture to express an opinion, formed on our own experience and observation, that there is not a considerable town in Ireland, in which this simple and effective system might not be adopted with unspeakable advantage to the whole community.

The District Society in each place must of course be governed by a president, vice-presidents, a treasurer, a committee, and secretaries—the committee to meet once a month, and a certain number to form a quorum. At this monthly meeting, a report, on a prescribed form, of their proceedings must be personally delivered to the committee by one of the visitors of every district, and the funds of the institution distributed accordingly; and the general report of the committee must be presented once every year to a meeting of the subscribers at large. We may

conclude our remarks on the subject with the earnest request that the lord lieutenant will be pleased to extend to these *district societies*, in whatever part of Ireland they may be formed, the important sanction of his support and patronage.

We cannot satisfactorily conclude our remarks respecting the physical wants of the poor in Ireland, and the methods which may be adopted for their relief, without briefly adverting to the subject of *emigration*. It is unquestionable, that, independently of the plan lately instituted by government to promote this object, emigration has, during the last two or three years, been going on from Ireland to a very considerable extent. When we left Waterford on our way to Dublin, in the latter part of the spring, we met many small parties of pedestrians, respectably attired, who, we believe, were all going forward to the port in order to emigrate; and a single merchant at New Ross informed us, that, during the last year, he had himself transported from 1000 to 1200 individuals to America—we believe almost exclusively to the British settlements in Nova Scotia and Canada. We fear that much of the emigration which has thus taken place has been very far from tending to the strength and prosperity of a country *which can ill spare her more respectable inhabitants of the middle class*; neither is it possible for us to believe, that, were the population employed, as it might be, on the lands, any such redundancy would be found in it as would demand this species of relief, even as it relates to the lowest description of the people.

Nevertheless, in the present disordered state of things—and with an especial view to the misery actually existing, particularly in the over-crowded towns—we are much inclined to adopt the sentiments of many practical men, that the transfer of three or four hundred thousands of the most destitute part of the population from Ireland to America (particularly we should say to Prince Edward's Island and Upper Canada,) would be productive of immense benefit to the parties themselves, and of very great relief to the country. We are glad, at any rate, that this important subject is likely to come under the consideration of parliament—and we would only add, that, in case of such a measure's being adopted, we are led to believe that it might be effected at a far cheaper rate than government appears to have hitherto apprehended. We have reason, from what we heard, to form the opinion that the sum of five pounds sterling is sufficient to secure the transportation and settlement of a single emigrant; and that, in the case of large families, this sum per head would admit of a further and a considerable reduction. Sensible as government undoubtedly is of the necessity of adopting some means for the relief of the vast multitudes of poor now congregated in the principal towns of Ireland, we are persuaded that the subject of emigration will meet with its best consideration. Should it, after further examination, be deemed a right measure, it could, we presume, hardly be effectual on a less scale than that which has now been mentioned; and the expense of the undertaking, though necessarily very large, might perhaps be defrayed, without very great difficulty, by county rates, to be levied throughout Ireland, and a parliamentary grant equal to their produce.

II. A state of overwhelming physical distress in any people, is, for the most part, closely associated with a degraded condition of morals; partly because beggary and immorality produce and confirm each other, and partly because unsound principles of action are equally productive of both. This observation is, we fear, fully justified by the condition and character of the lower orders of the people in many parts of Ireland. We confess that we were deeply affected as we passed through many of the villages and towns, by observing, in the appearance and deportment of the populace, the too evident traces of a disordered state of morals; and this impression could not fail to be very much deepened by our visits to the jails. There, as we have already hinted, we were brought into contact with a vast variety, as well as quantity of crime, and an opportunity was afforded us of studying the darker side of the character of the population—of observing

what are their peculiar propensities to evil; and what the particulars of their natural temperament which most obviously require counteraction.

A great proportion of the offences committed in Ireland are such as arise from the violent and often sudden impulse of unbridled passion; inflamed probably by the intemperate use of spirituous liquors. Assaults of various descriptions are the most usual *misdeemeanours* for which Irishmen are sent to jail; and these instances are, in every part of the country, extremely numerous. Another large and more serious class of offenders appeared to have been engaged in acts of violence, and sometimes of great cruelty, from motives of *settled revenge*; and, as far as we could ascertain, this disposition was excited, almost universally, by private rather than political causes. When a gentleman, in any of the more disturbed districts, dispossesses a tenant, though for the fairest reasons, and lets his farm to a person who may not be quite so pleasing to the surrounding population; and even when no such distinction can be drawn; he exposes the new occupant of his farm to the revenge, not only of the individual supposed to be aggrieved, but to that of almost the whole neighbouring community: and we are sorry to be obliged to believe that this *revenge* is in general most difficult to appease. The result, perhaps, is the conflagration of his haystack or barn, or, more probably, a combined attack upon his house, his family, or his person.

It is a melancholy fact, that these desperate attempts are too often consummated by the murder of the individual who is thus exposed to the vengeance of the people. It was in the highest degree awful and affecting to our feelings, to find in many of the jails several individuals imprisoned under charge of murder. Some of these, we believe, were cases in which the sudden gusts of passion, or excess of intoxication, had led to the destruction of human life; but, for the most part, the offence appeared to have assumed the more formidable character of cruel deliberation; usually in order to gratify revenge, but in some instances for the purpose of robbery.

Examples of that description to which we have now alluded were more numerous than it was possible for us to have anticipated. In the jail at Clonmel, shortly before our visit, there were, we are told, about seventy prisoners under charge of murder; and to such an extent did the law of terror prevail in the county of Tipperary, that a considerable number of persons committed for trial, (chiefly for violent crimes,) were discharged at the assizes, because their prosecutors deemed it more prudent to forfeit their recognisances, than to run the risk of appearing against the offenders.

It ought not indeed to be forgotten, that the numerous prisoners with whom we conversed, and who are charged with offences of this desperate nature, had not in general undergone their trial; and it is probable that many of them have since been acquitted. Nevertheless, it was impossible not to perceive that so vast a number, even of untried felons of such a description, indicated a most lamentable state of society. And although this prevalence of violent crime has, we believe, but little connection with political disaffection, much less with any organized system of revolt, we are persuaded that it must be very alarming, as well as distressing, to those on whom devolves the arduous duty of governing Ireland.

If we are led to inquire into the origin of that violence and immorality which have now been described, it is obvious enough that it is to be found in the natural propensity of man to indulge his passions, in spite of the dictates of reason and conscience; but undoubtedly, in the case of the lower Irish, there are several circumstances which impart to this general source of evil a double vigour. We have, in the first place, a state of misery and degradation, by which every motive of sobriety, honesty, and virtue, is undermined, and a recklessness engendered, which leads, in the most easy manner, to the commission of crime: secondly, a national mind impatient of control, and liable, in the greatest degree, to strong and lively emotions: thirdly, a constant and cheap supply, and universal consumption of ardent spirits; and

lastly, in some parts of Ireland, an almost incredible ignorance and want of mental culture.

If these are some of the principal causes of the debased morals and violent crimes prevailing amongst the lower part of the population, it will not perhaps be very difficult to point out the best methods of counteracting their operation. This work of counteraction, however, must necessarily be a very slow one; and it is rather from a reliance on the *ultimate* efficacy of certain great principles than from the expectation of any rapid change for the better, that we venture to throw before the lord lieutenant a few remarks on what appear to us the most important points connected with this subject.

If a state of great physical misery, and the degradation and despair connected with it, are one fertile source of the moral evils which abound in Ireland, it is evident that every sound plan for relieving and employing the poor, and of raising them to a condition of respectability, will not only produce its direct effect in alleviating distress, but will tend, though indirectly, yet certainly, to check the progress of immorality and crime. Nothing, indeed, can be of greater importance, in order to ensure the peace of Ireland, than a combined effort on the part of the reflecting and cultivated portion of society, more completely to civilize the lower orders; to give them an interest, a stake in the country; and, while relief and employment are afforded them, to lead them forward to habits of outward decency and comfort. These, when once formed, will preclude all temptation to a life of lawlessness and outrage.

Were the poor of Ireland, instead of being reduced by high rents, miserably low wages, uncertain tenure, and want of employment, to a condition of misery and disaffection; and then, in the end, driven off the lands in a state of despair; were they, instead of suffering all this oppression, kindly treated, properly employed and remunerated, and encouraged to cultivate small portions of land at a moderate rent on their own account, there can be little question that they would gradually become valuable members of the community, and would be as much bound to their superiors by the tie of gratitude, as they are now severed from them by ill-will and revenge. We fully believe also, that even in the crowded towns, the formation of District Societies, which would bring every cottage and family of the poor under the care of benevolent visitors, would have a strong tendency to allay the feelings of animosity, to excite good will and gratitude, to implant the habits of civilized life, and thus to deter from the commission of crime.

It seems to be of the utmost importance, in the second place, that in all our efforts to improve and moralize the Irish people, we should consider their mental temperament, and apply our remedies accordingly. Liable as they are to quick and lively emotion, jealous of their rights, and prone to the unrestrained indulgence of their passions, they require to be governed not only with a firm, steady, and sometimes vigorous hand, but with the strictest justice and impartiality, and with persevering condescension and kindness.

We were much gratified during our journey through Ireland, with what we observed of the operations of the police, and of the appearance of the police-men. They seemed to us to be generally very decent and well behaved persons, civil in their manners, and kind as well as vigorous in the execution of their duties. The establishment must, we think, be found a very effective one; and although these officers are armed, a precaution which we are inclined to think might have been spared, yet we have no doubt that the method now adopted for securing the peace of society is found to be much less irritating to the minds of the people, than the old plan of the perpetual interference of the soldiery.

Such an interference appears to us to be peculiarly ill adapted to the character of the Irish, and ought, we think, to be carefully avoided, lest fresh provocation should only lead to more violent and extensive outrage. It is very much on the same principle that we feel anxious (as we have already ventured to state) for a still more general disuse in Ireland of the *punishment of death*. The life of man is already, by a large proportion of the people, far too little re-

guarded; it is a cheap article in their estimation. In the conduct and application of the criminal law, therefore, it seems peculiarly important, in such a country, to avoid those shocking exhibitions of the last fatal punishment, which, while they excite revenge and insubordination, lower and familiarize the picture of violent death.

(To be continued.)

SEPARATION IN THE WEST.

(Continued from page 336.)

In a subsequent part of the Miscellaneous Repository, No. 10, from which we copied the article under the above title in our last number, we find the following supplement:—

Since the article (in this number) on the "Separation in the West" was printed, that is to say, on the 26th inst., Plainfield monthly meeting was held. It will be recollected that this monthly meeting was laid down by Still Water quarterly meeting in last month. A committee was also appointed at that time to attend the monthly meeting on the 26th, lay before it the decision of the quarter, and receive the books and papers, &c. The committee of the quarter attended—presented the minute laying down the monthly meeting, and informed that they were ready to receive the books, &c. A number, though that number was not large, were in favour of submitting to the judgment of the quarter, but the greater proportion of persons that spoke to the subject, were for continuing to hold the monthly meeting. It is due to the generality of those who concluded to disregard the subordination established by the discipline to state, that they did not treat Friends with that rudeness which has been practised in some other places by the separatists. Personal reflections were made by a few individuals, but it spread in the meeting to but a limited extent. And some of their own members expressed a decided disapprobation of it.

They however complained of their hard usage by the quarter laying down their meeting. To this, so far as I can recollect, there was no reply—for the merits of the question were not then to be tried. Neither the monthly meeting nor the committee of the quarter could convert themselves into a tribunal, having competent jurisdiction over the proceedings of the quarterly meeting. And no man ought to enter into an inflammatory debate, when no advantage could result from it. An attempt was made, as I understood it, to open the whole field of discussion on the doctrines involved in the separation; and the divinity of Christ was made one of the points. The argument seemed to have been framed in rather a logical form. Adverting to some expressions which had been used that day, that Christ was crucified, it was stated as the doctrine of Penn, Barclay, &c., that Christ was God, and that God never was killed, &c.

From this, a two-fold conclusion seemed to be intended to be drawn—that Christ was not crucified—and that Jesus was not the Christ. But though it would have been easy to reply, that the evangelists, apostles, and primitive believers, did clearly testify that Christ was crucified, and that Jesus was the Christ, not merely in his manhood alone, for in him dwelt all the fulness of the Godhead bodily. That the apostolic testimony is clear, that there is but one Lord Jesus Christ, and that Barclay testified of this one Lord Jesus Christ, "when I confess him to be a holy man, I deny him not to be God, as this man would most injuriously insinuate; for I confess him to be really both true God and true man." Works, p. 794. But it was shown that it would have been highly improper to convert their monthly meeting [and that the last day of their existence as such] into a debate on doctrinal points; or enter into a discussion of doctrines and discipline, and all the various principles which might be supposed to bear directly or indirectly on the present schism in the society.

It was objected, that the yearly meeting had given one direction in relation to certificates, and the quarter another. And the inquiry was suggested, which they were to observe? To this it was replied, that there was no clashing between the discipline and the advice of the quarter; that the yearly meeting re-

quires that our meetings for business be kept select; that it was the duty of the quarter to extend care to its branches, and it was perfectly within the line of this duty, for it to point out means by which the monthly meetings might guard against frauds, which might otherwise break down this part of the discipline.

They complained, that in the quarterly meeting, they had not been allowed the privilege of speaking to business; but that the clerks read on, while their members were speaking.

To this it was replied by the committee present, that it was the intention and the care of the clerks, not to interrupt any individual who was a member and not under dealings. That a number of persons, some disowned, and others under dealing, intruded into the meeting, and made great disturbance. And the meeting, after endeavouring to induce them to withdraw, went on with its business, regardless of their attempts to stop, or divert it from its regular course. That when the case of Plainfield was before the quarter, it was not consistent for them to be active in deciding on their own case, which properly belonged to the other monthly meetings. That, except in this particular instance, they had not been denied the right of speaking, nor interrupted in doing it, unless it had been by accident.

After concluding to hold a monthly meeting in future, they appointed a committee to attend the preparative meetings.

In this account of what passed at Plainfield, I am, for want of room, compelled to be concise.

FOR THE FRIEND.

THE LAPSE OF TIME.

BY BRYANT.

Lament who will, in fruitless tears,
The speed with which our moments fly;
I sigh not over vanished years,
But watch the years that hasten by.

See how they come, a mingled crowd
Of bright and dark, but rapid days;
Beneath them, like a summer cloud,
The wide world changes as I gaze.

What! grieve that time has brought so soon
The sober age of manhood on!
As idly should I weep at noon,
To see the blush of morning gone.

Could I forego the hopes that glow
In prospect, like Elysian isles;
And let the charming future go,
With all her promises and smiles?

The future! cruel was the power,
Whose doom would tear thee from my heart:
Thou sweetener of the present hour,
We cannot—no! we will not part.

Oh, leave me, still, the rapid flight
That makes the changing seasons gay,
The grateful speed that brings the night,
The swift and glad return of day.

The months that touch with lovelier grace
This little prattler at my knee,
In whose arch eye and sparkling face
New meaning every hour I see.

The years that o'er each sister land
Shall lift the country of my birth,
And nurse her strength, till she shall stand
The pride and pattern of the earth.

Till younger commonwealths, for aid,
Shall cling about her ample robe,
And from her frown, shall shrink, afraid,
The crowned oppressors of the globe.

True—time will seam and blance my brow—
Well—I shall sit with aged men,

And my good glass will tell me how
A grizzly beard becomes me then.

And should no foul dishonour lie
Upon my head, when I am gray;
Love yet may search my fading eye,
And smooth the path of my decay.

Then haste thee, Time—'tis kindness all
That speeds thy winged feet so fast;
Thy pleasures stay not till they fall,
And all thy pains are quickly past.

Thou fliest, and bear'st away our woes;
And, as thy shadowy train depart,
The memory of sorrow grows
A lighter burden on the heart.

The following extract is a part of a report adopted by our yearly meeting, held at Philadelphia in the 4th month last.

"On considering the difficulty and embarrassment which meetings, both within and beyond the limits of our yearly meeting may be involved in, for want of knowing whether certificates which may be produced to them are issued by meetings in unity with us, it is proposed, that at least three members out of each of our quarterly meetings be appointed as correspondents, one or more of whom shall sign (in addition to the usual mode of signing) all certificates of removal, and all certificates or minutes given forth by Friends, when such credentials are to go beyond the quarterly meeting. And in order that certificates may duly reach the meetings to which they are directed, it is recommended that they be addressed or sent to one of those Friends; and also, that information of this conclusion be conveyed in our epistles to all the yearly meetings with which we correspond."

List of Correspondents appointed accordingly.

Philadelphia Quarter.

Joseph Wither, Muncy.
John Lee, Exeter.
John Paul, } Philadelphia.
Isaac W. Morris, }

Abington Quarter.

Charles Shoemaker, Abington.
Jesse Spencer, Gwynedd.
James Bell, Stroudsburg

Bucks Quarter.

Joseph Satterthwaite, Falls Township, } Bucks Co.
Benjamin Wiggins, Wrights Town, } Pennsylvania.
John W. Balderson, Solebury, }

Concord Quarter.

Joseph Rhoads, Marple township, } Delaware Coun-
Nathan Sharpless, Concord, } ty, Penn.
John Forsythe, West Goshen, Chester Co. Penn.

Calm Quarter.

Robert Moore, Sadsbury, } Chester Co.
Thomas Jackson, Robeson, } Penn.
George G. Ashbridge, Downingtown, }

Western Quarter.

William Bailey, London Grove, } Ches-
Edward B. Temple, Parkersville Post-office, } terco.
Thomas Lambourn, New Garden, } Penn.

Burlington Quarter.

William Allinson, Burlington City, }
William Newbold, Upper Springfield, } N. J.
Samuel Bunting, Crosswicks, Burlington co. }

Haddonfield Quarter.

Barzillai Leeds, Great Egg Harbour, }
John Gill, Haddonfield, } N. Jersey.
Joseph Matlack, Moorestown, }

Salem Quarter.

Samuel Webster, Woodbury, } New Jersey.
Caspar Wistar, Salem, }
George Bacon, Greenwich, }

Shrewsbury and Rahway Quarter.

Benjamin Parker, Shrewsbury, } New Jersey.
Jacob Parker, Rahway, }
Nathan Vail, Plainfield, }

FRAGMENTS, No. 10.

George Fox.—“From hence I passed on, and came at night to an inn, where was a company of rude people. I bid the woman of the house, if she had any meat, to bring me some; but because I said *thee* and *thou* to her, she looked strangely on me. I asked her if she had any milk? She said, no. I was sensible she spake falsely, and being willing to try her further, I asked her if she had any cream? She denied that she had any. There stood a churn in the room, and a little boy playing about, put his hands into it and pulled it down, and threw all the cream on the floor before her eyes. Thus was the woman manifested to be a liar. She was amazed—blessed herself; took up the child, and whipped it sorely; but I reproved her for her lying and deceit. After the Lord had thus discovered her deceit and perverseness, I walked out of the house, and went away, till I came to a stack of hay, and lay in the haystack that night, in rain and snow, it being but three days before the time called Christmas. The next day I came into York, where were several very tender people. Upon the first day following, I was commanded of the Lord to go and speak to priest Bowles and his hearers, in their great cathedral. Accordingly I went. When the priest had done, I told them I had something from the Lord God to speak to the priest and people. “Then say on quickly,” said a professor, for it was frost, and snow, and very cold weather. Then I told them this was the word of the Lord God unto them—that they lived in words, but God Almighty looked for fruits amongst them. As soon as the words were out of my mouth, they hurried me out and threw me down the steps; but I got up without hurt, and went to my lodging, and several were convinced there.” George Fox was frequently engaged in testifying against deceit and hypocrisy—against lying in all its various grades and hues. Where people are living upon words—subsisting on hearing and telling some new thing, especially if it be prejudicial to the cause of true religion, or the reputation of others, it can hardly fail, that they will be involved in the natural consequences of lying, deceiving, and being deceived.

John Churchman.—“We had a meeting at Queen Ann’s, amongst a people, who, for want of keeping to the life of religion, had almost lost the form. In conversation at a certain house in the evening, I asked a Friend, whether she was a Friend’s child, or one convinced of our principles? Her reply was, that when she was young, she lived at a Friend’s house, and took a notion of going to meeting with them, which she had done ever since. Alas! when *notion* changes the will, and not that *faith* which works by love to the purifying of the heart, the religion is without reformation, empty and dead.”

Katharine Evans, for exhorting the people to repentance in Salisbury market place, in the third month, 1657, was, by the mayor’s command, tied to the whipping post in the market, and there whipt by a beadle, and then sent away with a pass. She returned thither, on the 25th of the next month, and exhorted the people as before. The mayor ordered her to Bridewell, there to be put in a close filthy place, with the charge to the keeper, that no friend should visit her, and that she should have no food but what she earned in that place, which was too dark to see to work in. The magistrates consulted together to have her whipt again; but one of them zealously opposed it, and told the mayor, “They might as well have whipt the woman of Samaria, that brought the glad tidings into the town.” This stopt her proceedings, and in a little time they sent her privately out of the town.

Thomas Chalkley.—“About this time, a loving friend of mine informed me, that one whom I very well knew in Barbadoes, a minister of our Society, had gone into an open separation, so as to keep meeting separate from his brethren, and contrary to their advice. I was concerned in love to write a few lines to him, to remind him of the *unhappy state and end* of such, who, notwithstanding the brotherly love and treatment of Friends, had separated from us, and losing the sense of truth, which had made them serviceable in the church—were actuated by a *rending, dividing spirit*, by which the enemy

of our happiness had so far obtained his end, as to make some disturbance for a time: but few, if any, of these separatists, have had further power than to promote and maintain their separate meetings during their own lives: such meetings having, in every instance I have known, except one, (and that lasted not long,) dropped on the death of the founders. And though we think it our duty to testify against, and disown all such; yet this disowning is only until the persons offending, from a real sense of, and sorrow for their faults, acknowledge and condemn the same; then the arms of Christ and of his church are open to receive and embrace them. I therefore, earnestly besought him to consider the danger of offending *any who love and believe in Christ*, though never so little in their own or other men’s esteem, for we cannot have true peace in departing from the pure love of God, his truth and people—to which I added the following sentences out of the New Testament. ‘By this shall all men know that ye are my disciples, if ye have love one to another.’ Do not lose this mark. ‘We know that we have passed from death unto life, because we love the brethren.’ ‘He that loveth not his brother, abideth in death.’ ‘He that loveth not, knoweth not God, for God is love.’ ‘He that dwelleth in love, dwelleth in God, and God in him.’”

Stephen Crisp.—“And then the Lord put it into my heart again to visit the meetings round about Colchester, where I lived—which, with much pain and trouble of body, though with much joy in spirit, I accomplished, and found Friends in most places well; and where I found the subtle, crafty serpent seeking to scatter and to divide God’s heritage, I reprov’d it with great plainness and confidence in the Lord, who had showed me the mystery of that iniquity; and how that the enemy of truth sought to cover himself with truth’s words, and under pretence of leaving all to the power, would usher in a spirit of liberty to lay waste the blessed testimony of God, and scatter his people out of the good order, into which the gospel, the power of God, had brought them.” Much may be selected from the writings of most of the principal Friends, reprobating the deceitful character and mischievous effects of the spirit of separation, which has appeared in the Society at different periods. Its origin and end are described in very similar terms, by many of them. Enmity to the cross of Christ, as opposed to the carnal inclination, has been its invariable spring; libertinism and sensuality are its natural tendencies and results. Pride may sustain its subjects for a time, in the appearance of respectability as a kind of religious body, but the foundation being corrupt, it contains the principles which gradually and certainly work its own destruction.

Samuel Bownas.—“This summer passed over, and by my harvest work at hay and corn, I picked up a little money, being just penniless before; so that I travelled to a meeting before I got to work, 14 or 15 miles, three times forth and back, on foot, with three half-pence; being all the money I had, and thinking to refresh myself in the way; but when I came near the house of entertainment, I found myself so strong and cheerful, that I thought I might want it more at another time, and so kept it.”

Ambrose Rigge.—“The honest, upright heart, and mind, knows how to want, as well as how to abound, having learned content in all states and conditions. A small cottage and a little trade is sufficient to that mind, and it never wants what is sufficient: for he that clothes the lilies and feeds the ravens, cares for all that trust in him, as it is at this day witnessed, praises to God on high. And that man hath no glory in, nor mind out after, superfluous or needless rich hangings, costly furniture, fine tables, great treats, curious beds, vessels of silver or vessels of gold, the very possession of which creates envy, as said the ancient Christian, Clemens Alexandrinus. The way to be rich and happy in this world, is first to learn righteousness; for such were never forsaken in any age, nor their seed begging bread. And charge all parents, that they keep their children low and plain in meat, drink, apparel, and every thing else; and in due subjection to all just and reasonable commands—and let them not appear above the real estates of their

parents—nor get up in pride and high things, though their parents have plentiful estates; for that is of dangerous consequence to their future happiness. And let all who profess the truth, both young and old, rich and poor, see that they walk according to the rule and discipline of the gospel, in all godly conversation and honesty, that none may suffer wrong by them in any matter or thing whatever—that, as the apostle exhorted, they may owe nothing to any man, but to love one another; for love out of a pure heart is the fulfilling of the law—which law commands to do justly to all men. And he that hath but little, let him live according to that little, and appear to be what in truth he is; for above all God abhors the hypocrite: and he that makes haste to be rich, falls into snares, temptations, and many foolish and hurtful lusts, which drown many in perdition; and the love of money is the root of all evil, which, while some have lusted after, they have erred from the faith, and compassed themselves about with many sorrows.”—1678.

FOR THE FRIEND.

An extract from a letter published in a late number of “The Friend,” giving an account of a sermon preached by Elias Hicks, at Purchase, in the state of New York, in which he explained some of his views relative to a future state, and a place of rewards and punishments, has particularly attracted my attention, and induced me to examine more carefully into the sentiments which the preacher has delivered at other times, on the same points. For several years past, when I have heard him speak relative to the awful subject of eternity, I have been convinced that his notions were strongly tinged with the doctrine of the annihilation of the wicked. He often asserted, that the breath of life, which, ever necessary to constitute man a living soul, was the inspiration and indwelling of the Holy Spirit of God; that as God only had immortality, so we must be in him, in order to become immortal souls; both of which propositions necessarily result in the conclusion, that wicked men, who have not the spirit of God, and do not live in him, have no souls and are not immortal. These views may be found in several parts of his printed discourses, delivered as long ago as the year 1825, and frequently repeated since. Admitting them to be true, it will follow, that there can be no place or state of punishment hereafter; because there will be no wicked to be punished. But the doctrine inculcated in the Purchase sermon, relative to future happiness, is more gross than any thing I had before heard from him. Yet I can readily believe it to be correctly taken; for where men once enter the path of infidelity, they progress in it with a continually accelerated velocity, becoming more and more hardened and daringly impious, as one restraint after another is gradually removed, and the mind thrown completely open, a willing victim to the assaults of the grand deceiver of mankind. In looking over the last volume of E. H.’s discourses, published during present year, by M. T. C. Gould, I have met with a few passages which will probably elucidate the views of the speaker on the subjects in question. Speaking of the fear of punishment he says, “Such fear is the way to make God appear a terrific Being; but did any one ever get to heaven by this, do you think? No, verily, for they are all the time in hell; they are all the time in torment for fear of doing something, for

which this being will bring them into punishment, in a lake of fire and brimstone. Now these expressions were used *merely as similes*, to raise us up to understand right things from wrong; because, where shall this fire and brimstone come from? Would the Almighty ever create or make such a thing? No, but men have made use of fire to punish their fellow creatures, and there was a simile made use of under the law of hell fire, *not that there ever was any thing of the kind.*"—p. 37, &c.

I acknowledge that there is an ambiguity in some of these expressions, but the obvious tendency of them, is to discountenance the plain scripture doctrine that hell is a place of punishment to the souls of the wicked, in a future state of being; and to encourage a notion, which has become fashionable among the refined modern unbelievers, that the terms everlasting fire, eternal condemnation, hell, &c., are merely used to convey an idea of the pain and misery which evil minded men bring upon themselves *in this life*, by their improper conduct. "Nothing but sin," says E. H. "has ever created hell, and none but sinners have any just idea of it; the wounded conscience of a soul that has disregarded this love, is the *greatest torment* that can be experienced, but it is not their animal bodies that can feel this suffering; and if the soul is upright before God, they can have no effect upon it. What an unjust thing it is to suppose that God will punish these bodies, when the bodies are not accountable."—p. 38. "Now here we begin to find out what hell is. When we are reproved by this light within, and we reject it, here a fire is begun, and we cannot get rid of the evidence of it. John saw two witnesses slain and lying in the streets of Sodom and Egypt. And here they will rise up and cause fire in the mind of the unbeliever, or disbeliever, and thus they will know what hell is. Thus they create their own hell."—p. 40. "He (God) bears long with them that are steering the wrong way; *he prepares no place of torment for us*, but has ordered in wisdom and power, that every act shall have its consequent reward, according to our own desires, because he has made us free agents. If, therefore, we desire a course of licentiousness, ought we not to have our reward?" p. 45.

It will be observed, that in all these descriptions of a state of torment, there is not the least allusion to a place of punishment *hereafter*. They are exclusively confined to the present life—to those compunctions which the mind feels for wicked acts, while it retains some degree of tenderness, and before a long course of sin has rendered it obdurate, and "seared the conscience as with an hot iron." I apprehend it is by no means unusual for men to go on in rebellion against the Spirit of Christ, until its voice ceases to be heard in their hearts—its holy light is "quenched"—its reproofs and warnings are no longer sounded in their spiritual ears, and, to use the emphatic language of Holy Writ, "As they do not like to retain God in their knowledge, God gives them over to a reprobate mind, to do those things that are not convenient." "The glory of such as these is in their shame,"

and as they have extinguished all sense of sin, and all remorse of conscience—if these feelings constitute the only hell that exists, they have nothing to fear, for *to them* hell has ceased. And so long as they can flatter themselves with the idea that "a wounded conscience" "is the greatest torment that can be experienced"—that the Almighty "prepares no place of torment for them," and can gratify and amuse themselves by one round of pleasure after another, they may feel pretty secure, and even triumph in their wickedness. This sin-pleasing doctrine must be truly palatable to the libertine—and in the consciousness of his defiled and polluted security, he might even bid defiance to his Maker. Surely the promulgation of such sentiments must go far towards setting mankind at ease in their sins; and instead of promoting virtue and happiness, will tend to spread far and wide the seeds of vice, and to nourish the corruption of the human heart.

What could be better calculated to throw down the restraints of religion, and to encourage sinners in their crimes, than the false notion, that the terms hell and hell fire are mere "similes made use of under the law," and not "that there ever was any thing of the kind"—that "there is *no other hell* among the children of men, but what they have created in their own hearts,"—p. 89.—and that "the Almighty *never made hell* or death, but man has found them in the errors of his life."—p. 93.

The sacred volume teaches a very different doctrine. We are there assured of the awful truth, that the wicked not only reap the bitter fruits of their wickedness in this life, but that in the world to come they are to "depart into everlasting fire, prepared for the devil and his angels,"—"to go away into everlasting punishment," "where the worm dieth not, and the fire is not quenched," but "the smoke of their torment ascendeth for ever and ever."—That they "shall be punished with everlasting destruction from the presence of the Lord and the glory of his power," and "set forth for an example, suffering the vengeance of eternal fire." G.

FOR THE FRIEND.

Whilst the advocates of infidelity are industriously employed in spreading their false notions, with a view to poison the principles of the unwary, and, if possible, to shake the faith of the experienced Christian, it will be useful to recur to the multiplied cruelties which have been endured at different periods of the Christian church, in support of those fundamental principles which are now called in question, and even derided by the pretended illuminati of the present day. The free enjoyment of our religious rights has been purchased by the fidelity and sufferings of those persecuted followers of Christ who have gone before us, and who chose martyrdom rather than sacrifice or compromise their faith. These rights are a sacred trust committed to their successors, and whilst we have the uncontrolled exercise of them, neither the price at which the open profession of the doctrines of the gospel has been purchased, nor the obligation we are under to transmit these doctrines inviolate to

those who come after us, should be lost sight of. When we take into consideration, that the slightest difference in opinion from a persecuting church, often involved the dissenting party in the most dreadful consequences, we cannot be too thankful that we live in an age and country where no such penalty awaits us—and certainly the obligation is strongly imperative upon us, to guard, with the most scrupulous vigilance, against every attempt to overturn and root out those religious principles by sophistry, which have stood the test of the severest ordeals.

In the ten primitive persecutions, the contest was between Christians and Pagans. It was no particular point of doctrine that was disputed between two parties professing the same religion—but the maintenance of a plain and firm testimony to the divinity of our Lord Jesus Christ, as the Saviour and Redeemer of man, in opposition to the worship of idols, and numberless imaginary deities. Many reasons have been assigned for the tenth persecution, which commenced about the beginning of the fourth century, lasted ten years, and destroyed the lives of great numbers, by various methods and degrees of cruelty. It appears that marks of degeneracy from that humility and primitive simplicity which adorned the first believers, were evident upon their successors, in the sumptuous manner of their living, fine dresses, and the stately edifices which they erected as places for divine worship. These excited the jealousy and hatred of the pagans, who urged the emperor Dioclesian to commence the persecution. It is a striking fact, both in the history of the Israelites and the Christian church, that ease and outward prosperity have always been unfavourable to the growth and preservation of pure religion. In the Jewish church there was often manifested a strong inclination to forsake the true God, and to adopt the idolatrous worships of the surrounding nations, whenever the Jews enjoyed a state of peace and security from their surrounding enemies. The cessation of persecution has produced similar effects in the Christian church. Although professing Christians have not always fallen down to stocks and stones, yet wealth, honour, and pleasure, have become objects of idolatry, equally fascinating, and destructive of love to God and the practice of those virtues which flow from humble dedication to his will. In the government of an all-wise Providence, it has been consistent with his purposes, to permit afflictions of various kinds to overtake the church, by which the errors of a backsliding, rebellious people have been corrected, and a lively zeal afresh kindled for the restoration of vital religion.

On the appointed day for the commencement of the persecution, the prefect of the city of Nicomedia, repaired to the worship-house of the Christians with a great number of officers and assistants, and having forced open the doors, they seized upon the sacred books, and committed them to the flames, and levelled the house to the ground. An edict was issued, directing the destruction of all other places for worship belonging to the Christians, declaring them outlaws, and incapable of holding any office under the government, or re-

ceiving protection from the legal institutions of the realm. That a pretext for other severities might not be wanting, Galerius, the emperor's adopted son, privately ordered the imperial palace to be set on fire, which was charged upon the Christians, and a general sacrifice followed, in which no distinction was made of age, condition, or sex. About this time, the Christians resolved to refuse to bear arms under a heathen emperor, which proved a fresh source of suffering. Maximilian, the son of Fabius Victor, having been ordered to be marked as a soldier, according to the usual custom, strenuously resisted the order, and refused to enlist in that capacity. Incensed at his conduct, the proconsul Dion told him he should either serve as a soldier or die for his disobedience. "Do as you please with me," replied Maximilian, "behead me if you think proper; I am already a soldier of Christ, and cannot serve any other power." After calling on the father to use his influence with his son, without effect, the proconsul again demanded of Maximilian if he was yet disposed to receive the mark; to which the young man replied, he had already received the mark of Christ. "Have you!" exclaimed the consul in a rage, "then I shall quickly send you to Christ." "As soon as you please," answered Maximilian, "that is all I wish or desire." Dion, seeming to soften, represented to him that it was a pity he should be lost in the prime of his years. He replied, that he might die, but should not be lost; for though he left the world, his immortal soul would reside eternally with the Almighty. On which the proconsul pronounced this sentence upon him; "that for disobedience in refusing to bear arms, and for professing the Christian faith, he should lose his head." He heard the sentence with great intrepidity, and exclaimed, with apparent rapture, "God be praised." At the place of execution, he exhorted those who were Christians, to remain so, and such as were not, to embrace a faith which leads to eternal glory. It seems he did not believe that "every act hath its adequate reward" in this life, but that there is an eternal weight of glory to be hereafter revealed in the presence of his crucified Lord, to depart, and to be with whom, he preferred to every other consideration.

Victor spent great part of the night in visiting the afflicted and confirming the weak and irresolute, which pious work he could not, consistently with his safety, perform in the day time. Regarding wealth as often prejudicial to the possessor, and altogether useless but as it is applied in works of charity and public benefit, he expended his estate in relieving the wants and distresses of poor Christians. He was at length, however, seized by the emperor's orders and carried before the prefect, who advised him to embrace paganism, and not forfeit the favour of his prince on account of a *dead man*, as he styled Christ. In answer to which he replied, "that he preferred the service of that dead man, who was in reality the Son of God, and was risen from the grave, to all the advantages he could receive from the emperor's favour: that he was a soldier of Christ, and would therefore take care that the post he held un-

der an earthly prince, should never interfere with his duty to the King of heaven; and that as for the gods whose worship they recommended to him, he could not think them any better than evil spirits." He was loaded with reproaches for this reply, but being a man of rank, he was sent to the emperor to receive his final sentence. The emperor commanded him to sacrifice to the Roman idols, and on his absolute refusal, ordered him to be bound and dragged through the streets, during the execution of which the enraged populace added their insults to the cruelty he underwent. It is not to be supposed, that one whose faith was firmly fixed upon the captain of his salvation, and who had counted the cost of his allegiance to the King of kings, would easily relinquish that faith, and with it his hope of eternal life; accordingly he remained inflexible in resisting the emperor's requisitions to worship his idols. His courage was deemed obstinacy, and his confidence in one whom they had impiously called a *dead man*, was looked upon as irrational. But like a true soldier of Jesus Christ, he boldly told them, that the ready disposition of the disciples of Christ to undergo any sufferings on that score, and the joy with which they met the most ignominious and painful deaths, were a sufficient proof of the assurance of the object of that hope, and added, that "he was ready to give an example of what he had said in his own person." Being stretched upon the rack, he prayed to God to endue him with patience, and after enduring the tortures with the most admirable fortitude, he was conveyed to a dungeon. His confinement, like that of the apostle Paul, was the means of advancing his master's cause—for he converted his gaolers, Alexander, Felician, and Longinus. This circumstance exasperated the emperor, and he directed them to be immediately put to death. Victor was again tortured; and at his last examination respecting his religion, a small altar was brought, and he was commanded to offer incense upon it. Roused with abhorrence of such idolatry, he boldly stepped forward, and with his foot overthrew both altar and idol. This so enraged the emperor, who was present, that he ordered his foot to be immediately cut off, and sentenced him to be thrown into a mill to be crushed to death. In attempting to accomplish this decree, part of the apparatus broke, and he was drawn out terribly bruised, when his head was directed to be struck off, by which his sufferings were terminated. N. S.

FOR THE FRIEND.

TEXT.

"We feel an ardent desire that in all our proceedings tending to this end [the separation], our conduct towards all our brethren may, on every occasion, be marked with love and forbearance, that when reviled, we bless; when defamed, we entreat; and when persecuted, that we suffer it."

Green Street Address of 4th mo. 1827.

COMMENTARY.

We have already narrated in the columns of "The Friend," many well attested instances of the violent proceedings of the followers of Elias Hicks, in forcibly taking possession of the meeting houses belonging to Friends, and appropriating them to their own

uses. Similar acts of unkindness and injustice have often been repeated since we intermitted those accounts, and they are continued when occasion presents to the present day, as will be seen by the following narrative.

At Salem, in New-Jersey, the conduct of the separatists, for a considerable time past, has been marked with great violence and unchristian temper; in consequence of which, Friends of that meeting have been subjected to much painful suffering. Their meetings, both for worship and discipline, have been repeatedly interrupted, and prevented from proceeding regularly with the business of Society by the clamour and confusion of the separatists.

When men lend themselves to effect certain ends by unwarrantable means, they soon lose that sense of propriety and decorum which characterizes the Christian, and, according to the testimony of an experienced apostle, "wax worse and worse, deceiving and being deceived."

Some of the late proceedings at Salem have fully verified the truth of this observation. On the 12th of 5th month last, a number of the followers of Elias Hicks broke open one of the gates of the meeting-house yard, and the door of the wood-house, for the purpose of depositing some wood in it. On first day afternoon, the 8th of 6th month, some of them were desirous of holding a meeting, and the house not being opened for them, (the said meeting being disapproved by Friends,) they proceeded to the premises, and having previously provided themselves with various instruments for the purpose, broke or beat open the locks of two of the gates, and pried open a window shutter of the meeting-house. They then entered the house, and broke a part of the lock off the door; and having thus forcibly entered on the property, held their meeting, after which they went away, leaving the broken door and window unfastened.

On the fourth day following, they broke open the middle gate to the yard, which had not been previously opened, also the western gate, which had been fastened by the person appointed to the care of the property. When their meeting was over, they put new locks on the house and gates, and placed the keys under the control of a person of their own party, whom they had selected as suitable for the purpose. Thus, by a succession of violent acts, they have obtained forcible possession of the property of Friends, and continue to hold it to the exclusion of the rightful owners.

Haddonfield quarterly meeting, according to established order, met in the sixth month at Friends' meeting-house at Evesham. On the same day, a number of the followers of Elias Hicks assembled at Haddonfield, and not finding the meeting-house open, they broke into it by forcing out the shutters of one of the windows, at which they entered, and opened the doors of the house.

These proceedings present a strong contrast with the quotation placed at the head of this article. So far from being "marked with love and forbearance," violence and outrage are deeply engraven on every part of the scene. They evince a disposition adverse to that spirit

of non-resistance and meek submission which the apostles enjoined on the primitive believers, and which shone forth so conspicuously in their demeanour when smarting under the fires of cruel persecution. What would have been thought of the early Christians, or of our early Friends, had they thus attempted, *vi et armis*, to redress themselves for real or supposed injuries? Even admitting that the separatists had been wrongfully dispossessed of their just rights, which is far from being the fact, the course they are taking is incompatible with the temper and spirit of the true Christian, and directly opposite to that which they themselves recommend.

THE FRIEND.

EIGHTH MONTH, 9, 1828.

One of the most remarkable features in the controversy which has distracted our religious Society, is the unwillingness of the separatists to avow their real principles. Other societies have divided on account of some difference of opinion upon articles of faith or church government, and the real point at issue has been clearly held up to view, and their opinions openly and honestly defended by the seceders. But, with us, those who have separated themselves from Friends, have sedulously attempted to pass themselves off as the true representatives of the society, and as maintaining its principles. One cause of this perhaps has been that the error into which these unhappy people have fallen is that of a spirit of unbelief, which has not consisted so much in the adoption of particular views of Christian doctrine, as in admitting into the mind principles and modes of reasoning which must, wherever they are indulged, eventually sap the belief in the Christian religion itself. The great enemy of mankind has deceived them with some of his subtlest snares. Certain plausible maxims, as shallow and as false as they are specious—that, for instance, that we are not bound to believe what we cannot understand, have been held up in such a way, as to win easy access into minds unused to a cautious examination of new principles. A false and mistaken view of the attributes of the Almighty, and the plan of his moral government of the world, has entered with the former, and the two together have weakened the authority and influence of the sacred record over the mind; have encouraged a spirit of questioning the authenticity of some parts of its narrative, and the authority and applicability at the present day of other parts of his precepts.

These opinions have crept into minds that never suspected whither they would lead, and that had no design of denying any cardinal point of Christian doctrine. There entered at the same time a false liberality which could join in fellowship with men holding opinions still further removed from the Christian standard. It may accordingly be remarked, for it cannot have escaped the attention of intelligent observers, that the first symptoms of a separating spirit have been universally shown in the support which has been given to men

whose principles were disavowed, but for whose situation a secret sympathy has been felt, and with whom they agreed in the only common bond of union that can be said to exist among them—an opposition to the measures pursued by Friends in the support of our testimonies. It must also have been remarked, that these deluded persons maintained that they adhered to the doctrines of the Society, in the very teeth of the consequences of their own admitted opinions, and that their general answer to those who pressed upon them the inevitable tendency of certain sentiments advanced by their favourite preachers, has been *that they were misunderstood*—that they had no such thing in view, and could explain themselves to the satisfaction of the whole society, if opportunity were afforded for the purpose. There is still another, and perhaps the most remarkable feature in the conduct of the seceders. The immediate ground of controversy, both as to the truth or falsehood of doctrines, and as to *what were* the doctrines of the seceders, *has been continually shifting*. This has arisen chiefly, if not altogether, from the very peculiar character, above referred to, of the schism itself. Thus it is that the controversy has been at one time respecting the scriptures, at another as to the one great atonement for sin, now as to the divinity of Jesus Christ—and again as to his miraculous birth—at one time upon the existence of an evil spirit, the tempter and seducer of men—at another as to the possibility of a mediation between man and his Maker; and finally, the doctrine of a state of future rewards and punishments is denied.

Now it must be remembered that these are not the various parts of a creed, or system, which these people as a body have embraced. They rather mark the stages of progress in this “downward road”—the “mile stones,” if the simile may be used, of error. Some of these doctrines we know to be abhorrent to many who have joined hands with this separation. But are we therefore to conclude that they will never embrace them? Alas! the very masters and leaders of the heresy would once themselves have shuddered at the imputation of such infidelity. They have arrived at it by a slow and gradual progress, in the very path over which their companions and followers are now pursuing them. As these advance therein, depend upon it, they will become familiarised to the scenes which will open on their view, and be thus gradually prepared for the full unfolding of the final prospect.

To turn again to the various stages by which this controversy has been marked, we may repeat the observation, that the separatists have denied, as long as was practicable, the charge of innovation, and then, when it was no longer practicable, have palliated and defended it. For instance, Ezra Comfort and Isaiah Bell were disowned by a monthly meeting, under the control of these separatists, for repeating certain expressions used by Elias Hicks in a public meeting, which went to make a mere man of our blessed Redeemer. A certificate, signed by many of his devoted followers, was printed, in order to exculpate him from the charge. *Then* it was admitted to be a wrong belief, but Elias Hicks never entertained it. The charge was a mere pretext,

by the fabrication of which his enemies sought to destroy his reputation. Yet *who now* thinks of denying it? It has become the general belief of his disciples, and they seek to fortify themselves therein without concealment. The effect produced by the publication of the expressions used by Elias Hicks at a late quarterly meeting at Purchase, exemplifies the truth of these remarks. The open avowal of those sentiments, was another grand stage in his progress. Not that they were new *to him*, or inculcated for the first time. On the contrary, the pages of this day's Friend contain decisive proof, that he has frequently, though less openly, advanced them. But the assertion was, perhaps, never before so unblushingly and shockingly made. The effect upon the public mind has been what was to be anticipated, and it does not suit the views or interests of his followers to acknowledge it as their belief. The usual artifices have accordingly been resorted to—the account declared to be a misrepresentation, and efforts made to ascertain the name of the very respectable writer of the letter, with what view those concerned will best know. The attempt is as useless as it is foolish; for the fact, that Elias Hicks entertains the opinions expressed in that letter, admits of no doubt. It does not depend for its proof upon the evidence of a single individual as to a single occurrence; but upon his own printed sermons, examined and approved by himself. From these sermons, our correspondent has extracted passages which must put the question at rest, and which render futile any attempt on the part of his adherents, to exculpate him from the awful charge of denying the existence of a future state of reward, or of punishment. We venture to predict, and we do it in the language, and with the feelings of lamentation, that too many of his followers will realize in their experience upon this point, the indignant question and the melancholy fate of the servant of Ben-Hadad.

A letter from a subscriber, a Friend residing in the western part of Pennsylvania, but within the verge of Ohio yearly meeting, states, that Amos Peasly and Elisha Dawson, two well known preachers of the new sect from our own neighbourhood, had made their appearance there on their way to the westward, endeavouring, as they went, to pass themselves off as *Friends*, but refusing to produce their certificates, to satisfy the doubts of those who very reasonably required the proper evidence of their title to that character. The letter then proceeds—“seeing those people are inclined to intrude upon Friends' meetings wherever they can, and we living so remote are liable to be imposed upon by them from the eastward, more or less throughout the western country, I had thought, if it was consistent with your arrangements, some official information might be given through the medium of your paper, whereby such counterfeits might be known.”

On our fourth page of the present number will be found a list of the correspondents appointed by our late yearly meeting held in this city, which, with the annexed extract from its records, calculated fully to explain the objects contemplated by the measure, will be the best answer to our correspondent's suggestion at present in our power to give.

Married, at Friends' meeting house in Mulberry street, on fifth day, 7th inst. GEORGE M. STROUT, to ELIZABETH HALLOWELL, daughter of John Hallowell, all of Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. I.

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FOR THE FRIEND.

THE SANDWICH ISLANDS.

[Concluded.]

The queen mother, Keopuolani, died during the residence of the missionaries on the island.

"The certainty of her death," says Stewart, "had spread universal alarm among the people. She was known to be the highest chief on the islands; and according to former and immemorial customs, the death of such has ever been attended with all kinds of extravagance, violence, and abomination. On such an occasion every restraint was cast off, and all were in the habit of following the impulse of any and every wild passion, that might seize them. Rights of person or of property were no longer regarded; and he who had the greatest muscular powers, committed whatever depredation he chose, and injured any one he thought proper. Even the chiefs lost their ordinary pre-eminence, and could exert no influence of restraint on the excesses of their subjects. It was the time of redressing private wrongs, by committing violence on the property and person of an enemy; and every thing that any one possessed, was liable to be taken from him, by friend or foe. Their grief was expressed by the most shocking personal outrages—not only by tearing off their clothes entirely—but by knocking out their eyes and teeth, with clubs and stones, and pulling out their hair, and by burning and cutting their flesh—while drunkenness, riot, and every species of debauchery, continued to be indulged in, for days after the death of the deceased.

"Reports of these usages, and intimations of the danger to which we would be exposed from them, were brought to us from every quarter, both by foreigners and natives. We felt very little apprehension, however; for we were confident, that ourselves and families would be inviolate, however great the excesses among the natives might be.

"About four o'clock—while on the way with Mr. Ellis and Dr. Blatchely, a third time, to the queen's residence—I met Mr. Jones, the consul, who arrived this morning in the Paragon, with one or two other gentlemen, and returned with them to the mission house. The conversation soon turned on the anticipated scenes of violence; the gentlemen seemed fully persuaded that there was great cause for apprehension, and were just offering their boats and ships, as a refuge for the ladies, in case of extremity, when Richard Karaioula rushed in, in breathless terror, exclaiming "*the queen is dead!*" We immediately snatched our hats, and were involuntarily hastening down the beach, when—observing the natives flying by hundreds in every direction—through fish ponds and taro patches—over walls and fences—apparently in a state of half distraction—bearing with them calabashes, tapas, and whatever of their property they had caught up in their flight—while the whole heavens rung with lamentations and woe—I returned without delay to our enclosure, fearing an alarm to the females, who were alone.

"In about fifteen minutes Mr. Ruggles came up, confirming the statement of her death, and adding that great excesses had already commenced. In about fifteen minutes more—while the confusion

and alarm seemed every where to increase—Mr. Ellis came running to the house, with the information that she was not dead—had only fainted—had come to again—and that the chiefs were importuning him in the strongest terms, to baptize her immediately. We all went down. The orders of the king and Karaimoku had restored quietness, to a degree; and we found our friend so far revived, as to breathe regularly, and yet not so much so as to speak intelligibly. An interested and interesting group of foreigners, missionaries, and merchants, and of chiefs, near relatives and friends, surrounded the dying pillow, and waited a few moments, hoping that the fluttering spirit might still be roused entirely from its lethargy, ere it quitted its earthly tenement for ever. But there being little prospect of this, Mr. Ellis proceeded, at length, to administer the sacred ordinance, which entitles all who receive it to the name of Christian. It was a solemn moment, and an awful place; and our prayer was that it might be none other, than "the house of God and the gate of heaven," to the immortal soul, hovering on the borders of eternity.

"Thus the highest chief of the Sandwich islands, after having given satisfactory evidence of a renewed heart, and of sincere love to Jesus Christ, was initiated into the visible church of God; and as we hope and believe in the course of an hour after, joined the invisible church above, having triumphed over the power of death and the grave.

"It is not without good, and abundant reason, that we entertain this belief. It is but a year since Keopuolani began to manifest much interest in the object of the missionaries, or to pay much attention to their instructions: but since that time, the evidences that her heart was deeply touched by the power of grace, have been decisive, and, in many instances, truly affecting. The rejection of every practice which she discovered to be inconsistent with the principles of Christianity—an irreproachable external deportment—a cheerful and rigid compliance with every observance of our religion—the habit of constant secret prayer—of regular family worship with her household—and strong attachment to the services of the day of God—her proclamations among the people, against their former vices, and her rebuke of sin, when detected; all confirmed us in a belief of the sincerity of her attachment to Christianity, expressed in her daily conversations.

"For months, at least, the predominating thoughts and feelings of her mind and heart appear to have been those connected with the eternal destiny of the soul. Long before coming to Lahaina, she said to Taus, her private chaplain, when conversing with him on the subject of religion: 'Great is the fear of my heart, that I shall never become one of the people of Jesus Christ—I have followed the customs of my country, and have been of the company of dark hearts—my thought is, that I shall soon die: and great is my sorrow that the teachers of the good way did not come to us in the days of our childhood!' And afterwards—'I know their word to be true—good indeed is the word of God—and now, I have found a Saviour and a good King—Jesus Christ, the Lord.'

"We have been informed by Taus, that, since her establishment at Lahaina, messengers have arrived for him, in the dead of night, to come and pray for her. On going to her residence, he has found her, with a few attendants, waiting his arrival: as he entered, she on one occasion said, 'I am sorry to call you from your rest; but my thoughts are upon God, and I cannot sleep. I am old—soon I shall die—and great is my fear, that I shall not know enough of the

right way to go to heaven. Speak to me of the good word of God, that my dark mind may be enlightened.' And he has thus spent hours, in conversing and praying with her and her immediate attendants, while all the rest of Lahaina has been wrapt in sleep.

"After praying with her, at one time, she said, 'Now tell me something of Jesus.' In complying with this request, he made choice of the last scene of our Saviour's life—the trial before Pilate—the condemnation and crucifixion. He spoke of the scourging and crowning with thorns, and of the leading away to execution; but when he came to describe the nailing of Jesus by the hands and feet to the cross, she burst into tears, and exclaimed, 'Oh! stop; I can hear no more: I ∂ all my people, like the murderers of Jesus, are wicked and cruel!'

"As I approached the grove in which she resided, to attend the customary worship, one morning, she was seated on her sofa, with one of her hands pressed upon her bosom, apparently absorbed in deep and painful thought. On arriving near, I heard her voice in an under tone, and caught the words, '*Te ahi! Te ahi aore pio! Te ahi mao roa!*'—'Fire; inextinguishable fire; everlasting fire!'—to which were added the exclamations, 'Oh the sorrows of the wicked! They will cry for water—O yes—they will cry for water! but there will be none: no, none at all; not even a drop for the end of their tongues!' A train of thought, which, as I afterwards discovered, had been induced by meditations on the darkness of her own life; and fears of the just punishment of sin.

"From the time her illness assumed an alarming aspect, she was unceasing, so far as her strength allowed, in her Christian counsels and exhortations to the chiefs, individually and collectively. When Karaimoku arrived from Oahu, she said to him, 'Great is the love of my heart, for the good word of God, by which my mind has been enlightened. The word of God is true; it is a good word, and Jehovah is a God of goodness. Great is my love for him; great is my love for Jesus Christ, his son. I have no desire for the former gods of Hawaii. They are false. My desire is unto Jesus Christ; and I have given myself unto him. My thoughts are much upon my grandfather Taraniopu—my father Kauikeaouli—and my husband Tamehameha—they lived not to see these good times, and to hear of the salvation of Jesus Christ. They knew not Jehovah, the true God. They died trusting to the false gods. I exceedingly mourn and lament, that they saw not these good times of salvation! Do not you neglect to pray to God; cease not to regard the Sabbath; commit no sin; and love Jesus Christ, that we two may meet in heaven.'

"Her conversations with other chiefs of rank, were of a similar character. She addressed the king in the following manner: 'I am now about to die—I shall soon leave my children, and my people, and these lands; and I wish, now, to give you my last charge'—and, after recommending to him a mild and kind government of his subjects, added:—'Protect the missionaries and treat them kindly. Walk in the straight path which they point out to you. Regard the Sabbath. Serve God; love Jesus Christ, and attend to all the good word; follow not the example of the evil, when your mother is gone, but follow that of the good, that we may meet in heaven.'

"She expressed great solicitude for the prince and princess; and repeatedly commended them to the care of the chiefs, especially, in reference to their morals, and to the instructions of the mission.

"This morning, before she fell into the stupor, Auna and Taus approached her couch, and asked

what her thoughts then were. She replied, 'I remember the word of my teachers. I pray greatly to Jesus Christ to receive me. I am about to die; but it is not, now, dark as it would have been, had I died in former days. Pray for me—let all the missionaries pray for me. Great is my love to them—great is my love to you. My thought is, that I love Jesus Christ, and that he will receive me to his right hand. Great is my desire to be washed with water, in the name of God, before I die. I have given myself to Jesus Christ. I am his; and I wish to be like his people!'

"Jan. 7. Our customary visits to the chiefs, this morning, were unusually pleasant. We found them at their several establishments, intently occupied in their studies, and uncommonly solicitous for instruction. We were particularly gratified with the appearance of our friends, Kaikioeva, the guardian of the young prince, and his wife, Keaweamahi. The former was reclining on a neat Chinese sofa, earnestly engaged with the few pages yet printed in the native tongue; and the latter seated at a very handsome cabinet, with book case top, writing a letter.

"Besides these two pieces of furniture—which would be neat and ornamental in any common parlour—there was another sofa in the room, a very large mahogany dining table, two circular tables of the same material, with an elegant escritoire on each, a handsome card table and dressing case, and a large and expensive mirror. The whole house exhibited a degree of neatness, comfort and convenience, not often found in the dwellings even of the highest chiefs, and excited a pleasing hope of seeing still greater improvements in the *externals* of social and domestic enjoyment.

"They were both clothed in loose dresses, made in the European fashion; and in their persons, more than in the furniture of their apartment, presented a strong contrast to the appearance they made but a year or two since, when seen only in unblushing nakedness: and when they knew no higher subjects of thought or occupation, than to 'eat, drink, and be merry.'

"These two are among the most amiable of our friends. Their deportment is at all times modest, dignified, and interesting; and their whole character, so far as we can gain the knowledge of it, so consistent with Christian propriety and purity, that, in our intercourse with them, we almost forget that they have been heathen. They are assiduous in their attention to every means of instruction; are never absent from the services of the chapel; and, not unfrequently, are seen bathed in tears, under the preaching of the gospel of Jesus Christ. May they be found among the first fruits of Hawaii."

"There is, perhaps, no one in the nation, who has given more uninterrupted and decisive proofs of a saving knowledge of the truth as it is in Jesus, than Puaiti, a poor blind man. No one has manifested more childlike simplicity and meekness of heart; no one appeared more uniformly humble, devout, pure, and upright.

"As a singer, he formerly occupied, in the retinue of a high chief, the place of '*the blind bard*' in the baronial hall. When '*the setters forth of strange gods*' arrived, and began to preach in the language of the country, he requested to be led to the chapel; and everafter, with the return of the Sabbath, groped his way to the house of God. He soon became deeply interested in the glad tidings, which proclaimed sight to the blind; relinquished his situation as musician; and, from the most indefatigable inquiry and attention, quickly made himself so familiarly acquainted with the outline of Christian belief and practice, as to become an instructor and chaplain to others. Only a few weeks before the Thames reached the islands, Keoua, governor of Lahaina, then on a visit at Oahu, appointed him his private chaplain, and brought him to Maui with him, in that capacity. He was the first to welcome us on our unexpected arrival here, as we stepped upon the beach; and testified his joy, by the most cordial shaking of our hands, and bursting afresh, every few minutes, into the exclamation, '*aroha rau no!*'—'*aroha ino rau!*' 'great indeed—very great is my love.'

"He is always at the house of God, and there, ever at the preacher's feet. If he happens to be approaching our habitations at the time of family worship,

which has been very frequently the case, the first note of praise, or word of prayer, that meets his ear, produces an immediate and most observable change in his whole aspect. An expression of deep devotion at once overspreads his sightless countenance, while he hastens to prostrate himself in some corner in an attitude of reverence. Indeed so peculiar has the expression of his countenance sometimes been, both in public and domestic worship, especially when he has been joining in a hymn in his own language to the praise of the only true God and Saviour; an expression so indicative of peace, and elevated enjoyment; that tears have involuntarily started in our eyes at the persuasion, that, ignorant and degraded as he once had been, he was then offering the sacrifice of a contrite heart, and was experiencing a rich foretaste of that joy, which in the world to come shall terminate in '*pleasures for evermore.*'

"He is poor and despised in his person, small almost to deformity, and in his countenance, from the loss of his sight, far from prepossessing: still, in our judgment, he bears on him '*the image and superscription*' of Christ. If so, how striking an example of the truth of the apostle's declaration, 'God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea things which are not, to bring to nought things which are; that no flesh should glory in his presence.'"

"For the last fortnight, there has been an unusual and increasing demand for books in the native language. We distributed fifty this morning, before breakfast; and, since then, three times that number have been called for. But our stock is entirely exhausted, and we have been compelled to send away hundreds of persons, with the promise of a supply as soon as a new edition shall be printed. Some new excitement in favour of the *palapala*, appears to have been produced on the minds of the chiefs and their attendants; and though we are ignorant of any particular reason for it, we trust, the first cause is the power of him, in whose hands are the hearts of all men.

"Immediately after breakfast, we made our customary visit to the chiefs, and found them, with one exception, busily engaged in their studies. The queens and princes were writing at their desks, and their favourites and attendants, seated on the mats around them, were equally engaged with their slates and spelling books. The chiefs have lately, for the first time, manifested a special desire to have their immediate followers instructed. Indeed, till within a few weeks, they have themselves claimed the exclusive benefit of our instructions. But now, they expressly declare their intentions to have all their subjects enlightened by the *palapala*, and have accordingly made application for books to distribute among them."

FOR THE FRIEND.

THE CONDITION OF IRELAND.

Concluded.

Abounding in gratitude as are the Irish when justly and kindly treated, we presume it will be allowed that they are, in no common degree, alive to a sense of *wrong*—that, when injured and deprived of their just rights, they have both the acuteness to discern it, and the heart to feel it; and presently harbour a deeply-rooted sentiment of disaffection and revenge. We conceive that we should be stepping out of our right province were we to offer a direct opinion on that perplexing and agitating question—'Roman Catholic emancipation;' but we trust we shall not offend the lord lieutenant by an expression of the *general sentiment*, that there never was a people, in the management of whom a perfect equity and impartiality was more evidently requisite than the people of Ireland—that it is, in the highest degree, desirable that every class of the king's subjects in that country should, so far as is consistent with the safety of the state, be allowed the exercise of the same civil rights—and that the less the distinctions of religious opinion are insisted on and dragged to light in connexion with the civil polity of the country, the greater will be the probability of

its being blessed with a state of permanent tranquillity. We lament that constant agitation of this irritating subject, which keeps perpetually open the wounds of Ireland; and cordially do we wish, that, through the means of reasonable concession on both sides, the question might be settled, and forgotten for ever.

We could hardly forbear throwing out these hints on a subject of great notoriety, and, under the present circumstances of Ireland, of high practical importance; but, in touching on that lively sense of wrong which distinguishes her population, our object was rather to advert to a subject which he who has already claimed the attention of government—we mean the local administration of justice. If partiality and corruption in magistrates are dangerous every where, we are persuaded that they are doubly dangerous in Ireland; and we have no doubt that the notorious existence of these evils in some parts of the island, has been one of the most fruitful sources of disaffection and disturbance. Nothing, indeed, can be conceived more calculated than a partial and corrupt execution of the law to inflame the passions of a most acute and sensitive people. We hope we may take the liberty of congratulating the lord lieutenant on the improvement which is universally allowed to have taken place in this respect within the last few years; nor ought it to be forgotten, that, while the character and conduct of the local magistracy, where they have hitherto been defective, has been undergoing, we trust, an essential reform, the higher judicial offices are now generally filled with men whose humane and enlightened views are singularly well adapted to the state of the country.

But it is not justice and impartiality *alone* that the Irish people require at our hands. If we would conciliate their good will towards Great Britain and her government—if we would render them a satisfied and contented people—if we would turn their lively emotions of mind into the channel of love and gratitude, we must treat them with kindness and tenderness; we must be actuated, in all our transactions with them, by the most *patient* and *persevering* benevolence. Their wounds are too deep, and their irritation too much confirmed, to be very speedily healed; but a determinate adoption and *uniform maintenance* of such a line of conduct towards them will, doubtless, be found in the end efficacious and triumphant. These remarks are intended to apply not merely to the public acts of government, but more particularly to the general conduct and demeanor of the upper classes towards those who are placed under their influence and authority. We were often pained as we passed through the country, by hearing so much of the unqualified command and rough rebuke; nor could we wonder, that, on the part of inferiors, sullenness and obstinacy were the consequence. We long to see the most degraded part of the people raised from the condition of slaves—treated as men of understanding and feeling—and ruled with that civility and tenderness which are sure to meet (in the Irishman especially) with a corresponding return of grateful and devoted affection.

Were it possible for government to form some effective plan for checking the consumption of spirituous liquor in Ireland, such a plan would contribute most essentially to her peace and prosperity. Nothing can be more grievous than the effect of such beverage on the natural temperament of the people. Every thing that is dangerous and hurtful in the disposition of an uneducated Irishman, is aggravated and inflamed by ardent spirits. Even when they are not taken in excess, they have this undeviating tendency; but who can wonder at the violence and misery of the lower orders, who know to what extent there still prevails amongst them the intemperate use of their favourite whiskey? 'Shebeen houses,' where this noxious article is sold, are multiplied on every side; and the doleful effect produced by it, especially in the towns, is visible to the most cursory observer.

We allude to the subject chiefly for the purpose of suggesting to the lord lieutenant, whether some inquiry is not very desirable, in order to ascertain the effect which has been actually produced by the lessening of the duty on spirits, and by the very great

cheapening of the licenses required to authorize the sale of them. On this subject we received opposite accounts in different parts of the country; but we could not help entertaining a strong apprehension, that, while the practice of illicit distillation is still going on to a very great extent, (of which we saw ample proof in many of the jails,) the actual consumption of whiskey by the poor, in spite of their distressed circumstances, is, in some parts of the island, fearfully increasing. This subject appears to require the speedy and close attention of a wise and humane government.

We believe we may safely assert, that the greater part of the criminals whom we saw in the jails were, before they came into the prison-schools, unable to read or write; and not only in these respects are the criminal of Ireland generally illiterate. They may justly be described as destitute of every thing approaching to *mental culture*—an observation which perhaps applies with peculiar force to those in Connaught and Munster. Abundant evidence is indeed afforded to the visitors of prisons, that *brutal crime* is almost inseparably connected with *brutal ignorance*. And, since this truth is undeniable, we presume the lord lieutenant will agree with us in the position, that of all the means which Providence has placed in our power for effecting a gradual diminution both in the extent and flagrancy of crime, the most important is the *education of the people*.

Great good is unquestionably effected by the cultivation of the mind—by the improvement of the intellectual faculty, the enlargement of knowledge, and the refinement of the taste—and all this is the result of *education*. We fully believe that there has been, for some time past, taking place, in all ranks of the Irish population, a gradual yet very material progress in these respects; and that the lower orders of society have partaken in this general advance is evident from the very increased diffusion amongst them of books and tracts, from the formation, in some towns, of “mechanics’ institutions,” and generally from the manifestly growing spirit of inquiry on every subject of interest and importance.

Heartily as we rejoice in this intellectual progress, and fully as we believe, that, in its tendency, it is usefully opposed to those rugged prejudices and that savage brutality which are so often the result of ignorance, we cannot forget that the only radical remedy for the evil propensities of man is *religious principle*; and we are confident the lord lieutenant will allow us to express our decided opinion—an opinion founded on long observation and experience—that every system of national instruction *ought to have the holy scriptures for its foundation*. It is by training the young in the principles of that holy book which teaches them to fear, serve, and love God—to believe in their Redeemer—and to perform all their social and relative duties, that we can alone enable them (under the influence of the Spirit of God) to obtain the mastery over their evil passions, and to become, as they grow up to manhood, virtuous and useful members of the community.

Nor are we to look on this subject in an exclusively civil point of view. To the national education of the poor there ought ever to attach the higher and nobler purpose of so training them up in a sober, righteous, and godly life, that, through the mercy of God, they may become the heirs of eternal happiness. Now, how can this great object be so well promoted as by a Christian and *scriptural* education?

For such an education of the poor in Ireland great efforts have already been made. Societies under various names have been formed for the propagation of evangelical knowledge. The Bible, without note or comment, has been largely disseminated. Schools have been formed in every part of the island: and tens of thousands of children, as well as large numbers of adults, have been brought under a course of elementary instruction. One society in particular, wisely yielding to a popular prejudice for the sake of propagating truth, is engaged in promoting the instruction of the Irish in their native tongue, and furnishes them with the scriptures in the same language—or, in other words, in a form which renders the gift doubly acceptable.

We have no doubt that these various efforts have been already attended with *extensive* benefits; and,

as long as they are conducted with impartiality, and under the influence of Christian love—as long as they are singly directed to the promotion of the temporal and eternal welfare of the people—so long they demand, in our opinion, the warm concurrence and support of all who wish well to Ireland. But, while we cordially rejoice in the steps already taken towards illuminating her darkness, we are far indeed from considering the work to be complete. We fear that a very large proportion of the children of the poor are still uneducated, and we sincerely wish that the attention of the benevolent in that country may be yet more directed to the *localizing* of the means of instruction.

We are too apt to rest satisfied with a single large school for the whole lower population of a particular town; or, if two or more schools are instituted in the place, there is seldom any corresponding geographical division. Each institution operates, as it may happen, over the whole surface of the town. We fear, that, in consequence of this defective arrangement, the work is often superficial, and that a considerable part of the children of the poor continue destitute of any instruction at all. Were every large town in Ireland divided into a certain convenient number of districts, and a school, under local superintendence and government, formed for each of them, all the children of the poor might be instructed: and we apprehend, that, with prudent management, and by calling in the aid of voluntary teachers, this improved plan might be carried into effect with but little increase of expense. But it is not only in the towns that the poor require education. It is important that the same benefit should be enjoyed in every country parish; and mostly happy should we be to see the Protestant incumbent and the Roman Catholic priest every where uniting, on a system of entire impartiality, in the prosecution of the work.

Where the children of the poor are engaged in labour during the week days, vast advantage arises from *Sabbath-day schools*. The extensive formation of these institutions which has of late years taken place in Ireland, is one of the most favourable signs of her future welfare; and heartily is it to be desired that they should be spread still more widely over the country. We venture also to suggest that Christian benevolence in that country can scarcely be directed to a more useful object than the establishment of schools for the *infant poor*; for there is surely no part of the united kingdom where greater evil would be avoided, and greater good produced, by the exercise of a *very early* systematic discipline over the minds of children.

Among the various institutions formed in Ireland for promoting the education of the poor, we have again to notice the Kildare street Society, which is supported by an annual grant from parliament. We heartily hope that this grant may be continued without diminution; for, in the course of our journey, we found many proofs of the efficacy of the system which that Society pursues. That system is one of a broad and liberal nature. The schools of the Society are open to children of every religious denomination. No distinction whatever is made between Roman Catholic and Protestant. The masters and mistresses are indifferently chosen from either class. No creed or catechism is introduced. The religious instruction of the children is confined to the simple reading of the holy scriptures. Such a system is surely pre-eminently adapted to the wants of Ireland.

It is not, however, to be concealed, that great difficulties have of late arisen in the prosecution of the plan. We were grieved to find, in a great number of places, that the Roman Catholic children have been withdrawn by their priests from the Kildare street Society's schools, on the ground, as we understand, of its being the undeviating principle adopted in these schools, that the children should be taught to read in the *holy scriptures*. We should hardly have supposed it possible, that, in a Christian country, and in an age of diffused light and liberality, such an objection would have been urged by any one; much less, that professed ministers of the *gospel* would debar their flock from the benefit of education, rather than allow them to be made acquainted with the New Testament—the sacred yet simple vo-

lume, in which alone that gospel is revealed to mankind. We venture to express an earnest hope that the superior Roman Catholic clergy may be led to consider this important subject; and that our “schools for all,” in Ireland, founded as they are on the broad basis of scripture and reason, may again be rendered effective by the *unanimous* support of the friends of religion and virtue under every denomination.

Although we do not think it right to shrink from making these remarks, which we trust many enlightened Roman Catholics will themselves approve, we have, at the same time, much satisfaction in reporting to the lord lieutenant, that the subject of the education of the poor is by no means neglected by the clergy and other members of that community. They are engaged at this time in forming large schools for boys in several populous towns, and many such institutions have been for some time established. The nuns in many of the convents are also very laudably devoted to the superintendence of schools for girls. We had much satisfaction in visiting some of their nunneries; and the schools under the care of these benevolent and useful ladies appeared to us to be, very generally, in a state of good order and discipline. While, however, we are far from undervaluing these exertions—while we cannot but allow that they are highly creditable to the Roman Catholic part of the community—it is impossible for us to feel much satisfaction in any system of education from which the scriptures are, to a great extent, excluded. We are firmly convinced that the welfare of the Irish people would be much more effectually and extensively promoted, were the Roman Catholic priests on the one hand, and the Protestant clergy on the other, to take their own opportunities (independently of the schools) for imparting instruction in their respective peculiar principles; and were both parties to unite in one generous and impartial effort for the elementary and scriptural education of *all the children of the poor in Ireland*. Such a union has long existed partially; but were it general throughout the islands, the work of education would go forward with an irresistible force; and, notwithstanding the diversities of opinion subsisting between different religious communities on non-essential points, contention, anger, and bitterness, would, we trust, gradually give way to Christian harmony and love.

Amongst the many banes of Ireland, the greatest of all, perhaps, is *party spirit*. We lament its influence in politics, and we still more lament it in religion; for it cannot fail to be the occasion of infinite mischief, when persons who acknowledge the same heavenly Father, and believe in the same all-wise and omnipotent Redeemer—persons who are professing to obey the same divine law, and to be looking forward to the same eternal inheritance—(a description which embraces both Roman Catholics and Protestants) are opposed to one another in hostile array; and instead of upholding to the view of all men their main agreement, are perpetually agitated by the discussion of their minor differences.

We feel the more regret on this subject, because we believe the evil to be an unnecessary one. On many public occasions of a religious nature, when we were favoured with the company of a large number both of Protestants and of Roman Catholics, we found it no very difficult task to direct their attention to many fundamental principles of our common Christianity in which all could unite, and under the influence of which all could salute one another as brethren.

For our own parts, we were glad to take the present opportunity of expressing our hearty good will and Christian affection towards *all* persons in Ireland, of *whatsoever* religious profession, who are endeavouring to promote the welfare of their fellow-creatures and the glory of God. May their useful and honourable efforts in the cause of religion and virtue be conducted in the spirit of meekness and *liberality*! May those essential principles of divine truth, which are common to both the religious parties, be duly appreciated and exalted; and may mutual condescension and charity become, even in distracted Ireland, the *bond of peace*!

FOR THE FRIEND.

The following stanzas were written by a patient in the Retreat at York, who was "labouring under a very considerable degree of active mania at the time of their composition." It is a performance that will, we think, interest our readers; for, amidst much incoherent wildness, that plainly speaks of "moody madness," there are gleams of beauty, and touches of pathos, which show the mind that conceived them to have been one of no ordinary character. Some of the poems of Christopher Smart, which are admitted into the most approved collections of English Poetry, betray the incipient stages of that melancholy to which he fell a victim, and have not more poetic inspiration to recommend them than the verses beneath. Are there not also in the dark sublimity of some of the odes of Collins, the traces of the same disease?—so true is the hackneyed remark of the poet,

"Great wit to madness, sure, is near allied,
And thin partitions do their bounds divide."

ADDRESS TO MELANCHOLY.

Spirit of darkness! from yon lonely shade
Where fade the virgin roses of the spring;
Spirit of darkness, hear thy fav'rite maid
To sorrow's harp her wildest anthem sing.

Ah! how has Love despoil'd my earliest bloom,
And flung my charms as to the wintry wind;
Ah! how has Love hung o'er thy trophied tomb,
The spoils of genius, and the wreck of mind.

High rides the moon the silent heavens along;
Thick fall the dew's of midnight o'er the ground;
Soft steals the lover, when the morning song
Of waken'd warblers through the woods resound.

Then I, with thee, my solemn vigils keep,
And at thine altar take my lonely stand;
Again my lyre, unstrung, I sadly sweep,
While Love leads up the dance with harp in hand.

High o'er the woodlands Hope's gay meteors shone,
And thronging thousands blessed the ardent ray;
I turn'd, but found despair on his wild roam,
And with the demon bent my hither way.

Soft o'er the vales she blew her bugle horn,
Oh! where, MARIA, whither dost thou stray?
Return, thou false maid, to th' echoing sound,
I flew, nor heeded the sweet syren's lay.

Hail, Melancholy! to yon lonely towers
I turn, and hail thy time-worn turrets mine,
Where flourish fair the night-shade's deadly flowers,
And dark and blue, the wasting tapers shine.

There, O my EDWIN! does thy spirit greet
In fancy's maze thy lov'd and wandering maid;
Soft through the bower thy shade MARIA meets,
And leads thee onward through the myrtle glade.

O, come with me, and hear the song of eve,
Far sweeter, far, than the loud shout of morn;
List to the pantings of the whispering breeze,
Dwell on past woes, or sorrows yet unborn.

We have a tale; and song may charm these shades,
Which cannot rouse to life MARIA's mind,
Where Sorrow's captives hail thy once lov'd maid,
To joy a stranger, and to grief resign'd.

EDWIN, farewell! go, take my last adieu,
Ah! could my bursting bosom tell thee more,
Here, parted here, from love, from life, and you,
I pour my song as on a foreign shore.

But stay, rash youth, the sun has climb'd on high,
The night is past, the shadows all are gone,
For lost MARIA breathe the eternal sigh,
And waft thy sorrows to the gales of morn.

FOR THE FRIEND.

ELISHA TYSON.

It frequently happens that the ambitious, in their bold career, acquire a notoriety nearly allied to fame—while genuine and modest worth is forgotten or disregarded, or, perhaps, eclipsed by the brilliancy of its own exploits. Military ambition, wading through oceans of blood to attain its ends, as it invokes the admiration, often secures the applause of mankind. The narrative of its progress is perused with intense and growing interest, excited by the imposing grandeur, and, perhaps, the hideous desolation of its march.

While thus the achievements of a ruthless victor form the subject of a ponderous folio, and elicit many a glowing panegyric—the tale of the philanthropic hero, whose silent adventures presenting few incidents to dazzle, and none to dismay, are told in still fewer neglected pages, may be known but to a small number of his cotemporaries. This is especially true of Elisha Tyson, whose history, though furnishing something to embalm his memory, and dignify human nature, is scarcely known beyond the circle in which he moved, except to those who have been the objects of his benevolence. He laboured for the cause of human freedom—for the advancement of human happiness; uninfluenced by the hope of fame, solicitous only for individual and public good. Anxious as he seemed to escape commendation, and humble as his efforts may be regarded, we deem it a duty to exhibit, in a few words, his claims to the notice of the world, as a friend to the rights of man and a benefactor of the human race.

He was born in Philadelphia, about the year 1749, whither his ancestors had removed at the same time with William Penn, to escape the persecution which threatened them in Germany. Even at the period of his birth, the sensibility which since has distinguished Pennsylvania on the subject of slavery, was keenly felt; and it is most probable, that the sentiments by which he was actuated on his removal to Baltimore, were imbibed in his native state, and only confirmed as occasions afterwards presented for their exercise, or opportunities occurred for their reduction into practice. Envious the state which produced, and happy that which enjoyed such a member—but truly fortunate they whose rights found such a champion!

In the present state of popular feeling, it requires only an ordinary sensibility to suffering—but a frigid regard for the rights of the slave, to induce an espousal of his cause. As the feelings of the community second the efforts of the advocate, he incurs no hazard—he is supposed to violate no right of property—to invade no sanctuary of justice. The thing itself, it is true, remains immutably the same—but the vision of the people is altered; that which was once viewed with apathy, is now beheld with revulsion. But at the period when the subject of our sketch removed to

Baltimore, slavery, in all its shocking forms, not only flourished, but was nurtured by the kind hand of the Maryland legislature—the public sympathy had not been aroused—neither the dictates of unerring nature nor true logic had been listened to—slavery was regarded as a trade, and its continuance a matter of commercial policy. Men of the best hearts, wisest heads, and greatest influence in the state, protected it as a source of legitimate property, and deemed its existence a political good; and he who dared to touch that sacred subject, was not only called intermeddling and officious, but, perhaps, forfeited his claims to good citizenship, and endangered his personal safety. With these fearful consequences arrayed in perspective before the view of Elisha Tyson, he did not hesitate to obey the dictates of duty and compassion.

Though every energy of his mind was employed to effect the entire abolition of slavery, yet, as he knew that to be hopeless during his own life, he devoted a large portion of it to the rescue of such as were illegally detained in bondage. Whenever, in his inquiries, he perceived the absence of a link in the chain of title to a slave, he filed a petition for the trial of the right, regardless of the vituperation and abuse, which, on these occasions, always flowed in plentiful streams from a thousand sources. But the respect which he entertained for the legal institutions of Maryland, never permitted him to attempt the manumission of a slave, but through the instrumentality of a court of justice. Difficulties in the legal right, frequently arose from a variety of causes; these he submitted, in every instance, to the judicial authority. Indian origin—a free maternal ancestor, or the importation of progenitors from a foreign country, as they broke the fetters of bondage, were the objects of his inquiries. The prosecutions which he brought about were singularly successful, very few being able to withstand the scrutiny of a legal investigation. He took his measures with great caution, and never filed a petition till his own mind, at least, was free from doubt, as to the right of the slave to liberty. He is said, in the course of his life, to have been instrumental in liberating 2000 slaves—a number, which if left to themselves, would soon spring up into a powerful nation!

When he obtained a triumph, the conduct of the master and the slave was of course very different. Curses on the law, its ministers, but above all, on the head of the disinterested mediator, often polluted the lips of the former; while big tears and expressive silence, indicated the sentiments, too impassioned for utterance, of the latter. It was remarked, that he endeavoured equally to avoid the witnessing of both; satisfied with the performance of a sacred duty, he turned away from the bending knee and half articulated blessings of the slave, while his soul appeared invulnerable to the maledictions of the master. Superior to fear himself, the terror of his name, and the firmness of his character, paralysed the slave-dealer. Instances of his courage are related, which may be read almost with incredulity. On one occasion, learning that a negro entitled to liberty was confined on board of a ship, lying at anchor about a mile from Balti-

more, just about to sail for New Orleans, he procured two officers and approached the vessel. When within hearing, he said to the dealer, "I understand that a coloured person in thy possession is entitled to his freedom." Upon the trader's denial of the allegation, Tyson read some documents which described the negro's person, and evidenced his manumission; but just at that instant, a breeze induced the captain to order the hoisting of the sails to put to sea. Sensible of the importance of prompt exertion, our philanthropist declared his intention to board, desiring the constables to follow him; when the dealer, unsheathing his dagger, swore "that the first man that dared set foot upon that ship, was a dead man." Without consulting the cold dictates of prudence in defying the drawn steel of a ferocious villain, Elisha Tyson leaped on board, crying out, "Then I will be that man!" The ruffian retreated in dismay, suffering his victim to be dragged from the hold where he was secured, without resistance, and without a murmur. The trader was invited to contest his right to the negro in a court of justice, to which, he was informed, the case would be submitted; but aware of the worthlessness of his claim, or being obliged to depart, no opposition was made, and the man was restored to freedom.

It was customary, at the period when the subject of our sketch commenced his career, to crowd together such wretches as were intended for exportation, in hideous dungeons, rendered more frightful by the facilities which they afforded for every species of torture. These receptacles of degraded and injured humanity, were numerous within the precincts of Baltimore; but by his efforts, they diminished in number to two or three. In one of these, he ascertained that several free negroes who had been kidnapped, and destined for Georgia, were confined. Information was only the forerunner of pursuit. Determining to liberate them, he solicited some friends to attend him; but they, aware of the danger, and believing an attempt at their rescue utterly hopeless, not only refused their assistance, but advised the relinquishment of so hazardous an enterprise. Having spent a great part of the night in vain efforts for aid, he set out alone at an advanced hour, to beard the tiger in his lair. Oaths, imprecations, and loud convulsive laughter, announced to him, on his arrival, the assemblage of several negro-traders—those blood-hounds of the human species—in gay carousal. He entered without hesitation, announcing thus the object of his visit—"I understand that there are persons in this place entitled to their freedom." "You have been wrongly informed," replied the leader, "and besides, what business is it of yours?" "Whether I have been wrongly informed," calmly rejoined the unwelcome visitor, "can be soon made to appear; and I hold it my business, as it is the business of every good man in the community, to see that all doubts of this kind are settled!" at the same time approaching the door of the dungeon. "You shall advance no further!" thundered the leader, placing himself in a hostile attitude, and uttering a tremendous oath. By an effort of strength, perhaps providentially conferred, our hero

broke through the arms of his opposer and hastened to the dungeon. At the door stood a fierce sentinel, a Cerberus with a cocked pistol instead of jaws, which presenting to the breast of Tyson, he swore he would shoot unless he desisted. "Shoot if thee dare!" answered his collected adversary in an elevated tone, "but thee dare not! coward as thou art—for well does thee know that the gallows will be thy portion!" The menacing pistol fell harmless at the side of the miscreant, and Tyson, seizing the light which he held in his left hand, entered the dungeon without further molestation. There he beheld several miserable victims of cruelty, one of whom was gaged. Upon inquiry, he was informed that a mother and two boys among them were free—that they had been decoyed away, and placed there with a view to perpetual slavery in Georgia. Assuring them of succour, he went in pursuit of two constables, who, upon the execution of a bond of indemnity, rendered their assistance. The *finale* was, that the mother and boys were declared free—one of the traders was convicted of their kidnapping, and sentenced to the penitentiary. Thus did this benevolent man seek out and relieve objects of distress and injustice, and reckless of personal jeopardy, drag the offenders to punishment. Numerous instances similar to those we have given might be related, in which he displayed striking presence of mind, and undaunted courage; and instances of such imminent hazard as could not have been harmless, but by the immediate guardianship of heaven. When the trials came on which he had himself elicited, he remained firm, collected within himself, and applied his whole mind to the examination of witnesses, in the management of whom he exhibited great address. The fact is, such was the opinion abroad of his penetration, that in despair of eluding his scrutiny, false witnesses were frequently disarmed, and surrendered at discretion.

But his efforts to procure the liberation of those illegally deprived of their freedom, constituted but a small branch of his labours in the cause of slavery. He wrote, and procured to be written, articles for the press, to enlighten the public mind, and render it alive to this revolting subject. By this and similar means, he was instrumental in modifying some of the laws in reference to it, and, it is hoped, paved the way for the extinction of so unnatural a relation as master and slave. At the time of the discussion of the celebrated Missouri question, so interesting to the friends of freedom, he had an advertisement inserted in the newspapers, inviting the citizens of Baltimore to meet, for the purpose of considering the propriety of petitioning Congress against the claims of that state. Much ferment was excited, and warm discussion the consequence; but the debate resulted in ordering a memorial to be presented for signatures to the citizens of Baltimore. In less than a week, more than 2000 names were subscribed to the memorial, and it is thought, that so large and respectable an assemblage of names from a slave-holding state, contributed in no small degree to the rejection of the claims of Missouri. It is true, it was not permanently beneficial, since the claims were finally admitted by means of a compromise.

The benevolence of this philanthropist, ever active, and equally indefatigable and extensive, at the advanced age of sixty years, induced him to offer his services to the yearly meeting of Friends, in a mission to the Indians north and west of the river of Ohio. A Friend of Baltimore, by the name of James Gillingham, accompanied him in this perilous and fatiguing journey; after encountering numerous privations, and escaping the dangers of a wild and inhospitable forest, they found themselves surrounded by its fierce and untutored inhabitants.

The Indians were somewhat estranged—their confidence was impaired—and suspicions were engendered; it was necessary to alter this state of things, before they attended to the object of their mission. At their numerous conferences with the Indians, Elisha Tyson mostly addressed them, in terms which at length convinced them of the sincerity of their visitors' professions, and the wisdom of their counsel. Having impressed them, by many forcible appeals, with the importance of abstaining from intemperance, and the superiority of civilized to savage life—these benevolent men retraced their steps to their own fire-sides and friends, in the possession of that joy of heart which accompanies virtuous actions.

But the subject of our sketch did not abandon himself to inertness on his return. His zeal for his favourite subject appeared to increase; and as old age continued to advance, his enthusiasm for the rights of his species, seemed to glow with a more intense and youthful fervour. He brought about the establishment of societies to promote the abolition of slavery, and the protection of slaves; and though either from accident, interest or apathy, one was suffered to dissolve in quick succession after another, yet, no way discouraged, he projected new designs, and exhibited them to the public in new aspects. Thus, in expostulating and acting—in suggesting to others and setting an example himself, he lived but for suffering humanity, and died in the pleasing consciousness of reaping the rich reward of a well spent life. He expired on the 16th of February, 1824, at the advanced age of 75—when Baltimore presented a scene of general mourning. The corpse was placed in the hall of his spacious mansion, to gratify such as he had blessed during his life time—and it is related, that during two days the house was crowded without intermission—and many a tearful eye expressed the gratitude, or evinced the sorrow of its possessor. Ten thousand persons of colour walked at his funeral, which, attended as it was by every description of persons, was almost incredibly large. Societies still exist, both in this city and Baltimore, composed of the most respectable portions of the black population of the two places, who, among other marks of their attachment, walk in procession on his anniversaries. But it was not the gratitude of him whom he assisted, nor the voice of honour, which attracted the love, or impelled on its course this illustrious philanthropist—it was not the eclat of the present, nor the fleeting promises of future fame; but an innate benevolence, a sacred sensibility, and instinctive and inextinguishable regard for pure justice and the rights of man. T.

FOR THE FRIEND.

DOCTRINES OF ELIAS HICKS.

"Doctrines held by one part of society, and which we believe to be sound and edifying, are pronounced by the other part, to be unsound and spurious. From this has resulted a state of things, that has proved destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments, even of social intercourse, greatly diminished."

Green-street Address of the 4th mo. 1827.

Notwithstanding the doctrines preached by Elias Hicks and his adherents, have been repeatedly shown to be contrary to the Holy Scriptures, and subversive of the truths of the Christian religion—there are still some of his admirers to be found, who, from the hope of gaining proselytes to their unbelief, are hardly enough to assert that their sentiments are consonant both with revelation and Christianity. I have recently perused, with much attention, a volume of sermons preached by Elias Hicks, and published during the present year by Marcus T. C. Gould—and surely, if further evidence was requisite to support the assertions I have made, the bold and impious declarations it contains, must be sufficient to convince the most incredulous, that Elias Hicks does entirely reject and deny the whole scheme of Christian redemption, as it is laid down in the sacred volume. The publisher has prefixed to this volume a letter, addressed by him to E. H., requesting him to point out "any material errors" which may have occurred in taking down these, or the preceding sermons; together with E. H.'s reply. In the latter I find the following—"And though I have heretofore thought it best to take no part therein, [viz. the publication of his sermons,] yet, as my discourses are now thrown open to public view, and my reputation as an approved minister of the Society of Friends, as well as the reputation of the Society, may be affected by any errors or mistakes that may have happened, either by the speaker or reporter, after a time of *solid reflection* upon the subject, I feel a willingness to comply with thy request, both as it respects the discourses now in the press, and those previously published. I have read most of the discourses which thou hast published, and *I have found them, in general, very correct.*" As it has frequently been the case, when the absurdity and infidelity of E. H.'s sentiments have been shown, by quotations from his sermons; his followers, to extricate themselves from the difficulty, would positively deny the genuineness and accuracy of the sermons; we cannot but rejoice that he has thus publicly avowed their correctness, and taken on himself the responsibility of the doctrines they contain. It will prevent much unfair cavilling on the part of his adherents.

Another sentiment contained in the letter to Marcus T. C. Gould, particularly arrested my attention. It is as follows: "Although my public communications which thou art now putting to the press, as also those thou hast heretofore published, have been reported without any interference of mine, as a work of thine own, and as a right which thou possessed in relation to communications publicly delivered, whether of a religious or mo-

ral nature, which right I am not prepared to call in question." How will this agree with the conduct of his followers at Plymouth and Gwynned, who *actually disowned* Ezra Comfort and Isaiah Bell, for this very right which Elias declares *he is not prepared to question?* Those two individuals reported some assertions made by him at the southern quarterly meeting, and the truth of their report has been fully confirmed, by sentiments which he has repeatedly delivered since, as well as by other clear and conclusive testimony; yet, for exercising "this right which they possessed," they were pursued in a most unfeeling manner, month after month, by committees of the followers of E. Hicks—their characters most shamefully aspersed, and finally they were disowned by them. In the quarterly meeting of Abington, through the influence of John Comly and others, the committee on their appeal made a report, to confirm the judgment of the ruling part of the monthly meeting; but, happily, there were integrity and uprightness enough in the committee of the yearly meeting, to annul the unrighteous proceedings of the party, and to reinstate those injured men in the Society. At that time, we know that Elias Hicks encouraged his party in their intolerant persecution of those men, and expressed his satisfaction that they were disowned.

In his letter to the elders of Philadelphia, he accuses Ezra Comfort of "acting disorderly, and contrary to discipline," because he reported what he had heard him say; and on another occasion, he called him "a Sanballat, who went about telling lies;" yet *now* he is "not prepared to call in question" the right to take down and *publish* "communications publicly delivered, whether of a religious or moral nature." Such is the influence of prejudice and party spirit on the mind of one, who professes that he cannot "depart from God's illuminating spirit."

We shall make a few quotations from this volume of sermons, in order to show some of the irreverent expressions which it contains.

Speaking of our blessed Lord, he says, "It won't do to look back to him, as an outward man, because the *true Saviour never was to be seen in an outward way*; but we must look forward to that which is spiritual, to Christ within, the hope of glory; *it speaks nothing of Christ without, the hope of glory, &c.*" p. 48. These assertions flatly contradict the testimony of the holy scripture. The angel declared respecting the holy child, "thou shalt call his name Jesus, for *he shall save his people from their sins.*" Christ declared concerning himself, "The Son of man is come to seek and to save that which was lost." Again, "I came not to judge the world, but to *save the world.*"

The heavenly host, when announcing the birth of the Lord Jesus to the shepherds, make use of this language, "Unto you is *born this day*, in the city of David, a Saviour, *which is Christ the Lord.*"

The men of Samaria, when they heard the gracious words which proceeded out of his mouth, declared to the woman who talked with Him at Jacob's well, "Now we believe, not because of thy saying, for we have heard him

ourselves, and know that this is indeed the Christ, the Saviour of the world.

The apostle John also says, "We have seen and do testify, that the Father sent the Son to be the Saviour of the world."

The expressions of Elias Hicks which we have just quoted, are a positive denial that Jesus Christ who appeared at Jerusalem, is the Saviour of the world—and are evidently designed to rob him of his divine character, and reduce him to a level with a frail, fallen, "outward man." If we admit them to be true, we must not only deny the testimony of the holy scriptures respecting the Son and Sent of God, but commit the impious sin of making him who cannot lie to be a deceiver. But rather "let God be true and every man a liar." "Who is a liar but he that denieth that Jesus is the Christ?" "For this is the witness of God, which he hath testified of his Son—and he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son."

Again he says, "And this is all that I can do; it is the very work that Jesus Christ had to do. His finishing work was to tell the disciples where to find the *true Saviour*. He told them that it was to be found in them." p. 54.

"Moses, the prophets, JESUS CHRIST, and all his apostles and faithful disciples, *never did nor could go any further* than to recommend to the light within, the spirit of God, which Jesus said to his disciples should teach them all things, and bring all things to their remembrance, whatsoever he had said unto them, or all that was necessary for them to know."—ib.

These expressions not only put our Lord on a level with Moses, the prophets and apostles, but they actually go much further—they make him an imposter and a hypocrite. For he assumed to do more, and to be an infinitely higher being than they; he called the attention of the people to *himself as the "true Saviour;"* and plainly told them, that if they did not believe him to be what he declared he was, they should miss of salvation and die in their sins. If, therefore, the bold and unholy expressions of E. H. were true, our dear Redeemer must have been a grand imposter and a deceiver of the people. But they are not true—they are *absolutely false in point of fact.* I have already shown, that he declared himself to be the Saviour of the world, and that his own testimony is fully confirmed by numerous inspired witnesses. This entirely disproves E. H.'s first assertion—since whatever pretensions to holiness he may make, I can scarcely suppose he would pretend to be the Saviour of the world.

The second, viz. That Jesus Christ "*never did nor could go any further*, than to recommend to the light within," is equally contrary to truth. The great end and object of his ministry, was to bring people to *believe on*, and to *follow himself*; his usual salutation to those whom he condescended to call as his immediate disciples was, "*Follow ME.*" His tender and most moving invitation to the sin-sick soul, was, "Come *unto ME*, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall

find rest unto your souls." To the rebellious and faithless Jews he declared, "This is the work of God, that ye believe on him whom God hath sent." "If ye believe not that I am he, ye shall die in your sins." And again, "Ye will not come unto me that ye might have life."

On another occasion, he said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

From these, and numerous other passages in the Evangelists, it is evident, that so far from its being the fact that our blessed Lord "never did nor could go any further than to recommend to the light within," he ever made it indispensably requisite to salvation, that they should have faith in him, as the very Christ of God; the promised Messiah, and the Saviour of the world. He forgave the sins of the poor paralytic; granted the petition of the penitent thief on the cross, saying, "To-day shalt thou be with me in Paradise;" and declared, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." "And this is the will of Him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." These are acts which no mere human being could possibly perform, and which prove, in the clearest manner, that he really was, as he declared, one with, and equal to, the Father. His expressions are such as neither Moses, the prophets, nor apostles, could have made use of, without the grossest impiety and blasphemy; and draw a line of distinction between them as poor, frail beings, and his glorious and divine character, which must ever induce the sincere and humble believer reverently to exclaim, in the language of the once faithless disciple, "My Lord and my God." I shall, hereafter, pursue my quotations, and exhibit some which avow disbelief in Jesus Christ and the scriptures, more plainly and openly than any heretofore quoted. LUTHER.

FOR THE FRIEND. THE ASYLUM.

Amidst the jar of conflicting elements, by which the Society of Friends has been recently agitated, that useful and philanthropic institution, the asylum for the relief of persons deprived of the use of their reason, has not escaped the concussion. No inconsiderable misunderstanding has been manifested with regard to the motives and the conduct of those upon whom the management of that institution has devolved. To place the subject in its proper light, it will be necessary to take a review of the origin and progress of the institution.

In 1811, a proposal from Burlington and the western quarterly meetings, for the esta-

blishment of a receptacle for such of our members as were deprived of the use of their reason, was laid before the yearly meeting of Philadelphia, and referred to a large committee. In the discussion which ensued in that committee, the propriety of extending the plan, so as to bring other yearly meetings on this continent to participate with ours in the establishment and support of the proposed asylum was examined, and the conclusion adopted, that, in whatever way it might be undertaken, it would be best to limit our views to our own yearly meeting.

The discussion resulted in a report which was eventually adopted by the yearly meeting, expressive of a belief that such an institution would very properly engage the attention of the members of this yearly meeting, but not of the yearly meeting collectively. In conformity with this opinion, a number of Friends in Philadelphia, several of whom had taken part in the discussions already mentioned, formed the outlines of a plan which they circulated throughout this yearly meeting, inviting their fellow members, and the monthly meetings, to unite in such an establishment as had been recommended. In the spring of 1813, a meeting was held in Philadelphia, composed of such individuals and the agents of such monthly meetings as had subscribed the requisite sums. It was then concluded to frame a constitution, and make provision for prosecuting the design. In this constitution care was taken to secure to monthly meetings, and to individual contributors, all the privileges offered in the primitive outline; but from the first opening of the prospect, no other design was ever indulged, but that the management of the Asylum should be under the exclusive control, not only of members of the Society of Friends, but of the members of our own yearly meeting. Hence, in the preamble, the contributors denominate themselves members of the yearly meeting of Friends held in Philadelphia; and in the second article, the monthly meetings that are authorized to appoint agents, are expressly those belonging to the yearly meeting of Philadelphia. It is true that a contributor, as long as he continues a member of the Society of Friends, retains, according to the letter of the constitution, his seat in the association, whether he remains a member of our yearly meeting or not. This is easily explained without abandoning the ground already taken. It must have been foreseen that some of the contributors might remove beyond the limits of Philadelphia yearly meeting, and still have a wish to recommend a poor patient on the lowest terms of admission.

To deprive a contributor of this right merely because of his change of residence, and transfer of membership to a monthly meeting beyond the limits of our yearly meeting, was not designed by the framers of the constitution. But as the management of the Asylum must rest with those contributors who were located in its immediate vicinity—and it was well understood that no person residing in the neighbourhood of Philadelphia could be deemed a regular member of the Society of Friends unless he was a member of Philadelphia yearly meeting, it was obvious that no

other than members of that yearly meeting could, as the constitution was framed, exercise a sensible influence over the proceedings of the institution.

It is worthy of observation, that in the original outline, as well as in the constitution subsequently formed, two classes of individuals were contemplated as partakers of the benefits which the intended establishment was expected to confer—members and professors with us. But while the doors were to be opened to both *as patients*, the management was strictly confined to members. This is sufficiently obvious from the letter of the constitution, as well as indelibly fixed in the recollection of many who took an active part in the first measures of the association. It therefore follows, that any contributor, who should be disunited from the religious Society of Friends, must, as an immediate consequence, lose his right as a contributor. But if the constitution as first adopted left any doubt on this subject, that doubt must have been removed by the amendment, which, several years after the adoption of the constitution, was appended to the second article, viz. "A contributor who has been disunited from the religious Society of Friends, and reinstated therein, may resume his rights of membership in this association."

It is probable that no one of the fifteen years which have elapsed since the association was formed, has passed without witnessing the disownment of some of the contributors, and yet the question has never been raised until it sprang up on the foam of the present agitation, whether such disownment was, ipso facto, a displacement from the benches of the association. It is believed that no instance ever occurred until the beginning of the present year, of a contributor who was disowned by his monthly meeting, claiming his seat at the board of managers, or in the meetings of the association.

When the system was brought into operation, it was found necessary to incur a considerable debt, and the contributors and the agents have been repeatedly urged to use their influence with their fellow members to enhance the funds, by the addition of new contributors, or by donations, legacies, &c. This has been more particularly urged at some times than at others, but has never been discouraged or deemed an offence, until within a few months past. Several contributors have, at different times, appeared on our list, who could themselves have had no agency in the business. A number of the friends of the cause have made contributions in the name of their minor, and even infant sons. To this no exception was taken—it being fully understood, that if these minors retained their rights in the Society of Friends until they arrived at maturity, they would be entitled to all the privileges of contributors, but not upon any other condition. The contributions, whether made in the names of adults or of minors, were universally understood to be aids to the institution—not deposits reimbursable in case the contributors should at any time be disowned. To accept contributions upon the latter condition, and apply them to the purchase of land and the erection of buildings, would be to render the whole es-

tablishment liable to inexplicable embarrassments. The thing was never contemplated in the incipient stages, or any subsequent period of the institution.

At the meeting of the contributors, 3d month, 14th, 1827, the managers were authorized to prepare the plans and estimates for some additional buildings, to accommodate the noisy patients—some of whom had greatly annoyed the convalescent ones. This was accordingly done, and at an expense of 9000 dollars estimated as requisite to complete the plan. It is also to be remembered, that the debts, previously incurred, were not all paid. Under these circumstances, the friends of the Asylum, especially those best acquainted with its pecuniary concerns, would naturally direct their efforts towards an increase of its funds. The old plan of inviting our members, who could conveniently afford it, to become contributors, would scarcely be overlooked or deemed improper. Other circumstances may, possibly, have contributed to stimulate exertion and increase their effect.

Within the past year, about forty of the contributors had been disowned by their monthly meetings, on account of their secession from our established meetings and order. Though it does not appear that any of them chose to prosecute an appeal to the superior meetings, yet they generally denied the validity of the proceedings of the monthly meetings in their cases. Among the number thus disowned, were two of the managers. A majority of the board, considering that, as the managers must be contributors or agents, and these must be members of the Society of Friends, apprehended that the seats of those who were disowned had become vacant; and made a minute, expressive of this judgment, at their meeting, in the first month last. This conclusion being opposed, a number of questions relative to the legal effect of these disownments, and other points connected with the existing difficulties, were submitted to Horace Binney for his opinion thereon. These questions, and the very clear and conclusive reply, were placed on the minutes of the managers. These measures produced no small excitement among those who had seceded from the Society. If we may be allowed to judge from the signs of the times, and the partial information which has leaked out, the excitement was not confined to the few seceding contributors, but extended to many who had never, previously, devoted either money or personal service to that interesting establishment. Whether a fear was indulged, that the concerns of the Asylum would be worse managed, if the charge should fall entirely into the hands of the adherents to the ancient order—or whether a desire to retain the character of the Society of Friends, without submitting to its discipline, was the moving cause, there appears to have been an ardent desire, on the part of the seceders, to obtain, if possible, a predominance in the counsels of the contributors.

The adherents to the ancient order, believing that the opinion of Horace Binney was not only legally correct, but just and equitable, and that they were the real guardians of

the Asylum, who could not properly abandon their trust, and quietly permit the foundations of the establishment to be overturned—very naturally exerted themselves to avert so great a calamity. Happily, the means of preventing this disaster, and of meeting the contemplated expenditure, were coincident. By increasing the list of contributors—by the addition of Friends who were not tainted with the spirit of the separatists—it was easily imagined, that an increase of force would be procured, to stand the expected shock.

Whatever we may suppose the motive to have been, the efforts to obtain new contributors were so far successful, that seventy-six were added to the list—of whom six only were annual ones—and nearly eighteen hundred dollars poured into the treasury. It has been asserted, and the assertion sufficiently echoed, that very improper means were used to procure this addition. The charge of making contributions in the name of others, who had never been consulted on the subject, is too futile to deserve much attention. It is not to be supposed, that the alleged purpose—that of procuring an efficient majority—could be answered by this method; nor is it believed that a single instance of the kind occurred within the past year. It is proper, however, to observe, that any member of our yearly meeting, presenting proper testimonials of his membership, and offering the constitutional contribution to the treasurer, could demand admission as a contributor—and this, whether he attended personally or used a proxy. To suppose that the treasurer would interrogate a person who offered a contribution in the name of another—how, or whence the proffered boon was derived—would be to deem him impertinently inquisitive. We must be fastidiously acrimonious if we criminate our friends, for endeavouring to obtain a proper end, by means which have always been deemed justifiable. And it will be no easy matter to prove, that any thing, but the preservation of the Asylum on its original basis, was ever designed or attempted by those, who are charged with these unjustifiable efforts to preserve a majority.

When the hour for the meeting of the contributors (19th of 3d month, 1828,) arrived, the large committee room was nearly, if not entirely filled. Besides a very general attendance of the acknowledged contributors, a considerable number attended, who had been disowned by their respective monthly meetings, as well as divers who claimed their seats as agents of monthly meetings, which had separated from the yearly meeting of Philadelphia. Upon this, a few observations will be proper.

(To be continued.)

THE FRIEND.

EIGHTH MONTH, 16, 1828.

With the present number we conclude the article respecting the Sandwich islands, and that on the condition of Ireland. Aware of the general partiality among readers of periodicals, to short, condensed, piquant articles,

and such as may be conveniently inserted at once, our inclinations would lead us to conform to their wishes, so far as such a course would not interfere with considerations of greater weight; for it must be evident, upon slight reflection, that to be followed undeviatingly as a rule, it would cause the exclusion of much that is highly valuable, instructive, and entertaining. Judging of the experience of others by that of our own, we cannot entertain a doubt that the account of the Sandwich islands, notwithstanding its length, has continued to attract and repay attention, by its lively interest—as it contains the only condensed and connected sketch, of the history and present condition of those interesting islanders, with which we are acquainted. The other article, while it is calculated to place before us, in an amiable and advantageous point of view, the disinterested exertions for the good of their fellow creatures, of two of our distinguished fellow professors across the Atlantic, possesses a sufficient degree of intrinsic merit, as an able, and highly intelligent exposition of the condition of a people, with whom we cannot but feel a lively sympathy.

We were glad to welcome again our old friend Luther, and have accordingly assigned him a place in this day's paper. His favours, under the assumed name of the intrepid Saxon, or in whatever other form it pleases him, are always acceptable. The same we can cordially say of another contributor, who, sometimes under the modest titles of *Fragments and Gleanings*, and sometimes in the more sedate form of admonitory essays, has laid us under obligations which we should be ungrateful not to acknowledge.

The article relative to the Asylum we trust will be read with the attention to which it is entitled. Contributions from the writer, it is hoped, will often add to the value of our pages.

We always accept with cordiality original and well written biographical sketches or memoirs—they are objects of universal interest, and may be rendered highly subservient alike to entertainment and instruction. The memoir which we have inserted to-day of the unassuming but energetic philanthropist of Baltimore, has, we think, in a literary point of view, been got up in a neat and attractive form. We should be gratified by a further acquaintance with the talented writer. And, while on this subject, it may not be out of place to say, that we had hoped to have further communications in the same line from our valued correspondent to whom we are indebted for the account of Hugh Roberts, which we published some time ago. We thought, from our knowledge of his qualifications in that department, we might reasonably look for more.

THE DAISY.

By John Mason Rogers, M. D.

Not worlds on worlds in phalanx deep,
Need we to prove a God is here;
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but he that arch'd the skies,
And pours the day-spring's living flood,
Wondrous alike in all he tries,
Could rear the daisy's purple bud?

Mould its green cup, its wiry stem;
Its fringed border nicely spin;
And cut the gold-embossed gem,
That, set in silver, gleams within?—

And fling it, unrestrained, and free,
O'er hill, and dale, and desert sod,
That man, where'er he walks, may see,
In every step, the stamp of God?

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FOR THE FRIEND.

THE SPIRIT OF THE INQUISITION.

A young French physician, named Dellon, actuated by a passionate fondness for travelling, had, in the latter part of the 17th century, made his way to India; and after visiting various parts of the country, had been induced, by a desire of rest, to establish himself for a short time at Damaun, a town on the Malabar coast belonging to the Portuguese. Though fervently attached to the catholic church, and well instructed in its doctrines, he had neither the superstitious bigotry of those among whom he resided, nor the prudence to conceal his deficiency in this respect. Expressions occasionally escaped him in conversation which shocked the prejudices of the ignorant inhabitants—and his conduct was not marked with that reverence for images, which constituted the essence of their religion. As they who heard his heresies, and might neglect to denounce them to the inquisition, were liable to the same punishment with himself, it seldom happened, that any observation of doubtful tendency, however trivial or privately made, escaped the knowledge of this tribunal. On one occasion, conversing upon the subject of baptism with a Dominican of the convent in which, at the desire of its occupants, he had fixed his residence—he quoted from the New Testament a passage apparently opposed to the orthodox catholic creed—not with the view of convicting the church of error, but as a difficulty of which he wished to receive an explanation. He had scarcely uttered the words, when his companion rose and left him, for the purpose of reporting the conversation to the commissary of the inquisition. Of the fact, however, he was not informed till long afterwards; and in the mean time, the Dominican lived with him upon the same friendly terms as before this act of treachery. At another time, irritated by the idolatry and extreme ignorance of a Christian neighbour, who attributed divine powers to an image of our Saviour upon the cross, and yet had so degrading a conception of Deity as to suppose, that, if the image were covered, sin might be committed in its presence without the danger of detection—he was betrayed into the expression of his contempt for such abuse of the true

doctrine of the church, relative to the worship of images, and even ventured to exclaim, in reference to the particular object of attention—"What is this crucifix, if not a piece of ivory?" His neighbour did but obey a supposed dictate of duty, by immediately denouncing this blasphemy to the agent of the holy office. But a still greater offence soon after followed. It was asserted by one of a company in which he was present, that there was in India a tribunal, the judgment of which was as infallible, and its decrees as just, as those of Jesus Christ. "Do you think," said Dellon, "that the inquisitors are less men, or less subject to the weakness and passions of men, than other judges?" Their advocate replied, that they were infallible, because the Holy Ghost always presided at their decisions. Dellon, in return, related the story of a catholic missionary, who, from envy at his superior virtues and intelligence, had been arrested, and subjected to a long imprisonment—without the shadow of a crime to justify this cruel treatment. Other things he said not very respectful towards the inquisition, and concluded, by congratulating his own country on having no such tribunal—and himself, on not being subject to its jurisdiction. They who had listened to this daring language, did not think themselves in safety, till they had reported it according to the requisition of the law.

Notwithstanding the secrecy enjoined upon all those who approached the holy office, hints were received by the Frenchman sufficient to alarm him for the consequences of his indiscretion; and as he was not ignorant of the law which extended unconditional pardon to the self-accused offender, he determined to avail himself of its protection. Calling upon the commissary, who had always professed friendly feelings towards him, he related particularly every act and word he could at that time recollect, which might be deemed offensive to the religious feelings of the community, telling him, at the same time, that he was prepared to recant whatever incorrect assertion he might have made, and desired for the future to shape his conduct in conformity with the advice of his spiritual counsellors. The father told him, in reply, that though many persons had been scandalized by his religious deportment, nothing absolutely criminal could be alleged against him; and having recommended greater circumspection, gave him the consoling assurance, that even if the inquisition had been disposed to notice his errors, the step which he had just taken would protect him from its interference.

The security which he now felt would probably have been well founded, had offences against religion been his only crimes. But he had unfortunately, though on his own part in-

nocently, excited the jealousy of the governor of Damaun, a relative of the viceroy, by frequent visits to a lady whose love was courted by this gentleman;—and a native priest, one of the secretaries of the inquisition, who under the protection of his office had dared to make licentious proposals to the same lady, even at the confessional, felt himself agrieved by her supposed preference for the stranger. Both these persons were the professed friends of Dellon; but considering him as an obstacle to their respective schemes, they were desirous of his absence, and were little scrupulous of the means by which it might be effected. By their solicitations the commissary was induced to transmit the accusations which had been made against him to Goa, whence an order was soon afterward received for his arrest. His dismay can be readily imagined when, having been seized and thrown into prison, he was informed that he was confined by order of the grand inquisitor. The commissary found it convenient to avoid explanation by a voyage to Goa, the governor and secretary to cloak their treacherous agency in his arrest, the former by a message and offers of service, the latter by visiting him personally, and shedding hypocritical tears at the grate of his prison.

The apartment into which he was introduced was crowded with native Indians, of whom some were suspected or convicted of civil offences, others like himself were involved with the inquisition. They were all in a state of the most squalid wretchedness. The heated and corrupt air which they breathed had engendered loathsome diseases; their persons were disguised by the mire and filth in which they were immersed; and the effects of a scanty and irregular fare were visible in their sunken countenances and emaciated forms. To the misery of such companionship, Dellon was condemned for no less than four months. It was to no purpose that he wrote to the inquisitor, contritely confessing his delinquencies, and suing for pardon to his youth and inexperience. His letter was never answered. An *auto da fe* was celebrated three months from the commencement of his imprisonment; and had he been previously brought to trial, he must have been liberated on that occasion. But his speedy delivery formed no part of the design of his enemies; and they contrived that his stay at Damaun should be protracted till after the completion of this great public ceremony. The miseries of his condition were in the mean time somewhat alleviated by the cares of an elderly lady of the city, whose gratitude he had secured by important medical services rendered to her family. Throughout his confinement she caused him to be furnished with whatever conveniences

his situation admitted; and an abundant supply of food daily from her stores, enabled him both to support his own strength, and to contribute to the sustenance of his less fortunate companions.

At length the time of his departure arrived. Advantage was taken of the sailing of a fleet for Goa, to embark the wretches who were destined for the prisons of the inquisition. Notwithstanding the state of debility to which most of them were reduced by famine or disease, it was thought necessary to provide against their escape by the additional security of fetters. Dellon and a Portuguese accused of bigamy, the only whites among them, were distinguished by the privilege of wearing separate irons; the poor and despised Indians were like dogs chained in couples. On their voyage, an addition to their numbers was received from the prison of Bassaein, the station of another commissary of the holy office. Arriving at Goa, they were conducted in the first place to the ordinary goal of the city. Imagination can scarcely conceive an abode more horribly disgusting than that to which they were now condemned; yet the few days spent there preparatory to the first audience at the inquisition, were afterwards regretted by Dellon as days of happiness, compared with the desolate solitude of the long months of his confinement in the clean, well aired and well lighted cells of the *Santa Casa*.

The circumstances of his initiation into his new mode of life may be told in a few words. Brought still in chains, from the city prison, he was introduced into a chamber of the inquisition, at one end of which was an immense crucifix, and in the centre a long table, with the grand inquisitor and a secretary seated near it. His first motion was to throw himself upon his knees at the feet of his judge; but he was ordered to rise, and, his name and profession having been demanded, was informed that the only mode of speedily regaining his liberty, was to make an unreserved confession of all the transgressions by which he had incurred the displeasure of the holy office. He answered that he was ready to accuse himself immediately; and mingling tears with prayers, again prostrated himself at the feet of the inquisitor. But neither his humility, nor his agony of mind, made any impression upon a soul which the frequent sight of suffering had hardened into pitiless calmness. In answer to his entreaties he was told that there was no occasion for haste, that other affairs of greater importance than his demanded attention, and that when the proper time arrived he should not be forgotten. With this comfortless assurance he was dismissed from the presence of the judge; and having been stripped of every thing which was valuable in his baggage or about his person, except a few gold pieces which he had contrived to conceal by sewing them in his garter, was introduced into his cell, and left to his own solitary reflections. An inspection of his new abode gave him no reason to complain of the want of personal conveniences. A vaulted chamber, ten feet square, white washed perfectly clean, well aired and lighted, and furnished with all the necessary accommodations for a single person, appeared to his experience in

comfortable contrast with the filthy dungeons to which he had recently been accustomed. He ate his evening meal with appetite, and passed a night of unbroken rest. In the morning, however, beginning to find his own thoughts irksome, and requesting of the guard who brought his breakfast the loan of some books, he was shocked to learn that this indulgence was contrary to the regulations of the inquisition, and could not be granted. Day after day now passed with no other occupation than such as the mere support of his animal existence demanded, with no other amusement than his own reflections, no other society than that of the guards who regularly brought his morning, mid-day, and evening meal, and with whom he was allowed to converse but very briefly, and only on the subject of his wants. There was scarcely even an external sound which, by drawing off his attention for a moment, might vary the wearisome monotony of his confinement. An almost perfect stillness was maintained throughout the establishment. The slightest noise proceeding from the cell of a prisoner immediately attracted the attention of the guards, and their commands for silence, if not quickly obeyed, were enforced by blows. Such was the general quietness, that every prison bolt that was drawn might be distinctly heard, and the number of occupied cells might be counted by the sound produced by the opening of the doors at meal-time. The new inmates who supplied the places left vacant by the late *auto da fe*, were at this early period allowed to indulge illusive hopes of a speedy discharge; and a resort to torture had not yet become necessary to extort confessions which it was hoped that milder methods might induce; so that the shrieks of despair and madness, and the groans and screams of bodily torment which afterwards awfully broke the usual stillness of the house, were now seldom or never heard.

To be continued.

SCRAPS.

Gold.—"The mountains of Guinea, as far as they have been examined, are in general granitic and schistous, and are filled with mines of gold and iron. The latter of these metals is little known to the natives, and Europeans have not thought it their interest to instruct them in the subject; but the first has been sought from time immemorial, and is likely to become a still more extensive object of traffic, in proportion as the exportation of human beings shall cease. Gold is found in these mountains in a primitive state, between two layers of granite, fine, more solid, and more highly coloured than the rest of the rock; but the natives unacquainted with the art of mining, and unprovided with proper tools for the purpose, have never attempted to work it in these places. They confine their operations to digging at the base of the mountains, where the schistous beds and banks of granite are more friable, and washing the sands in the beds of rivers and water courses at the bottom of the hills, when the rain water has run off. In digging they work downwards, as if forming a well; or sometimes make a ditch about twenty or thirty feet deep, till they become alarmed for the crumbling down of the earth. They generally begin to find the gold at the depth of three feet; and as they advance in the work, put the lumps of the metal into pouches which are fixed round their waists. Pieces are sometimes found of a considerable size, and the king of Ashantee is said to possess a lump of native gold so large that four men are required to lift it. The earth, which is thrown out in

the course of the digging, is laid in heaps at the side of the pit, and is carried by other labourers, chiefly women and children, to the nearest river, where it is washed in bags or wooden bowls, and the particles of gold afterwards separated from the heavier parts which remain in the vessel. This ore is sometimes so rich, that a piece of it, weighing four or five ounces, has been known, when pounded and washed, to produce about four pennyweights of gold dust; and the general fertility of the mines may be estimated from the circumstance of the slaves employed by the king of Ashantee in 1790, engaging to supply him with half an ounce a day for each labourer. The gold finders, who wash the sands on the banks of rivers and the sea shore, are less successful in their researches, and it is generally the women only who are thus employed; but this precious metal, it is sufficiently ascertained, is very abundant in the interior of the country, and the mines may be considered as still virgin mines."—*Encyclopædia*.

Floating Islands.—In the general history of lakes, floating islands occupy a great space in the writings of some geographers. But when, on the one hand, we consider how many inaccessible marshes there are always floating in the water, and notwithstanding covered with brushwood and even trees; and on the other, when we consider them beds of vegetables, those immense forests that are found buried, and very recently buried in turf pits, we may then easily form an idea of these floating islands, which some geographers represent as wonders of nature. They are simply earth of the nature of peat, but very light; sometimes only reeds and roots of trees interwoven together. After having been undermined by the waters, they detach themselves from the bank, and from their lightness and spongy consistency, joined to their inconsiderable thickness, they remain suspended and floating on the surface of the waters. The delightful *Loch Lomond*, in Scotland, contains some of these floating islands, which are not very uncommon in Scotland or Ireland. A small lake in Artois, near St. Omer, is covered with similar islands. The marshy lakes of Compacchio present a great number. The most considerable that are mentioned, are those of the lake of Gerdau in Prussia, which furnish pasturage to 100 head of cattle; and that of the lake of Kolik in the country of Osnabruck, covered with beautiful elms. There are some floating islands which appear and disappear alternately. The lake Ralang, in Smalande, a province of Sweden, encloses a floating island, which, from 1696 to 1766, has shown itself ten times, generally in the months of September and October. It is 280 feet long and 220 broad. There is an island similar to it in Ostrogothia. The floating islands may have an influence on the formation of the globe. Those which Pliny and Seneca saw floating on the lakes of Bolsena, Bressanella and others, have become fixed. West Friesland has a subterraneous lake, which appears to have been covered with floating islands, that gradually united together and ended in the formation of a solid crust.—*Malle Brun*.

Ignis Fatuus.—We know that animal substances in a state of putrefaction, always emit phosphorus, which, taking fire from the contact of the atmosphere, produces light and wandering flames. Such is probably the origin of those *ignes fatui*, which flutter at night over church-yards and fields of battle, and which have given rise to pretended apparitions of spirits in churches, where it is the pernicious custom to accumulate the remains of the dead. Hydrogen gas is often combined with phosphorus; the mixture is not fit for respiration; it quickly suffocates. This is also a circumstance which seems to enter into many histories of spirits and apparitions, namely, the inflammable air disengaged from marshes, which is hydrogen gas mixed with azotic. The air which inflames on the surface of certain springs known by the name of burning fountains, arises from the presence of hydro-phosphoric gas, or as it is otherwise termed, phosphuretted hydrogen. One of these springs is met with in the parish of St. Bartholomew, in the department of Isère. The disengagement of inflammable gas during the summer is so considerable, that we continually see a flame

seven feet high; and travellers when they first behold it, imagine that the whole village is on fire. Ignis fatui arising from the development of phosphuretted hydrogen, are necessarily soon extinguished: a succession of these fires will therefore appear to the spectator to be one single flame, which moves with rapidity from place to place, when we attempt to approach it. The air driven on before us, forces the lambent flame to recede. There are other similar fires, which appear to be immovable when viewed from a particular spot. There was one near Rettwick, in Sweden, which was supposed to issue from the mouth of a dragon that kept watch over some hidden treasures. A simple miner ventured to sink a shaft, which discovered a cavern filled with sulphurous pyrites and peroleum, the combustion of which had occasioned the phenomenon.

The *Fire of St. Elmo* is generally considered as an accumulation of electric matter around a point which moves in the air. This fire, then, may be expected to appear frequently at the top of the masts of a vessel sailing along with rapidity. The ancients observed this phenomenon. These fires, when seen in pairs, were called *Castor and Pollux*; when the flame was single it bore the name of *Helen*. The spears of an army often appeared ornamented with these electrical plumes. A Swedish naturalist travelling on horseback in snowy weather, saw his fingers, his switch, and the ears of his horse covered with a fire of this description.—*M. Brun.*

The bamboo trees are very common and very useful in India; scarcely any tree equals them for rapidity of growth, as in the short space of five months they rise to the height of *twenty yards*, with a circumference of eight inches; its greatest height is completed during its first year; and during the second, it acquires those properties of hardness and elasticity which compoundedly, or singly, renders its wood extremely useful for such a variety of purposes. A single acre of bamboos, if they are situated in a proper soil, and care is taken of them, produces more wood than ten acres of any other tree. Besides their uses for palanquins and as a species of fortification, the first and smallest shoots are made into walking canes; the larger shoots and the trunk are employed by the Hindoos to construct their houses, and to make all sorts of furniture. They likewise make of them a kind of pails, in which the water keeps extremely cool. In some parts, also, the young shoots are pickled with vinegar, salt, garlic, &c.

In Hindostan there are two banyan trees of wonderful size. That which is described by Milton in his *Paradise Lost*, stands on an island in the Neabuddah, within a few miles of Baroach. It is said by the natives to be 3000 years old, and is supposed to be the largest in the world, its shade being capable of sheltering 7000 persons. It must, however, have been considerably larger than it is at present, for part of its roots have been swept away, along with the banks of the river, by the floods. It still measures nearly 2000 feet in circumference, even if those branches alone which have taken root are incuded; and the area which it covers must be considerably larger, if the hanging branches are included. Of the smaller branches there are upwards of 3000; and of those which are larger, and have in fact become trunks, there are 350, most of which exceed in circumference most English trees. The other remarkable banyan tree grows in the Sarem district of the province of Bahar, not far from the town of Mangee. The following are the dimensions of it. Its diameter is from 363 to 375 feet; the circumference of its shadow at noon, 1116 feet; the circumference of the several stems, which amount to between 50 and 60, is 921 feet.—*Encyclopedia.*

The *humble, meek, merciful, just, pious, and devout* souls, are every where of one religion; and when death has taken off the mask, they will know one another, though the diverse liveries they wear here, make them strangers.—*Penn's Fruits of Solitude.*

THE ENGLISH CLASSIC, No. 13.

Br Da. JOHNSON.

But no frail man, however great or high,
Can be concluded bless'd before he die.

ADDISON.

The numerous miseries of human life have extended in all ages a universal complaint. The wisest of men terminated all his experiments in search of happiness, by the mournful confession, that "all is vanity;" and the ancient patriarchs lamented, that "the days of their pilgrimage were few and evil."

There is, indeed, no topics on which it is more superfluous to accumulate authorities, nor any assertion of which our own eyes will more easily discover, or our sensations more frequently impress the truth, than that misery is the lot of man, that our present state is a state of danger and infelicity.

When we take the most distant prospect of life, what does it present us but a chaos of unhappiness, a confused and tumultuous scene of labour and contest, disappointment and defeat? If we view past ages in the reflection of history, what do they offer to our meditation but crimes and calamities? One year is distinguished by a famine, another by an earthquake, kingdoms are made desolate, sometimes by wars, and sometimes by pestilence; the peace of the world is interrupted at one time by the caprices of a tyrant, at another by the rage of a conqueror. The memory is stored only with vicissitudes of evil; and the happiness, such as it is, of one part of mankind, is found to arise commonly from sanguinary success, from victories which confer upon them the power, not so much of improving life by any new enjoyment, as of inflicting misery on others, and gratifying their own pride by comparative greatness.

But by him that examines life with a more close attention, the happiness of the world will be found still less than it appears. In some intervals of public prosperity, or to use terms more proper, in some intermissions of calamity, a general diffusion of happiness may seem to overspread a people: all is triumph and exultation, jollity and plenty; there are no public fears and dangers, and "no complainings in the streets." But the condition of individuals is very little mended by this general calm; pain, and malice, and discontent, still continue their havoc; the silent depredation goes incessantly forward; and the grave continues to be filled by the victims of sorrow.

He that enters a gay assembly, beholds the cheerfulness displayed in every countenance, and finds all sitting vacant and disengaged, with no other attention than to give or to receive pleasure, would naturally imagine, that he had reached at last the metropolis of felicity, the place sacred to gladness of heart, from whence all fear and anxiety were irreversibly excluded. Such, indeed, we may often find to be the opinion of those, who from a lower station look up to the pomp and gayety which they cannot reach: but who is there of those who frequent these luxurious assemblies, that will not confess his own uneasiness, or cannot recount the vexations and distresses that prey upon the lives of his gay companions?

The world, in its best state, is nothing more than a larger assembly of beings, combining to counterfeit happiness which they do not feel, employing every art and contrivance to embellish life, and to hide their real condition from the eyes of one another.

The species of happiness most obvious to the observation of others is that which depends upon the good of fortune; yet even this is often fictitious. There is in the world more poverty than is generally imagined; not only because many whose possessions are large have desires still larger, and many measure their wants by the gratifications which others enjoy, but great numbers are pressed by real necessities which it is their chief ambition to conceal, and are forced to purchase the appearance of competence and cheerfulness at the expense of many comforts and conveniences of life.

Many, however, are confessedly rich, and many more are sufficiently removed from all danger of real poverty; but it has been long ago remarked that money cannot purchase quiet; the highest of mankind can promise themselves no exemption from that discord or suspicion, by which the sweetness of domestic retirement is destroyed; and must always

be even more exposed, in the same degree as they are elevated above others, to the treachery of dependents, the calumny of defamers, and the violence of opponents.

Affliction is inseparable from our present state; it adheres to all the inhabitants of this world, in different proportions indeed, but with an allotment which seems very little regulated by our own conduct. It has been the boast of some swelling moralists, that every man's fortune was in his own power; that prudence supplied the place of all other divinities; and that happiness is the unfailing consequence of virtue. But, surely, the quiver of omnipotence is stored with arrows, against which the shield of human virtue, however adamantine it has been boasted, is held up in vain: we do not always suffer by our crimes: we are not always protected by our innocence.

A good man is by no means exempt from the danger of suffering by the crimes of others; even his goodness may raise him enemies of implacable malice and restless perseverance; the good man has never been warranted by Heaven from the treachery of friends, the disobedience of children, or the dishonesty of a wife; he may see his cares made useless by profusion, his instructions defeated by perverseness, and his kindness rejected by ingratitude; he may languish under the infamy of false accusations, or perish reproachfully by an unjust sentence.

A good man is subject, like other mortals, to all the influences of natural evil: his harvest is not spared by the tempest, nor his cattle by the murrain; his house flames like others in a conflagration: nor have his ships any peculiar power of resisting hurricanes: his mind, however elevated, inhabits a body subject to innumerable casualties, of which he must always share the dangers and the pains; he bears about him the seeds of disease, and may linger away a great part of his life under the tortures of the gout or stone; at one time groaning with insufferable anguish, at another dissolved in listlessness and languor.

From this general and indiscriminate distribution of misery, the moralists have always derived one of their strongest moral arguments for a future state; for since the common events of the present life happen alike to the good and bad, it follows, from the justice of the Supreme Being, that there must be another state of existence, in which a just retribution shall be made, and every man shall be happy and miserable according to his works.

The miseries of life may, perhaps, afford some proof of a future state, compared as well with the mercy as the justice of God. It is scarcely to be imagined, that Infinite Benevolence would create a being capable of enjoying so much more than is here to be enjoyed, and qualified by nature to prolong pain by remembrance, and anticipate it by terror, if he were not designed for something nobler and better than a state in which many of his faculties can serve only for his torment; in which he is to be importuned by desires that can never be satisfied, to feel many evils which he had no power to avoid, and to fear many which he shall never feel: there will surely come a time when every capacity of happiness shall be filled, and none shall be wretched but by his own fault.

In the mean time, it is by affliction chiefly that the heart of man is purified, and that the thoughts are fixed upon a better state. Prosperity, allayed and imperfect as it is, has power to intoxicate the imagination, to fix the mind upon the present scene, to produce confidence and elation, and to make him who enjoys affluence and honours forget the hand by which they were bestowed. It is seldom that we are, otherwise than by affliction, awakened to a sense of our own imbecility, or taught to know how little all our acquisitions can conduce to safety or to quiet; and how justly we may ascribe to the superintendence of a higher power, those blessings which in the wantonness of success we considered as the attainments of our policy or courage.

Nothing confers so much ability to resist the temptations that perpetually surround us, as a habitual consideration of the shortness of life, and the uncertainty of those pleasures that solicit our pursuit; and this consideration can be inculcated only by affliction "O Death! how bitter is the remembrance of thee to

a man that lives at ease in his possessions." If our present state were one continued succession of delights, or one uniform flow of calmness and tranquillity, we should never willingly think upon its end; death would then surely surprise us as "a thief in the night;" and our task of duty would remain unfinished, till "the night come when no man can work."

While affliction thus prepares us for felicity, we may console ourselves under its pressures, by remembering, that they are no particular marks of divine displeasure; since all the distresses of persecution have been suffered by those, "of whom the world was not worthy;" and the Redeemer of mankind himself was "a man of sorrows and acquainted with grief." T.

THE FRIEND.

EIGHTH MONTH, 23, 1828.

SEPARATION IN THE STATE OF NEW YORK.

From information which we have received, it appears that a separation of the followers of Elias Hicks from the Society of Friends has taken place in nearly if not quite all the meetings for discipline, and most of those for worship, throughout the extensive yearly meeting of New York, with the exception of those situate within the limits of the half year's meeting of Canada.

The intelligence we have received leads to the conclusion, that, in the yearly meeting where Elias Hicks has belonged, and in which he and his partizans have for a long series of years laboured with the greatest industry, much fewer will leave the Society of Friends and join the new association than appeared probable even at the time of the last yearly meeting. Wherever correct information with respect to the real nature of Elias Hicks' doctrines has been circulated, and the misrepresentations of his partizans exposed, the happiest effects have been produced; and there is reason to believe that the cause of truth and of sound principle has gained ground, and will continue to do so, wherever inquiry can be awakened, and authentic information imparted.

From the turbulence and clamour of the followers of Elias Hicks, Friends have been obliged, in many instances, to relinquish the possession of their meeting-houses, and have been subjected to much inconvenience: but it is a satisfaction to learn that they have maintained their meetings in the regular order and connection of Society, through all the difficulties with which they have had to conflict.

Cornwall quarterly meeting had so far maintained its ground, that, in the separation, the Hicksites left the meeting house. In Ferrisburg and Duanesburg quarterly meetings, Friends were encouraged to believe that the defection would be comparatively small. In one or two of the monthly meetings of the latter quarter, there appeared to be but very few seceders. In Purchase and Stamford quarters, though great numbers had joined in the separation, yet the meetings were maintained with very respectable numbers; and in Purchase select quarterly meeting but about one-fourth of the whole number of members seceded from Friends.

From the two western quarterly meetings the accounts are also quite encouraging. At one monthly meeting, consisting of six preparatives, not a single voice was raised in favour of the separatists, and at several other monthly and preparative meetings their numbers were small.

We make these brief general observations for the satisfaction of our friends, and for the correction of errors; for we know that the separatists have endeavoured to make the impression that the Society in New York state had joined with them nearly in a body.

It has been our wish to place on the pages of "The Friend" a complete record of all the events of interest which might transpire in the course of the present separation from the Society of Friends, as matter of instruction, warning, and deep interest to posterity. It is, therefore, much to be desired, as heretofore intimated, that our correspondents in different places would communicate to us such facts connected with this subject as they may have in their possession; and we particularly desire that our friends in the state of New York would put it in our power to make the account of their late separation as complete as that which has been published in our pages with regard to Philadelphia, or that which has been furnished relative to the two western yearly meetings.

A letter directed to the publisher from near Salem, Indiana, dated 3d instant, furnishes the following items in addition to the information under the head of "Separation in the West."

"I also send thee a copy of a minute made at our quarterly meeting of Blue River, held the 26th of last month, and if thou thinkest it will be any encouragement to the rightly concerned to be informed of the care that is taken in this distant land to guard Friends against being imposed on by the separatists, and the pernicious doctrine preached by some of them, thou may give it a place in thy useful paper.

"White Water quarter has proceeded in a similar manner."

"It is the judgment of this meeting that Friends be cautious about receiving those who travel in the ministry under our name, without being fully satisfied that they have certificates from Friends' meetings; and in order that monthly meetings may be guarded on this head, they are directed to appoint committees to examine the certificates of all such, previous to their holding any meetings among our members, and also the certificates of removals before they are received in the monthly meeting."

The article entitled "Spirit of the Inquisition," from the pen of a favourite correspondent, may be considered as exhibiting that tremendous engine of bigotry and superstition in one of its mildest aspects, and while the performance will recommend itself to the notice of the reader by the ease and grace of its style, his sympathies can hardly fail to become enlisted in the sufferings of the indiscreet and luckless, but generous Dellon.

"Corrector," a communication from a much respected contributor, has been received, and a place assigned for it in our next.

Benefits derived from Toads.—Few gardeners are aware of the very great good which results from preserving these unsightly but useful animals in gardens. Their natural food consists entirely of slugs, (No! see M. French in queries, &c. page 187,) worms, snails, flies, and in short of all those vermin which the gardener is anxious to get rid of, and yet how many are there who ignorantly and wantonly destroy them? I tell every new gardener who comes to me, that my toads are my best friends. I encourage both them and frogs. Thus my garden, formerly swarming with slugs, &c. is now comparatively clean, nor do I ever have my young plants injured.—J. W. in *Gardener's Magazine*, June, 1828.

Toads as Ant eaters.—In the autumn of last year, a pit, wherein I grew melons, was so much infested with ants, as to threaten the destruction of the whole crop, which they did, first by perforating the skin, and afterwards eating their way into the fruit; and, after making several unsuccessful experiments to destroy them, it occurred to me that I had seen the toads feed on them. I accordingly put about half a dozen toads into the pit, and, in the course of a few days, scarcely an ant was to be seen.—*Gard. Mag.* June, 1828.

Pennsylvania—William Penn, the founder of this state, in one of his letters to his friend Richard Turner, gives the following account of the origin of the name given to the state.

"5th 1st mo. 1681. This day my country was confirmed to me under the great seal of England, with large powers and privileges, by the name of Pennsylvania, a name the king would give it in honour to my father. I chose New Wales, being as this a pretty healthy country; but Penn, being Welsh for a head, as Penmanmoire in Wales, Penrith in Cumberland, and Penn in Buckinghamshire, the highest land in England, called this Pennsylvania, which is the high or head woodland; for I proposed, when the secretary, a Welshman, refused to have it called New Wales, Sylvania, and they added Penn to it; and though I much opposed it, and went to the king to have it struck out and altered; he said it was passed, and he would take it upon him—nor could twenty guineas move the under secretary to vary the name; for I feared lest it should be looked upon as a vanity in me, and not as a respect in the king, as it truly was to my father, whom he often mentions with praise.—*Poul. D. Adver.*

Harvest.—In the beginning of the harvest, many fears were entertained that the frequent showers of rain, would injure the grain; but contrary to general expectation the harvest is secured without injury.—And truly an abundant harvest it has been! Seldom have the bounties of an indulgent Providence been more profusely bestowed. No year in our recollection has produced a greater abundance of wheat and rye; the crops of hay have also been uncommonly fine. From present appearances there will be a profusion of oats, indian corn, potatoes, &c. In addition to these marks of divine goodness, we add with thankfulness that the country around us has never been more healthy than it is at present. No disease of any description prevails among us. Physicians are but rarely wanted. If ever there was a time that called for more than ordinary expressions of gratitude to the bountiful Bestower of every good and perfect gift, surely it is the present.

It is not likely that any one, while in a disposition to injure another, can sincerely believe himself to be an object of divine mercy. And to implore forgiveness in an unforgiving spirit, is a violation of the divine command, and consequently forbids the hope of a blessing.—*Dillwyn's Reflections.*

THE ASYLUM.
(Concluded.)

We must always admit, that every society, civil and ecclesiastical, which is formed for a lawful purpose, must be governed by the principles which are recognised as fundamental at the time of its formation. Now according to the constitution, no person could retain the rights of a contributor any longer than he remained in membership with the Society of Friends—and no monthly meeting, not belonging to the yearly meeting of Philadelphia, was authorized to appoint an agent. Here, however, were a number who asserted a right to their seats, notwithstanding the declaration of their respective monthly meetings that they were no longer members of the Society; as well as others who derived their claims from meetings which were not subordinate to, nor acknowledged by, the yearly meeting of Philadelphia. The assertion, that those who assembled in the sixth and tenth month at Green street meeting house, constituted the real yearly meeting of Philadelphia, would appear too futile to claim attention, if it had not been urged by some of its supporters with apparent sincerity. That the yearly meeting, on which the qualifications of the members of this association were made to depend, and to whose discipline we must appeal in all cases of doubt, was held in the 4th month, 1827, is admitted upon all hands. It is well known, that during the sitting of that meeting, an attempt was made to procure an adjournment, either indefinitely, or to some distant day. The attempt, however, was not successful, but the meeting continued through its usual stages, and was attended throughout by a large part of those who subsequently composed the Green-street meeting. When the meeting closed, the concluding minute expressed, according to custom, the *agreement of that meeting* to convene at the usual time in the next year. To that minute not a single objection was made. That meeting, therefore, *could not convene* till the third fourth day in the fourth month, 1828. An assembly, no matter how constituted, convening previously to that time, could not be that yearly meeting. If, then, the meeting at Green-street was a yearly meeting of the Society of Friends, two such yearly meetings must have been held in Philadelphia—one of which did not exist when the contributors to the Asylum formed their association. Whether they are both governed by one set of rules, or by different and incongruous regulations, is a question with which the contributors to the Asylum, as a body, have no concern. A question of a simpler kind, and of a more tangible character, presented. Were those contributors who had been disowned by monthly meetings in unity with the old yearly meeting, and the agents appointed by monthly meetings which disclaimed the authority of that yearly meeting, entitled to their seats, according to the principles of the association? This question ought, if possible, to have been settled before the doubtful members took their seats. We readily perceive, that as far as the disowned contributors were concerned, the question turned on the validity of the disownments. The first question could therefore be settled definitely, only by a tribu-

nal competent to decide the second. The meeting of the contributors possess no such appellate jurisdiction. The quarterly and yearly meetings to which those monthly meetings belong, are the competent authorities. Those individuals who are disowned by any of these monthly meetings, have no alternative but to submit to the judgment, right or wrong, and take the consequences, whatever they are, or appeal to the proper superior meeting. The omission to prosecute such appeal has been always construed as an acquiescence with the decision of the monthly meeting. The meeting of the contributors could not admit into its counsels those who were not members of the Society of Friends, without abandoning the fundamental principles of their union—nor could they rejudge the judgment of the monthly meetings, without assuming a jurisdiction which belongs exclusively to quarterly and yearly meetings. Could the meeting have assumed such a jurisdiction, we should presume it would at least have *examined* the proceedings of the monthly meetings, and decided the case of each individual by a reference to its particular merits; and that the reputed delinquents would not have composed a part of the board. Yet, even this comparatively sober course does not appear to have been in the contemplation of the seceders. The attempt to enter into the discussions of the meeting, and exercise the rights of members, was, virtually, a requisition on the meeting to reject, without discrimination or investigation, the decisions of the monthly meetings. The attendance of agents, whose authority was derived from monthly meetings which were not in unity with the yearly meeting, under whose shadow the Asylum was instituted, was neither more nor less than a direct intrusion—and any measures which could have been carried by their influence, must, from the nature of the case, have been unconstitutional and void.

Notwithstanding these obvious objections to the attendance of many who were present, the meeting was opened in the usual way. The first business proceeded in, was the reading of the minutes of the managers—by which, the proceedings of that board, and the opinion of the counsel on the subjects referred to him, were opened before the meeting.

The discussion that ensued was not of the most edifying character, and might, without loss to posterity, be consigned to oblivion. A proposal was made by one of the separatists, and supported by a number of the others, to refer the points of difference to arbitrators and abide by their decision—this was opposed by a large part of those who had an undisputed right to their seats, upon the ground of the incompetency of any arbitrators to effect the object proposed. An amicable suit was suggested, as a mode of procuring a decision in which all parties must acquiesce. But during the tedious discussion, no one appeared to know what were the specific points to be referred. To refer to arbitrators, or to the judges of the court, the question, whether monthly meetings had a right to disown their members—or whether those who were disowned had been proceeded with according to discipline—or whether the seceders were

still united to a yearly meeting from which they had professed to withdraw—would have been to do a new thing under the sun.

After abundance of time had been wasted in fruitless debate, a specific proposal was made, to approve the proceedings of the managers—and that the sense of the meeting should be ascertained by calling the names of the contributors, and noting the yeas and nays. This proposal raised a more strenuous opposition than had before appeared. It was well understood that the list as corrected by the managers, in conformity with the duty assigned them, would be used; and that none who had been disowned, or who represented monthly meetings of the seceders, would be called upon for their opinions. It was, therefore, very easy to foresee the result. The clerk not choosing to call the list, the clerk of the managers was requested to proceed with the business. He accordingly began to call the names and record the replies, but, from the prevailing confusion, it was almost impracticable to understand what answers were given. At this time, a call for an adjournment was repeatedly made and firmly opposed. The clerk at length read, or professed to read, a minute, expressing that “the meeting having fallen into confusion, could not proceed with its business, and therefore adjourned,” and immediately left the table, carrying with him the book of minutes and some of the papers which had been laid there. At the instant this minute was read, the fact of an adjournment was denied by a number of persons present—and the exclamations “no adjournment!”—“the contributors do not adjourn!”—were heard simultaneously from a number of voices. The seceders then began to move off, and at length left the others in quiet possession of the house.

In regard to this pretended adjournment it is observable, that no previous instance ever occurred in that body, of an adjournment being made without general consent. To render an adjournment valid, it must have been effected in conformity with some acknowledged principal of action. If the majority were to decide, some mode of obtaining the sense of the majority were indispensable. That, however, was not, in this case, even attempted. The act was done by the clerk, and, as will soon appear, a minority of the meeting, mixed and compounded as it was. Among those who withdrew there were, unquestionably, a number whose rights to a seat would not have been disputed. And even those who had been disowned were not required to leave the house. Their secession from the meeting, like their secession from the yearly meeting, was *their own act*. Those who withdrew must have been fully aware, that a large part of the members present would remain together and proceed with the business of the meeting. If, therefore, they were apprehensive of any maladministration on the part of the latter, why did they desert their post? Whatever their opinions or motives may have been, it is not to be forgotten, that they were not driven away; but abandoned the concern themselves. The burden of the institution was left upon those who chose to remain—and labour and care are all they expect to derive from it.

A clerk for the evening was then appointed, and the names of the contributors being called, it appeared that 162 were present—and that 26 agents of monthly meetings in unity with the yearly meeting of Philadelphia, were likewise in attendance. It thus appeared that, even if those contributors who had been disowned were still admitted to be entitled to their seats, a decided majority of the members were present. (See appendix to this essay.) This point being ascertained, the meeting proceeded to transact the usual business of the association. The proceedings of the managers were approved, with but one dissenting voice; and the officers for the ensuing year were appointed with the utmost harmony and order. A small change in the constitution was made, to facilitate the filling up of vacancies which may happen to occur among the officers of the institution, during the intervals between the general meetings.

During the portion of a year which has elapsed since these events, the business of the Asylum has been attended to as formerly. No change has been made or contemplated in the economy of the institution—nor has any disposition been manifested, to exclude from its benefits any class of individuals for whom they were originally designed. The efforts employed have been directed to the preservation of the establishment, upon its first and only proper basis; and to extend, as far as the means are possessed, the advantages of this valuable establishment to the largest possible number of those who are legitimate objects of its care.

And now, candid reader, what has been done by the friends of the Asylum, which renders them justly obnoxious to censure? Ought they to have abandoned the fundamental principles of the association, or created themselves into a tribunal, to decide upon the proceedings of monthly meetings? Ought they to have referred, they knew not what, to arbitrators who were incompetent to give a final decision?—or ought they to have broken up when the clerk declared the meeting adjourned, contrary to the voice of a decided majority, and left this important institution without officers, and without management? Let those who condemn them sit down soberly and tell us, what, under existing circumstances, they ought to have done.

Appendix.*

The number of adult male contributors, including 65 new ones, reported by the trea-

* It may be further stated that the payments in money of the above two hundred and eighty-nine contributors, were \$19,432: and that the payments of one hundred and sixty of the hundred and sixty-two contributors who remained after the division, were \$10,140, leaving \$9,292—for the payments of the eighty-nine absent members, and of those who withdrew at the time of division.

Of the absent members, it is believed that about \$4000 was paid by persons who approve of the proceedings of the managers, leaving about \$5,292, contributed by the opposition.

The total payments of the forty-seven persons who have separated, amount to \$4,240, and those of the eleven, who were absent, to \$985, leaving \$3,255, for the sum contributed by the thirty-six disowned persons who were present.

surer after the list was corrected, and exclusive of agents, 289

Of these were supposed to be absent when the minute proposing to adjourn the meeting was read, 89, but say 84

The remainder may be considered as the number of contributors then present, 205

The number who remained as per list 162

Of whom not more than two appear to have disapproved the conduct of the managers, 2

The number who withdrew, exclusive of agents, 45

Hence, if these were all opposed to the conduct of the managers, we have majority, 113

Of the 65 new contributors, 3 were absent—present 62

Of disowned contributors, present, 36

These two last numbers being deducted from the former majority, leave a majority of 15 in favour of the proceedings of the managers, 15

As monthly meetings not belonging to the yearly meeting of Philadelphia, have no right to appoint agents, we may add to this majority the 26 agents who were present, and approved those proceedings, 26

Making a majority, 41

So that if the majority is to govern, the business of the Asylum has been adjusted upon correct principles, without calling in question the rights of those contributors who have been disowned. CALCULATOR.

From the *Saturday Evening Post*, Oct. 27, 1827.

THE SOCIETY OF FRIENDS—No. 7.

The events of the winter and spring of 1822-3, proved that the elders and the members of the Meeting for sufferings, formed a barrier, the removal of which was essential to the success of what have often though falsely been called "liberal principles."

The sentiment was inculcated that these bodies were clogs upon the Society; and attempts were made, nearly at the same time, in the Yearly Meetings of New York, Philadelphia, and Baltimore, to render their appointment limited as to time, instead of being as at present, until a disqualification occur. These propositions were in every instance brought forward from Quarterly Meetings, in which the new principles prevailed, and were supported by the admirers and disciples of Elias Hicks, and by *them alone*. Their purpose could not be mistaken. These attempts to alter the discipline failed.

As it was impossible for affairs to remain much longer in the agitated and uncertain condition into which they were falling, it was determined by the friends of Elias Hicks, to endeavour again to bring the Elder question before the Yearly Meeting of 1827. The proposition was accordingly renewed in three of the Quarterly Meetings, viz. Bucks, Abington and Concord. It failed in the last, but was carried, if not forced through the first two meetings. The advocates of these changes were determined to leave no means untried for ensuring their success; and resorted to an expedient for this purpose, which has never even been attempted to be justified.

The several Quarterly Meetings constituting the Yearly Meeting, appoint deputies from each of their Monthly Meetings to represent them in the General Assembly. These representatives meet at the close of the first session, to select persons as clerk and assis-

tant clerk, who are nominated to the meeting at its next sitting; and if approved of, are appointed to those stations. In this, as in all other proceedings of the Society, a sense of religious duty is presumed to govern the individuals who undertake to speak: and the solid judgment of men of tried probity and religious experience has always been yielded to. In this ascendancy of piety, experience, mature judgment and integrity, have consisted the strength and welfare of the Society. All these qualities were, however, found arrayed against innovation, and their voice was no longer heeded. It was, as I have said, determined to carry the proposition at all hazards; but it was well understood that the individual who had for many years acted as clerk, knew too well the nature of his duties, and was too unyielding in his principles to make a minute contrary to the judgment of so large a part of the wisdom and experience of the Society as were opposed to the change. It was thus foreseen that all their hopes of success turned upon the choice of clerks.

The Yearly Meeting of Pennsylvania is composed of eleven Quarterly Meetings, consisting of perhaps 20,000 individuals, of whom nearly a fourth part reside in Philadelphia. In apportioning the representatives, the Discipline makes no other provision than that there shall be at least four from each quarter. Custom, however, has assigned to Pennsylvania three out of each monthly meeting, and to most of the others two; while Burlington, which is one of the largest quarters, has generally sent but one from each of its Monthly Meetings. The Quarterly Meeting of Philadelphia occurred first in order, and appointed its usual number. That of Abington came next, and doubled its representatives. Bucks did the same; the southern quarter increased them one-half; and the like attempt was made, though unsuccessfully, at Concord. These innovations were the more inexcusable, as all these quarters had before been more fully represented than Philadelphia. Questions of a party character were, moreover, to come up to the Yearly Meeting, from the three which attempted this undue control over it. But the party (for the measures which these Friends pursued compel me to call them by this name) was not contented with merely increasing the number of its delegates—it required from them a pledge respecting their vote, (if the term may be used,) for clerk. It is certain that several individuals were asked, previously to the Quarterly Meetings, whether they would oppose the choice of the present clerk, if they were appointed representatives, and promised the appointment on these terms. That extraordinary electioneering exertions were made to ensure this point, is undoubted. Every thing, it was said, depended on a change of clerk: a new appointment must be made. The leaders of the party foresaw that these decisive steps must produce a schism in the Society, and began to prepare the minds of their followers for the event of a failure. For this purpose private meetings of conference were held among themselves in various parts of the Yearly Meeting, to consult respecting what was now becoming a common cause. A distinguished minister among them, is said to have held forty of these private conferences before the late Yearly Meeting. The opinion which he enforced, and which now became prevalent, was, that a separation could no longer be avoided. Accordingly, there is every reason to believe, both from authentic information, and the evidence of succeeding events, that they came to the yearly meeting, determined, if they failed in the choice of clerk, either to break up the Assembly without transacting business, or to leave it in a body. Under such circumstances of excitement the meeting occurred. The representatives met at the close of the first session, and remained together till Friends assembled in the afternoon. One of their number reported to the meeting, that they had not been able to agree on any Friend for a clerk. There was no other course for the meeting to pursue, in conformity with its ancient practice, than to re-appoint the old one, and proceed with the business. Of the confusion and disorder that prevailed among the representatives, I can only speak from report; but in the Yearly Meeting, the conduct of the leading partisans was in the highest degree indecorous. The very men who had increased the number of their re-

representatives, picked and chosen for the purpose of changing the clerk, were clamorous for referring the choice back to that body, and leaving it to be there decided by the majority, urging this most unequal mode upon the ground of *equal rights!!!* They failed in their attempt, fierce and desperate as it was, and immediately began their arrangements for a separation. Caucuses (as they are justly termed) were held among them, and the result was a general meeting at Green-street, on 5th day evening, which adjourned to the next evening, met, and then adjourned to 7th day at the close of the Yearly Meeting, when the first address was adopted. I forbear to speak of the conduct of the party in the Yearly Meeting, subsequent to the appointment of clerk, and of many highly interesting and characteristic events which are closely connected with the history of the schism. I have narrated enough for my purpose, which was to prove that the separation grew out of the *new doctrines*.

In my next paper, I shall examine into the nature of the advantages which the addresses state will flow from the separation. MELANCTHON.

NOTE TO MELANCTHON.

By an oversight of Melancthon, the seventh number of the papers under that signature was omitted in its regular course. It is inserted in "The Friend" of to-day, and, although the writer regrets the break in the series, yet, as the circumstance occasioned him to review his argument, the train of thought which has thus been excited, will, he hopes, prove not uninteresting to his readers.

In advertg to the origin and progress of the separation, it may be stated in general terms, as a fact, that the seceders have been continually endeavouring to entrench themselves, in what may be called false and untenable positions. They were members of a religious society, holding certain tenets, and acting under a certain constitution: did they dissent from these? They were at perfect liberty to do so, and to withdraw from the compact. But, no: their object appears from the first to have been to retain their name and membership, together with their new principles. This has been the fundamental error of their policy. Not that it is a course which has diminished their numbers, or influence; on the contrary, it has increased them both; but it has placed them at a disadvantage, whenever they have taken the field against an antagonist; for it has compelled them to act in ambush, and to resort to tricks and expedients, from which a manly course of proceeding would have saved them. Hence it is that their official declarations furnish the means of their own refutation, and many of their official acts are at direct variance with the general tenor of their conduct as individuals. Contrast, for instance, the acknowledgment of the epistle of the 4th month, 1827, that doctrines which were esteemed unsound were the occasion of the disagreement, with other parts of the same epistle; or their recommendations of forbearance and non-resistance, with their seizure of the meeting-houses. Compare also their tacit consent to the regular and orderly adjournment of the yearly meeting of 1827, with their subsequent assertions, that that meeting was dissolved and scattered, and that it required to be newly organized.

It is, however, in their attempts to gain converts that the pliability and inconsistency of the conduct of these people are most striking. The propagandists of the new faith are

adepts at *feeling the pulse* of their disciples. To the unfortunate and the poor, they talk of the unfeeling and haughty rich. To the men who value their own qualifications for service in the church at a higher rate than their judicious brethren place on them, they point out the neglect in which they languish. What has been the oppression in thy case? was a question addressed to an individual of this class. Why, replied the person, I have been a member of ——— monthly meeting for so many years, and have never been appointed on a single committee!

To those who are captivated by the venerable aspect and bold oratory of Elias Hicks, they magnify his private virtues, and thus endeavour to prepare the mind for a favourable reception of his opinions. It is not the first time that this artifice has been tried. "I have always considered Mr. Hume," says Adam Smith, "both in his life time and since his death, as approaching as nearly to the character of a perfectly wise and virtuous man as perhaps the nature of human frailty will admit." Did then this wise and virtuous conduct, as his friend esteemed it, render the atheism of Hume less pernicious, or does it justify the haste of honest Thomas in the celebrated letters on infidelity? The truth is, that the correct idea of right conduct does not include merely the performance of the social duties, but of duties of a higher nature: and that man can never be considered as a pattern of the Christian virtues who devotes his life to undermining the Christian faith.

The advocates of the new philosophy have still other modes of persuasion for those who perceive the tendency of its principles. Its

* In these very acute and witty letters, Bishop Horne introduces the following dialogue, which is alluded to above.

Tim.—"Whither away so fast, man? Where art going this morning?"

Tom.—"I am going to be made a Christian."

Tim.—"The very last thing I should have dreamt of. But pray, who is to make you one?"

Tom.—"David Hume."

Tim.—"David Hume! Why I thought he was an atheist."

Tom.—"The world never was more mistaken about any one man than about David Hume. He was deemed a sworn foe to Christianity, whereas his whole life was spent in its service. His works compose altogether a complete *Præparatio Evangelica*. They lead men, gently and gradually as it were, to the Gospel."

Tim.—"As how, Tom?"

Another part of the dialogue is so pleasant and satirical, and is capable, with the alteration of the particular point of disbelief referred to, of so happy an application to disbelievers nearer home, that I am tempted to extract it.

Tim.—Come, Tom, you shall represent the genius of philosophical scepticism. And now let us hear some of those strong reasons which induce you to deny the existence of a Deity."

Tom.—"Bless us! you shock me! I do not mean to deny the being, but only to philosophize a little concerning the nature of God."

Tim.—Well, then, be it so. Philosophize away.

Tom.—"Our reason, Tim, is very weak, very weak; we are poor, finite, frail, blind creatures. Our knowledge of the things around us is extremely limited, and imperfect: we ought to humble ourselves."

Tim.—"There is always mischief in the mind when a philosopher falleth down and humbleth himself."

maxims, to use a phrase of curious significance, borrowed from the German school of infidelity, are accommodated as far as possible to the prejudices and present opinions of these. Provided they will adopt the phraseology, it is of little moment what meaning they attach to the words. The hope is, that the forms of expression being once adopted, their meaning will soon follow. In the same manner, they have no hesitation in adopting the language in which the lip of truth itself has expressed some of the most awful and mysterious truths of revelation, those same truths which are now trodden under foot. But press them to confess the meaning which they attach to their language, and it will be found that they are full of mental reservations and quibbling artifices. It is sufficient for my purpose to point out to my reader this train of thoughts, which may be profitably pursued, and will be found to be a clue leading through some of the most deceitful mazes of their policy.

There is, however, one effect of this unhappy position in which the seceders have placed themselves, that is full of matter for serious reflection. They have been induced thereby to make false assumptions, and support a false appearance, till there is some danger, lest a deceitful spirit may become fixed by habit into a second nature. This will be found to be a more inveterate disease than almost any other to which the mind is subject. Those who have studied the wonderful durability in nations and communities of the moral impressions received at the birth, and in the infancy of the body politic, will be able to estimate this influence. Should it unhappily continue, it will most assuredly spread like a contagion, and affect mournfully the character of the rising generation.

"What can be the reason of the degeneracy of the present day?" was a question addressed by an individual of the new, to one of the old school of religion. "Twenty years ago our Society was composed of respectable and honourable men, of religious feeling and conscientious principles—it is certainly different now. You, and your early associates, had been educated in the principles which you afterwards rejected—your children in those which you have adopted," was the profound and instructive reply.

A letter from a correspondent of Fayette county, Pennsylvania, with other information, states that the monthly meeting of Providence, of which the writer is a member, has issued the following minute, viz:

"This meeting renewedly considering the propriety and necessity of keeping our meeting select, it is the judgment thereof, that no persons travelling in the minority, assuming our name, not of our Society, can be admitted to appoint or hold a meeting in any of the meeting-houses of Friends, within our limits, or other houses by their permission; neither can any of our members consistently attend such meetings:—women's meeting uniting therein, the clerk is directed to furnish each particular meeting with an extract of the foregoing minute."

It appears by the letter that several individuals of the new sect, had, in passing through that county, endeavoured to impose themselves on Friends as duly accredited ministers of our Society, which circumstance probably gave rise to the minute in question.

OBITUARY.

Died, on first day morning, the 17th inst. in the sixty-second year of his age, **WILLIAM NEWBOLD**, of Springfield, Burlington county, New Jersey.

In the decease of this amiable and excellent man, society has sustained a loss of more than common character,—a loss which will be deeply felt and lamented not only by his immediate family and connexions, but by a large circle of friends and acquaintances, to whom his exemplary virtues had justly endeared him.

It has pleased Divine Providence, in his inscrutable wisdom, to call him home, from a sphere of life in which he was eminently useful, and for which he possessed peculiar qualifications:—although he had attained a greater age than is allotted to many, yet so strong and clear were his faculties, so brightened by use, and matured by experience, that his friends were induced to anticipate a longer continuance of his active and benevolent usefulness.

His manners were mild and affable—his disposition kind and affectionate, and being endowed with good natural abilities, and a sound discriminating judgment, sanctified by divine grace, he was made extensively useful both in civil and religious life.

He was an exemplary member and elder in the Society of Friends, and having been experimentally convinced of the truth of the doctrines of the Christian religion, and practically acquainted with their happy effects on the human mind, he cherished to the close of life, a sincere and humble belief in them; endeavouring to regulate his conduct by those pure and self-denying precepts which the gospel inculcates. When a spirit of unbelief in some of these doctrines began to make its insidious approaches, under the specious profession of more enlightened views and greater spirituality, he was prompt to detect, and steadfast in opposing it. With many of those who were unhappily beguiled by it, he laboured with the most affectionate tenderness to convince them of their errors; and as its inroads became more alarming, and its disorganizing effects more conspicuously apparent, he stood with calm intrepidity against its assaults, and fearlessly raised his voice and exerted his talents in defence of the gospel of his crucified Lord and Master. Neither the smoothness of flattery, the empty promise of popular applause, nor yet the envenomed shafts of calumny and reproach, could move him from the steadfastness of his faith, or the integrity of his purpose.—He knew in whom he had believed; and rather than deny him before men, or reject the precious truths of holy Scripture, the divinity, the mediation, or the propitiatory sacrifice of the Lord Jesus, he was prepared to sacrifice the friendships and honours of this inconstant world, and accept the despised portion of a humble disciple of the Lamb of God. To the service of the Society of Friends he cheerfully devoted a large share of his time and talents, labouring with fidelity and industry to promote its prosperity, and to resist the torrent of libertinism which for a time seemed to threaten destruction. His benevolent mind

deeply sympathized with the wrongs and afflictions of the much injured African race, and led him cordially to co-operate in every measure which a sound and enlightened policy dictated, for meliorating their condition, and preparing them to enjoy the inalienable rights of liberty and the protection of the laws of our excellent government—while at the same time commiseration for the difficulties which pressed their masters on every side, induced him to avoid whatever was calculated unnecessarily to irritate and wound their feelings.

It is worthy of remark that he was the man who first gave an impetus to the public feeling of the north on the interesting subject of the Missouri question. Perceiving that the most serious consequences were to be apprehended from the extension of the slave system over such a wide spread territory, he exerted himself with much industry to interest the feelings of his friends and fellow citizens, in the cause of humanity, and to awaken just apprehensions respecting a measure so fraught with injury to the peace, and welfare, and prosperity of their common country. The first public meeting on the subject was held in Trenton, N. Jersey, and was principally convened through his influence.—The impetus being once given, though comparatively small in the commencement, gradually spread from city to city, and through almost every portion of the northern states, until the public sentiment was expressed with greater unanimity and stronger feeling than on any subject which had occupied its attention for many years past.

Those holy doctrines, in conformity to which he had endeavoured to live, proved an inexpressible consolation and support to his mind when laid upon a dying bed. He could look up to Jesus as a compassionate High Priest, touched with a feeling of human frailty, and ready to succour the afflicted soul in the hour of extremity—in the precious sacrifice offered up on Calvary, he felt that there was atoning and cleansing virtue through which the sins of the sincere penitent were washed away to be remembered no more; while the faith and promises of the gospel opened to his view a blessed and glorious hope of everlasting rest among the redeemed of God—a hope full of immortality and eternal life. From his first seizure with sickness, he seemed calmly settled in the belief that he should not recover; and although he submitted to the directions of his physicians, he appeared to have no idea that medical aid would prove availing. On 4th day previous to his decease, he called together his beloved family, and with great composure of mind, addressed them in a solemn and impressive manner; after which he sent for several of his neighbours, to whom he spoke with much feeling and pertinence, evincing that his thoughts were closely engaged on the great subject of religion, and that his confidence in the truth of those doctrines which he had espoused while in health, remained unshaken at that awful period, when death seemed to be near at hand, and the eternal world opening to his view. He intimated that he could have wished thousands might have been pre-

sent, to hear his dying testimony to the truth, and to witness the peace and consolation which, through mercy, he was permitted to enjoy. From this time he declined taking any more medicine, being quite resigned to the disposal of his heavenly Father, whether for life or death; and gradually growing weaker, he expired on first day morning between one and two o'clock.—While we cannot but mourn over the sad vacancy which his removal from among us has made in the interesting relations of husband, father and friend, as well as the privation of his services in the various departments of Society, we can thankfully acknowledge that “we sorrow not as those who have no hope—for we believe that Jesus died and rose again, and that those also who sleep in Jesus, God will bring with him”—He is “the resurrection and the life; whosoever believeth on Him, though he were dead yet shall he live, and he that liveth and believeth on Him, shall never die.” G.

SEPARATION IN THE WEST.

No. 11, for the last month, of the “Miscellaneous Repository,” contains the following additional information on this subject.

This affecting work is still going on. The disaffected part of Society are frequently holding meetings among themselves to concert measures for carrying their grand object into effect. But though they appoint and hold meetings exclusively for themselves, and entirely out of the order of the Society, they still, even when under dealings or disowned, intrude into our meetings for discipline, though no rule of discipline is more clear than that against such intrusion.

I noticed, in last number, a late monthly meeting at Plainfield, in which I thought it proper to do them the justice to say that they behaved much better than the separatists at Concord. I am pleased whenever I can have it in my power to record any thing in the way of moderation, or common civility, in the public proceedings of the separatists. Since writing the article alluded to, a preparative meeting has been held at St. Clairsville, a branch of the late monthly meeting at Plainfield. In this meeting the separatists greatly preponderated in numbers. The committee of the quarterly meeting was there, and after the Hicksites had closed their business, the committee and Friends of the meeting wished an opportunity of being together, and a respectful application was made for liberty to go into the house. This, however, was roughly refused, and not being able to obtain a select opportunity in the yard, they moved to the shade of some trees on the opposite side of the street. Not only were they under the necessity of thus assembling under the locust trees, but this very circumstance was afterwards made a subject of ridicule by some of the Hicksite members of the meeting. One of these told one of the Friends, that they could treat them just as they pleased. If they chose they could treat them with common civility; and if not, they could take them by their necks and put them out of the house. And these are the very people who are telling the world how grievously they are persecuted.

At Concord, last preparative meeting, finding that the separatists were determined to hold their meeting over the heads of Friends, and remembering the violent measures which these people had adopted, men Friends left them and held their meeting separate from the Hicksites. Women Friends were permitted to hold their meeting in the house.

Weather in Paris.—The following was the state of the weather, during the last year in Paris. Rain, 146 days; snow, 21; hail or hoar frost, 6; frost, 59; thunder, 21; very cloudy, 178.

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FOR THE FRIEND.

THE SPIRIT OF THE INQUISITION.

(Continued from page 354.)

The expectation entertained by Dellon of a speedy audience, at which he might have an opportunity of making a full confession, and of thus entitling himself to the release promised upon such a condition, tended at first in some measure to qualify the irksomeness of his solitude. At the end of the second week, he was conducted, with bare head and feet, into the presence of the inquisitor, in the hall in which he had been first received. His treatment was not marked by any want of civility. Having fallen on his knees, he was directed to rise and seat himself. An oath was then administered, binding him to truth and secrecy; and he was told that the judge was ready to listen to his confession. With the utmost unreservedness and humility he related and condemned all those offences of his past life, having reference to his present condition, which the reflection of his solitude, sharpened by his eagerness for liberty, had enabled him to call to mind. His supposed heresy upon the subject of baptism, and the various instances of his disregard for the sanctity of images, were especially remembered; but unfortunately, his bold condemnation of the inquisition, as it was uttered in a moment of excitement, and had been forgotten when the excitement passed away, did not now present itself to his recollection; and his confession was, therefore, incomplete. After affixing his signature to a paper containing his declaration as taken down by the secretary, he was much to his surprise and regret informed, that he had not yet told all which was expected from him, and that by a prolongation of his imprisonment, the inquisition would mercifully give him an opportunity of relenting, if his omission was voluntary, or of a stricter self-examination, if it proceeded from forgetfulness. But all his efforts to recall further transgressions were fruitless; and when summoned, at the expiration of another tedious period of two weeks, before the tribunal, he was compelled to reply to the repeated questions, and exhortations to confess which were urged upon him, that he had tasked his memory in vain for facts which he had not previously detailed. Again remanded to his cell, he abandoned himself to grief and despondency. As impossibilities were exacted of

him as the condition of release, he could look forward only to an indefinite continuance of his wearisome solitude. To his young, active, and social spirit, the prospect was utterly insupportable. His nights became sleepless, his days were passed in alternate tears and frenzy, and in the agony of his despair death appeared a desirable refuge. With the view of self-destruction, he entirely abstained from nourishment for several days, contriving to deceive the vigilance of his guards, who, if their suspicions had been roused, would have complied with the rules of the establishment in compelling him by blows to take sufficient food for his sustenance. The bodily weakness to which long fasting reduced him, seems to have had the effect of calming the violence of his mental excitement; and the happy reflection at length occurred, that his present sufferings might be a judgment from heaven for his sins, and designed, in the councils of a merciful Providence, to recall him to a proper sense of his spiritual state. Prayers for the divine pardon and assistance, succeeding to his former frenzy, contributed still further to tranquillize his mind. In a review which he now took of his whole course of conduct at Damaun, it happened, either from the greater strictness of his scrutiny, or purely from accident, that the conversation relative to the Inquisition in which he had acted so imprudent a part, recurred to his memory. Thus possessed, as he supposed, of the key which was to unlock his prison door, he immediately demanded an audience; and at the expiration of a month from his last examination was again conducted before the inquisitors. His confession was quickly made; but it was not the will of his judge that he should escape so easily; and although, as he afterwards learned, no other transgressions than those of which he had now accused himself, had been alleged against him, yet he was coolly told that he had not confessed all, and to his utter disappointment was ordered back into confinement. On former occasions his declaration had been written by the secretary, and regularly signed by himself before his dismissal: as it was at present the policy of the inquisitors to preserve no record of the transaction, his signature was dispensed with.

Notwithstanding his late religious impressions, when he beheld himself again shut up in his cell, and cut off even from the consolation of hope, his mind reverted to the idea of self-destruction. Conceiving, with a perversion of judgment which bordered closely on insanity, that if he could attain his end by the instrumentality of others, he should be less guilty in the eye of heaven than by committing suicide with his own hand, he feigned sickness, and requested aid of a native surgeon. In a system agitated by despair and madness, it

was not difficult to discover the symptoms of fever; and repeated bleedings were a remedy which, under similar circumstances, might have been resorted to by a wiser practitioner than the ignorant Indian to whose care he was committed. By privately removing the bandage from his arm after each operation, and allowing the blood to flow freely for a considerable time, he succeeded at length in so far exhausting his strength, as to be convinced that recovery was impossible. But as his body weakened, his mind acquired its usual tone; and the dread of future punishment for an unrepented crime, began to outweigh the evils of his present situation. In this state of feeling it was no difficult task for a confessor, whom in his supposed extremity he had consented to see, and to whom he had revealed his plan of self-destruction, to prevail on him to renounce his sinful project, and to co-operate in whatever measures might be thought necessary for the restoration of his health. As the designs of his enemies did not extend to his life, he received every attention and assistance which could facilitate his recovery, and was even allowed the solace of a companion in his cell. Though his fellow-prisoner was an ignorant Indian, accused of magic, with whom if free he could have had no feelings or sentiments in common which would have led to intercourse, yet so strong were his social propensities, that he experienced even in the society of this man a charm which rendered existence no longer a burden. For five months during which they were shut up together, he continued to enjoy comparative mental tranquillity, and at the end of this time found his bodily strength re-established. The object for which the indulgence was granted being now obtained, its continuance was deemed by the inquisitors a favour beyond his claims. The conscience of the holy father, which shrunk from the responsibility of fatal consequences, even though indirectly induced, permitted, perhaps demanded the denial of a comfort without which life ceased to be desirable. The Indian being removed, Dellon was again left to perfect solitude. This had its usual effect upon his mind. His feelings became insupportably distressing; and suicide again presented itself to his despair as his only refuge. Contriving to sharpen against the stone walls of his cell one of those pieces of gold which he had succeeded in concealing about his person, he attempted to open with it the arteries of his arms: but either from the dullness of the instrument, or failure of resolution, he penetrated no deeper than the veins. The blood, however, flowed so freely that he fainted and fell senseless on the floor. Fortunately the guards, at this very juncture, though not the usual time of their approach, entered his cell upon some ordinary errand.

Observing his alarming condition, they summoned the requisite assistance, and by tying up his wounds, and using proper remedies, were able to rescue him from the miserable fate which seemed to await him. When sufficiently revived, he was carried before the inquisitors, who, not satisfied with reproaches, ordered that his arms should be shackled, and that being thus deprived of the power of injuring himself he should be taken back to his prison. This harshness of treatment served only to irritate his despair into absolute madness. Notwithstanding the debility produced by the loss of blood, he threw himself from his bed upon the floor, struck his head repeatedly and forcibly against the wall, and struggled with so much violence, that if not restrained, he would probably have soon extricated himself from his bonds, and completed his design upon his life. As rigorous measures were thus found to be unavailing, it was resolved to try the effect of soothing treatment. His irons were removed; deceitful hopes of a speedy release were held out to him; the cell which long-suffering had rendered hateful to his sight was changed for another unconnected with the same gloomy associations; and he was again allowed the society of a fellow prisoner. By these means the gloom which had gathered so deeply over his mind was gradually dissipated, and he slowly regained as much strength of body as was compatible with his sedentary habits. He seems by this time to have passed through that mental seasoning, which, like the diseases by which the frame is hardened to new and unhealthy climates, is a necessary attendant upon any great and violent change in our mode of life. Habit familiarized him with his deprivations; and during the remainder of his imprisonment, which was long protracted, he was able to resist the temptations to suicide by which he had been so strongly beset at an earlier period.

He had been eighteen months in the inquisition when he was summoned to his fourth regular audience. Having replied to the usual demand of confession, that he could remember nothing more than he had before declared, he was now for the first time favoured with an account of the charges upon which he had been arrested, and was at present confined. His conversation on the subject of baptism, and the repeated instances of his disrespect for images, were, as he had anticipated, among these charges; but after what had passed at his last hearing before the tribunal he was surprised to learn that he was also accused of having spoken with contempt of the inquisition and its officers; and his surprise was not a little increased when he heard alleged against him the heinous crime of irreverent discourse relative to the sovereign pontiff, and the papal authority. The accusations having been read, he was told that they had all been established by satisfactory evidence; that his obstinacy in refusing to confess, notwithstanding so many delays and warnings, was a certain proof that he had entertained the pernicious design of teaching and fomenting heresy; and finally, that he had incurred excommunication and confiscation of his goods, and was himself to be delivered over to the secular arm to receive

the punishment of death due to his crimes. Roused by such manifest injustice, and apprehending even the flames less than a continuance of his slavery, he boldly answered, that, however indiscreet he may have been, his intentions had never been criminal; that so far from propagating heresy, he had in many instances strenuously defended the Catholic faith against unbelievers, and would appeal to his confessors for the orthodoxy of his sentiments; that as to his disrespect towards the inquisition, he was astonished to find that magnified into a crime, which when he had declared it months before, had been treated as a trifle; that he did not remember ever to have expressed himself irreverently of the pope, but was ready, whenever the particulars might be stated, to confess the truth freely, and with good faith. His accusation and sentence had been read by one of the subordinate officers of the inquisition. The inquisitor himself now spoke, rebuking him for his impudence in asserting a confession which he had never made, but informing him, nevertheless, that he should still be allowed time to recollect his offensive language against the holy see, and thus have an opportunity, by accusing himself, of escaping the last penalty which the law could inflict. It was not without difficulty that Dellon restrained himself from opprobrious expressions and even personal violence against his tormentor at this insulting speech; but fortunately he was hurried away to his cell before his wrath had swelled beyond the bounds of forbearance. There can be no doubt that his former confession had been purposely left unrecorded, in order that a pretext might be afforded for prolonging his imprisonment: and it is not improbable that the accusation relative to the pope was a pure invention, intended to entangle him in an acknowledgment which it was hoped his eagerness for liberty might induce, and which, if made, would justify in the eyes of the Catholic world the sufferings which he had already experienced in his long imprisonment, and the heavy penalty which it was the intention of his persecutors that he should yet undergo. That such was the case may be inferred from the fact, that having failed at repeated interviews, to which the prisoner was called during the following month, to elicit any confession correspondent with their wishes, they at last abandoned the accusation; and in the written account of his trial with which, in compliance with a regulation of the inquisition, he was furnished upon his dismissal, though the other charges were stated at full length, this was altogether omitted.

(To be continued.)

FOR THE FRIEND.

The number of the "Christian Observer" for June, just received, contains a review of two volumes of discourses, by C. W. Le Bas, A. M. The author is praised, and, from the specimens given, we think justly, for his nervous style, splendid imagery, and energetic reasoning. "He brings to the work (says the reviewer) a mind richly stored with liberal acquirements, and capable of directing all its

energies to the elucidation of scriptural truth, and to the enforcement of it upon the conscience." Among the specimens, our attention was particularly fixed upon two of them. The first is an eloquent and powerful appeal to the understanding and the heart, on a subject of the deepest interest to man! *The Christian Transformation.*

"And now I would beseech you to meditate deeply on the glorious philosophy of this holy doctrine, which is still a stumbling-block to the Hebrew, and which was once foolishness to the Greek.

"The sages of classical times had lofty visions of the grandeur and dignity of man. It seemed to be but a light thing to them to raise him to the rank of a divinity; for in their esteem, no deity was so great as the adept in their own doctrines. And others, again, there were, who looked on little besides the baseness and the misery of man; who laughed at his hopes and aspirations, and consigned him, like a brute, to the dominion of his lusts. And some there doubtless have been, both in ancient and in modern days, whose thoughts have been upon the rising between the depth of man's abasement, and the giddy heights of his vast capacity; but they have found no rest from that ceaseless and unquiet flight: and they have brought back with them nothing but cheerless surmises, and scornful doubts, respecting the destiny of this strange being—'half deity, half dust!'

"The Gospel alone contains the wisdom which is able to comprehend these heights and depths. It is this wisdom alone, which can span the vast interval between the extremes of man's sublimity, and man's degradation. The wisdom of revelation proclaims to man, that he is vile and abject; and yet she bids him aspire to a transformation into the likeness of the Deity. She sometimes speaks of him as resembling the beasts that perish; at others, she extols him as little lower than the angels, and as crowned with glory and honour. At one time, she seems to spurn him as an impure and worthless thing: at another, she enjoins him to present himself as an acceptable sacrifice to the living God. On the one hand she points to the abyss of his corruptions; on the other, she discloses to him the eternal counsels of the Father, and the inestimable obedience of the Son, and the gracious work of the sanctifying Spirit, all conspiring for his deliverance; angels prepared to triumph and rejoice in his return; the blessed company of heaven impatient for his restoration. And thus it is that she impresses that lowliness of spirit, which 'whispers out of the dust;' and thus, too, it is that she inspires that elation of heart, which lifts up the song of thanksgiving even to the throne of God. She gives to man 'a contrite heart and broken spirit;' and it is even thus that she makes him a fit abode for 'the High and Holy One that inhabiteth Eternity.'" pp. 63—64.

The other passage marked for selection, is from a discourse, the subject of which is, "*The Word made Flesh*," and in the course recommended, is far more in character with that profound humility and reverential fear, the appropriate clothing of a finite creature, in reference to infinite perfection, and his great plan of redemption, than the frontless audacity, with which some persons in this day of boasted light and liberty, approach its sublime mysteries.

"If there be any present, who ever find themselves molested by doubts respecting the true and divine nature of 'the Word,' whose glory shone full upon the mind of the Apostle, when he opened his Gospel in the language we have been considering: I would affectionately offer them the same counsel, which was once offered to a person labouring under uncertainty on the same subject. Let such persons take the Gospel of St. John, and peruse it, with humble, devout, and unwearied prayer from the beginning to the end; and while they are so doing, let

them frequently repeat to themselves these words: 'Jesus Christ was nothing more than a mere mortal man.' By this process, the notion that our Saviour was not a Divine person, will be perpetually confronted with the language of the apostolic narrative; and the result must be this—that if our Lord was nothing greater than a human being, if he was merely the son of Joseph and Mary, the evangelist must have spared no pains to render his subject obscure and difficult. He must have done, what the ancient philosophers affected to do; he must have laboured to deliver his doctrine in terms which should effectually hide it from the common herd of mankind. He must have composed riddles to raise the wonder of the multitude, and must have reserved the explanation of them for a select company, whom he might judge worthy to be entrusted with the secret. If, on the contrary, Jesus Christ be truly the Son of God, and in the strictest sense, essentially one with the Father, then will 'the crooked things be made straight, and the rough places smooth;' and a highway will be laid down, wherein the simple hearted shall never go astray. Occasional ruggedness and obstruction may occur, as a trial of our patience and our faith. But the whole path will be absolutely plain and level, when compared with the stones of stumbling which the adverse scheme throws down at every step. I recommend this mode of studying a question of measureless importance to all, because it is a mode of which all are alike capable. There is no necessity to consult ponderous and learned works. Nothing is required but the sacred volume itself; and of the sacred volume, especially the Gospel of St. John. Let any one sit down to this task in a reasonable, candid, and teachable frame of mind, and he will find his doubts melt gradually away before that 'true light' which so often shines in vain to the disputers of this world."

ELISHA BATES AND THE BEREAN.

(Continued from page 260.)

We have been induced to suspend for some time the valuable essays under this head, not from the least doubt in ourselves as to their intrinsic merit, but partly, we may confess, from an apprehension that some of our readers would prefer having the space which they occupy, filled up with articles specially prepared for the purpose. We have, however, from various quarters, by letter and otherwise, received so many intimations of a contrary tendency, and from which it is apparent that many of our readers look for their appearance with eagerness, that we have been encouraged to prosecute our original intention of continuing the republication of them, at least so long as they shall be sustained with the spirit and talent which hitherto have distinguished them. For the sake of preserving the series unbroken, we to-day introduce a detached article, but essentially a part of the discussion, placed at the end of No. 5 of the 'Repository;' and in subsequent numbers it is our intention to proceed with them in convenient portions and with greater regularity than heretofore.

THE BEREAN.

The Berean of the 26th of the 6th month, which is the last that I have seen, contains a short article acknowledging the reception of the second and third numbers of the Repository. But instead of meeting or refuting any of the arguments or evidence adduced in defence of the doctrines of Friends, or excusing himself for the unfairness which has been proved upon him, he merely makes a few efforts to divert the discussion from its present course, which he, no doubt, finds extremely inconve-

nient. He had charged me very confidently with holding (on various subjects) sentiments which were never held by the early members of the Society, but denied a thousand times—and when I had brought forward a variety of copious extracts from the writings of the most eminent members of the Society, in full accordance with what I had first published, and brought into view the unfairness (on the part of the Berean) of passing over these, and gathering up the arguments formerly used against distinct and separate personality, to support the opposite extreme of unitarianism, he, instead of meeting this body of evidence, now standing in defence of what he had so violently opposed—has recourse to a mere *williticism*, to cover his defeat—that I must hold a doctrine between these opposite extremes, and suppose the Deity something between one and three. I give him full credit for his wit—it is however of the trifling kind—used merely to get by a serious difficulty with a laugh—and leaves the case as it was—the whole body of evidence I had extracted from the writings of primitive Friends, standing in full accordance with what I had previously written, and himself proved to be an unfair writer.

With respect to the unitarianism attributed to them, the Berean says, if I mean to say that they hold the doctrines of the sect so called, he denies the charge.

The Unitarians, I understand, believe that Jesus Christ was a man like themselves; in all respects like other men—subject to the same infirmities, being both fallible and liable to sin—only that he was supernaturally instructed and qualified for the execution of his particular commission—that the benefits of his sufferings and death, generally called the atonement, is one of the radical as well as the most generally prevailing corruptions of the Christian scheme—that he being only a man, his death could not, in any proper sense of the word, atone for the sins of other men, and of course that the sufferings, blood, and righteousness of Christ, have no more relation to our personal justification, than those of any other man—but that the *practice* of virtue is the *only* ground of acceptance. They disbelieve in the existence of an evil being distinct from man—reject all *mystery* in religion, which they say cannot be supposed to contain any mysterious or incomprehensible doctrines—and hold that to believe a doctrine which we cannot comprehend, is impossible and absurd. The reader cannot fail to perceive that these principles are advocated in the Berean, and form, in fact, the foundation of their system.

Leaving the defence of the doctrines unanswered, they say I must come to the point, and prove the *underived, independent* divinity of Christ, or abandon the controversy, and ask forgiveness of "the Christian world" for what I have written. This No. of the Berean being accidentally mislaid, I cannot exactly recite his words to any great extent—such, however, is the substance of what he says.

While I have proved, undeniably, so far as the subjects have come into examination, that what I had written is supported by the clear declarations of our Friends—and that the

Berean has been guilty of palpable unfairness—he calls me to leave this ground and come to a "point," expressed in terms which I have never used in any of my writings! I have kept to the same views which were originally presented to the public—referring to the scriptures and the writings of our primitive Friends—and this course I propose to pursue. I have nothing to do with his unscriptural terms of independent and underived divinity, which are now called the point, merely to give the controversy a new direction: and thus relieve him of the difficulties in which he is involved, of meeting the testimony of early Friends, full and clear against him, at every point of doctrine which he has attacked.

But I must, he says, take up the subject on these terms, never used by me, or abandon the controversy, "and ask forgiveness of the Christian world."

I am not aware that *the Christian world* is at all dissatisfied with what I have written. The pamphlet has been extensively circulated; the Doctrines have passed through two editions in this country, and a third is now called for—it has also been reprinted in England, were I am informed it meets with a general acceptance. In America the substantial body of Friends are satisfied—it has been read by persons not of our Society in the United States, and I might say beyond these limits also; and though it is acknowledged that the principles which distinguish Friends from all other denominations are distinctly marked—yet no offence has been taken at the work, that I know of—except by the Berean and its adherents, who are now *separating from the Society*. And these must be the *Christian world*, of whom I am called upon to ask forgiveness.

THE FRIEND.

EIGHTH MONTH, 30, 1828.

A slight error occurred in our 43d number in the statement relative to the forcible entry of Haddonfield meeting-house by the separatists. It appears that the entry was not made by forcing open a window shutter, as the windows were without shutters; but the sash, which is secured by a spring, had been previously raised a little so as to throw the spring out of the socket, and thus render it useless; the window was opened by the separatists—some of them entered at it, and opened the doors of the house. To get to the window, which was in the upper story, they had to climb over an adjoining shed or back building.

We have before us a letter from a respectable friend and subscriber, dated Columbiana county, Ohio, 9th inst. from which we make the following abstract:

"I should forbear saying any thing of late commotions here, but thought a few remarks of the proceedings of some of the dissenters, some from your country, might be acceptable. Amos Peasley and Elisha Dawson made their appearance here in last month, and made

many intrusions in our meetings. At Carmel monthly meeting held at Elk River, they appointed a meeting the day of the monthly meeting, and had general notice given, without consulting (I believe) any of the members constituting it, and a large train accompanied them from New Lisbon, Salem, and other places; and after engrossing nearly all of the first meeting, before proceeding to business they were informed of the disunity Friends had with those who had imposed themselves upon the meeting as Friends; and upon closing the partition, Amos and Elisha were alternately requested to leave the meeting, as also a number of others who had been disowned by other meetings, all of whom refused so to do, and some of them made many inconsistent and erroneous statements. One made by Amos Peasly was to this effect, if not verbatim—that he belonged to Friends, (had never been disowned that he knew of,) and to the old yearly meeting of Philadelphia re-organized, but acknowledged there were a few self-styled orthodox there who had separated from them, amounting to about seven hundred, and out of these there were one hundred coming over to them every month. E. Dawson then made some observations of the same equivocal cast, after which Amos again rose, and said, he would relate the cause and origin of the division among Friends, and began so to do. The overseers, however, requested him to take his seat and be quiet, or leave the meeting. He reluctantly complied, saying he would leave the meeting also if the meeting requested it, which the meeting accordingly did. But still he refused, calling on the Friends to speak. Only two members requested him to stay in. He was then informed that two members only requested his company, and such others as had made a like request were those who had accompanied them, and, in like manner, were intruders; of course, according to his promise, he was bound to leave the meeting. No disposition to withdraw being manifested on the part of the intruders, Friends could not with propriety proceed with the business, and therefore adjourned to the second day following."

"I have been informed that Salem, Springfield, and Sandy-spring monthly meetings met select, and thus kept out the intruders."

The letter proceeds to state some other particulars relative to transactions which had taken place, and the difficulties occasioned by the separatists, with which Friends in that country had to contend, and then adds,

"At Salem quarterly meeting Friends met with shutters closed, admitting members only, and had a quiet solemn meeting. Elias Hicks is now here, and I am informed made an attempt yesterday to go into the meeting of ministers and elders, but was refused. He asked the door keeper if he would use violence to keep him out; the Friend replied, he would have to use violence to get in. E. H. held several separate meetings in Salem. I find from general observation, that most if not all but those who had previously become fixed in their partiality to his erroneous views, have been confirmed that some of the doctrine he has advanced in this part of the country, is unscriptural and of a dangerous tendency."

To the Editor of "the Friend."

The following account of the life and death of three distinguished individuals, has been drawn up in as short a manner as could conveniently be done. I am no scholar, and if thou thinkest there will be a use in its insertion in "The Friend," thou art at liberty to make what corrections may be thought necessary.

W. H.

JONATHAN LINDLEY, an elder in the Society of Friends, deceased the 5th day of the 4th month, 1828, in his seventy-first year. Educated in Orange county, North Carolina, soon after he attained to manhood, he engaged in mercantile pursuits, and by attention and fair and honourable dealing, acquired a considerable portion of wealth. Becoming disinclined to the incumbrances connected with such occupation, and in the hope, that, by forming a settlement in the uncultivated forest, he might enjoy the retirement which he had long desired, in the spring of 1811 he removed with all his children but one, (several of whom were married,) and settled near where Lick Creek meeting-house now stands. The other child had previously removed there.

There were but few families of Friends living there at that period, and being near 200 miles from any meeting of the Society, they concluded to hold one for worship once a week, of which he was a diligent attender; exemplary in his deportment when there, and often encouraged his friends to faithfulness in this indispensable duty of adoration and worship to the author of their being.

In 1813, a monthly meeting was established there, of which our friend was a useful member.

As the evening of life approached, he grew more and more concerned to prepare for his final change. For a number of years before his departure, the topic of his conversation was often on death and eternity, expressing, according to the course of nature, he could not stay long, and his greatest desire was to be ready for the change. When the pernicious doctrine of Elias Hicks was introduced into the neighbourhood where he lived, he soon was favoured to see the danger thereof, and faithfully warned his friends against meddling with it; and through his faithfulness and that of some others, it made very little entrance in the monthly meeting of which he was a member; and he continued to be a faithful advocate for the cause of truth against those wild notions to the end of his life.

He had long been afflicted with severe attacks of the colic, and towards the latter part of his time they seemed to increase, which made him believe his final change was near at hand; and the first day before his close, he invited all his children who were at meeting home with him, and at a suitable time told them he believed his change was near at hand, which he said did not alarm him, believing, that, through divine mercy, he was prepared, with much more instructive and interesting conversation.

THOMAS LINDLEY, son of Jonathan, died the 5th day of the 5th month, 1828, aged

forty-six years and ten days. For many years he had been an active member of Lick Creek monthly meeting, being much concerned for the advancement of the cause of truth, especially the latter part of his time, and according to ability given, laboured for the removal of those desolating principles that are doing so much mischief in our once favoured Society.

Being for several years afflicted with the cramp, which made him anticipate his end was near, he therefore settled his outward affairs, expressing a belief that his time was near at hand when he must bid farewell to all things here below, with which he appeared to be fully resigned, believing he was prepared for the change; and during his last illness, which continued four days, he bore up with much fortitude under the most excruciating pain. He has left a respectable family to lament their loss.

OWEN LINDLEY, a member and elder of the Society of Friends, died the 3d day of the 6th month, 1828, aged 65 years, wanting six days. He was a native of North Carolina; in early life submitted to the baptizing power of truth, and thereby was qualified to become an useful member in the church, being at that time a member of Spring monthly meeting.

In the year 1810, he removed to Indiana, and settled near where Lick Creek meeting-house now stands; and when the monthly meeting was established there, he became a very useful member therein.

Exemplary in his conduct and dealings among men, he was beloved by all that knew him of all denominations. Being of limited circumstances, he laboured hard, having no other means to support a large family: he had twenty children born, (having had two wives,) and although his outward circumstances were limited, he gave much of his time to the concerns of Society. He bore his last illness with Christian fortitude, which was not of long duration.

Not long before his close, he expressed a surprise that any could speak so lightly of Jesus Christ and his attributes, for, if it was not for the interest he felt in the dear Redeemer, how could he bear up in this trying moment? At another time, he said, he felt no desire to recover, only to assist his family a little longer, but was resigned to the Master's will.

"Methinks if you would know
How visitations of calamity
Affect the pious soul, 'tis shown you there!
Look, yonder at that cloud, which through the sky
Sailing along, doth cross in her career
The rolling moon! I watch'd it as it came,
And deemed the deep opaque would blot her beams.
But melting, like a wreath of snow, it hangs
In folds of wavy silver round, and clothes
The orb with richer beauties than her own;
Then passing, leaves her in her light serene.

Southey.

The inward sighs of humble penitence
Rise to the ear of Heaven, when pealed hymns
Are scatter'd with the sounds of common air.
Joanna Bailie.

FOR THE FRIEND.

FRAGMENTS—No. 11.

Thomas Story in the course of a religious tour came to London, where he met with a large number of Friends, whom he describes as "well established in the truth," and many of them "great and able ministers of the gospel." In reference to his own feelings, he says, "considering the many talents of the ministers, their improvements thereof, experience, discerning and other attainments in the truth in their several degrees, their parts and qualifications as men, as also the like qualifications of Friends there in general, together with the politeness, knowledge, and understanding of the people in that place, I was kept very low in my mind and circumspect, having no courage of my own to appear in public among them. But the Lord knowing me altogether, my weakness, integrity, simplicity, and good meaning, supported my mind under all these considerations. And Aaron Atkinson, my intended companion, having been in the city some time before, and observing him acceptable in his ministry among them, gave me an occasion of reasoning that I might also, probably, go through the meetings without offence, which was the full amount of any expectation or desire there. And that which added much to my encouragement, was the fatherly care and behaviour of the ministers in general, but especially of that great minister of the gospel, and faithful servant of Christ, William Penn; who abounded in wisdom, discretion, prudence, love, and tenderness of affection, with all sincerity above most in this generation, and indeed I never knew his equal; nor were Friends in general a-wanting to me in an open and tender friendship." This account, while it furnishes an interesting view of the substantial character of those worthies, exhibits, in the diffidence and deference evinced by T. Story, a striking contrast with the overweening confidence and disregard for religious weight and experience produced by the principles, and manifested amongst the followers of Elias Hicks. Thomas Story was possessed of unusual talents, and was, doubtless, capable of acting a part which would have gained him reputation; but abiding in humility, he saw his own place in the body, and felt that reverences and honour which the truth inspires towards those who have long stood the faithful and devoted companions of Christ. After travelling several weeks they arrived at Bristol, "where," he says, "looking at our ancient and honourable friend's Richard Sned's, one morning the canopy of the divine presence came over us in the family, and brought us all into right silence for a time; and then the holy spirit of prayer and supplication came upon us. And whilst we were in that exercise, William Penn, who ever loved the truth in the meanest, came into the room and joined with us; and after him, that ancient, able, and eminent friend and minister of the Lord Jesus, Roger Haddock, who joined in the same likewise; and some others following them, all coming to see us, were favoured with the same visitation and good presence of the Lord our God, and the enjoyment of him together in the Beloved, to our great and mutual refreshment, edification, and consolation. This good season being over for the time, we had sweet and agreeable unity and conversation together, which proved a great strength and encouragement to my companion and me to be thus favoured in the sight of those elders; who, by their free and fatherly, or rather brotherly behaviour towards us, then and from that time forward, declared a firm and settled friendship in the truth, which never waxed old or decayed."

John Richardson. "The governor of Virginia wanted a cooper to mend his wine, cider, and ale casks, and some told him there was a workman near, but he was a Quaker; he said if he was a workman, he made no matter what he professed. So the Quaker, such as he was, was sent for, and came with his hat under his arm. The governor was somewhat at a stand to see the man come in after that manner, and asked if he was the cooper he had sent for. He said, yes. Well, said the governor, are not you a Quaker? Yes, replied the man, I am so called, but I have not been faithful. He then asked, how long have you been called a Quaker? The poor

man said about twenty years. Alas for you, poor man, said the governor, I am sorry for you. By this we may clearly see, that such who walk most up to what they profess, are in most esteem among the more thinking and religious people; and the unfaithful and loose libertine professors of the truth are slighted, and I believe will be more and more cast out as the unsavoury salt which is good for nought in religion, and is indeed trodden under the feet of men."

William Sewell. Though many people at first were shy, and would not deal with the Quakers because of their non-conformity with the vulgar salutation, and their saying *thou* and *thee* to a single person instead of *you*, inasmuch that some that were tradesmen lost their customers, and could hardly get money enough to buy bread; yet this changed in time, when people found by experience they could better trust to the words of these than to that of those of their own persuasion. Hence it was, that often when they came into a town, and wanted something, they would ask, where dwells a draper, or tailor, or shoemaker, or any other tradesman, that is a Quaker? But this so exasperated others, that they began to cry out, if we let these Quakers alone, they will take the trade of the nation out of our hands. Now the cause of their trade thus increasing, was, because they were found upright in their dealings; for integrity did then shine out among them above many others: to this the true fear of God led them, and to this they were exhorted from time to time."

Thomas Chalkly. "One time I was at play at a neighbour's house with the children, and in the midst of my sport I was reached with strong conviction, inasmuch that I could not forbear weeping. The children's mother observing that I wept, said, 'why do you weep, Tommy?' I told her I could not tell, except it was because I was a naughty boy. 'Oh!' said she, 'don't believe him, for that's the devil tells you so, for you are the best boy in all our street.' But I knew I was told the truth by conviction, and that she was mistaken; for I plainly understood by clear conviction, and by the holy scriptures, which I had been trained up in the reading of, that I was too vain and wanton; for I loved music, dancing, and playing at cards, and too much delighted therein by times, and was followed with the judgment of God therefore in the secret of my soul. What I did in these sports and games I always took care to do out of the sight, and without the knowledge of my tender parents; for I was afraid of their reproofs and corrections, the which I was sure to have, if they had any intelligence of it. I remember that, unknown to my parents, I had bought a pack of cards, with intent to make use of them when I went to see my relations in the country. At the time called Christmas, I went to see them, and on my way went to a meeting, at which a minister of Christ declared against the evil of gaming, and particularly at cards; and that the time which people pretend to keep holy for Christ's sake many of them spend mostly in wickedness, sports, and games. From this meeting at Wanstead I went to the house of my relations, where the parson of the next parish lodged that night, who used to play cards with them sometimes, and the time drawing near that we were to go to our games, my uncle called to the doctor, as he called him, to me, and to my cousin, to come and take a game at cards; at which motion I had strong convictions upon me not to do it, as being evil. And I secretly cried to the Lord to keep me faithful to him; and lifting up my eyes, I saw a Bible lie in the window, at the sight of which I was glad. I took it, and sat down and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and said, 'come, doctor, you and I, and my wife and daughter, will have a game at cards, for I see my cousin is better disposed.' Then he looked upon me, and said, 'he was better disposed also.' So their sport for that time was spoiled, and mine in that practice for ever; for I never, as I remember, played with them more, but as soon as I came home, offered my new and untouched pack of cards to the fire. And of this I am certain, the use of them is of evil consequence, and draws away the mind from heaven and heavenly things; for

which reasons all Christians ought to shun them as engines of satan; and music and dancing having generally the same tendency, ought, therefore, to be refrained from. The sentiments of the Waldenses, a people in great esteem among Protestants, are worthy the consideration of all true Protestants and Christians, which were, 'That as many paces or steps as a man or woman takes in the dance, so many paces or steps they take towards hell.'

Anthony Morris. "Our ancient and well esteemed friend was a member of this meeting at the early institution thereof, and in the year 1701, appeared in the ministry, and being obedient and faithful, he soon became acceptable and edifying, being sound in word and doctrine. He was advanced to his forty-seventh year when he engaged in this service, and having a prospect of a great work before him, requiring his close application, he drew his worldly business into a narrow compass, and devoted his time principally to the service of truth; not only visiting neighbouring meetings, but also travelled through New Jersey, Long Island, Rhode Island, New England, and Maryland, and about the year 1715 performed a visit to Friends in South Britain. He was early appointed clerk of our monthly meeting, which service he performed many years to satisfaction; being zealous and serviceable in the discipline, a diligent attendant of all our religious meetings, careful in observing the time appointed, and often concerned to exhort such to amend as were remiss herein. In his last illness, he expressed his free resignation to the will of God, and in an humble, tender frame of spirit, mentioned the testimony Christ gave concerning the woman who poured on his head the precious ointment, saying, 'he was favoured with the evidence in himself that he had done what he could, and felt peace;' expressing at the same time 'that his hope for eternal salvation was alone in the mercy of God, through his Son, Christ Jesus, the only Saviour and Mediator.'—*Testimony of Philadelphia Monthly Meeting.*

FOR THE FRIEND.

"HICKS ON SCRIPTURE."

The eleventh number of the Miscellaneous Repository, published by Elisha Bates, Mount Pleasant, Ohio, brings us intelligence of a new and singular mode adopted by the partisans of Elias Hicks in the west, to prepare the minds of the people for giving him a favourable reception, and to persuade them that the great champion of their cause does really admit the authenticity of the holy scriptures. They have made out an extract from his sermon preached at Darby, 11th month 15th, 1826, and printed it in the form of a handbill, with a large awkward border, and headed "Hicks on Scripture."

The object of the said extract is to show "at how high a rate" the preacher values the sacred writings, and what "great advantage" he has received from the perusal of them, as well as to fix the charitable imputation of falsehood upon all those who dare to question the sincerity of his belief in them. The following extracts will elucidate the drift of the discourse. "There are those who assert that I *disbelieve* the scriptures, and that I *undervalue* them. But *there is not a greater falsehood* expressed among mankind." If it be the fact that there is not a greater falsehood expressed among mankind than the above assertion, the proof of it must be plain and irresistible; and it is not a little surprising that so large a number of persons should have been deceived in regard to the real opinions of Elias Hicks on this subject. I hope, however, in the course of the present essay to be able

to show, that those who make the assertion of his disbelief in the sacred volume, have at least a plausible ground on which to found their opinion; and that many of his expressions *do really undervalue* the scriptures in a manner which must shock the feelings of every sincere Christian. He further says, "Perhaps there are none who have read them more than myself, and I presume, according to my knowledge, no man has received *more advantage* than I have, and continue to have, from reading them, &c." Now, I will not pretend to scan the measure of Elias Hicks' "knowledge," but I think any one who has read his discourses must be convinced that he has read the scriptures very differently from the great bulk of those who are blessed with them. To mention only one instance, which may exemplify my meaning, there is his admirable comment on *our Saviour's kissing Judas*, which he eulogises with much verbosity, and makes the basis of some practical moral precepts. But, unhappily for the speaker's argument, it turns out that Jesus did not kiss Judas, but that Judas kissed Jesus; not in token of his love or affection for him, but as a signal to those with whom he had preconcerted to betray him. The reader may see the passage in Hicks' sermons published in Philadelphia, 1825. I might also adduce the instances where he makes the trees of the garden of Eden to be the propensities of the human heart—the tree of the knowledge of good and evil to be God himself—and his denial of many plain facts which are related with a minuteness and precision that place them beyond the reach of contradiction; all which show but too clearly, that his reading of the scriptures, however extensive, has been more with a view to cavil at their contents, than to derive advantage from the sacred truths which they contain.

That he is indebted to them for the small portion of good sense, and the few moral precepts which his sermons contain, I fully believe; the reason why he quotes from them in his preaching is not less clear. He is too well acquainted with the views and feelings of a Christian community not to know that a sermon in which no reference was made to the Bible would be but poorly relished by a large portion of his hearers. But I well remember hearing him say on more occasions than one, that his quoting the scriptures was in condescension to the superstition and weakness of the people, because they were so wrapped up in them—that his object was to draw them off from the scriptures by degrees, for he verily believed it would be much better to preach entirely without them."

I shall now make a few quotations from a volume of sermons published by Marcus T. C. Gould in the present year, to which is prefixed a letter from Elias, certifying their accuracy, and of course assuming the responsibility for the sentiments promulgated in them.

* In his sermon at Little Creek, Delaware, he says, "I might bring forth a great portion of the scripture, my friends, but *all to no purpose*, and why? Because it is *nothing but letter*, and till we attend to the gift of God, and are willing to be guided by its direction and influence, we never can know God." Page 104.

In a sermon preached at Horsham, he declares, "The garden of Eden, so called, *was never located on earth: there never was an outward garden of Eden; there never was an outward tree of life, nor an outward tree of the knowledge of good and evil*, that man could see with their outward eyes, or taste the fruit of with their natural senses—it was a spiritual tree."—page 27.

Here is a positive denial of a fact which the sacred writers *as positively* assert—both cannot be true. Either the inspired penman have stated what never existed, and thus imposed on the credulity of mankind, or else the assertion of Elias Hicks is absolutely false. It is easy to perceive that a man who can make such declarations does not only "disbelieve" but greatly "undervalue" the holy scriptures, and the direct tendency of such sentiments is entirely to destroy their credibility. It places the truth of their historical narrative on the most doubtful footing; and must, if accredited, render every fact recorded there extremely apocryphal. He might with equal propriety declare that there never was such a man as Adam, or Moses; such a people as the Israelites, or such prophets as Samuel, Isaiah, Ezekiel, and Joel—in a word, he has just as good reason to declare that such a personage as Jesus Christ never appeared on earth, nor was the system of Christianity ever promulgated by him and his apostles. The record respecting either or all of them is not a whit more clearly and strongly enforced than that relating to the facts which he denies with such unblushing assurance.

Wilmington sermon.—"There are some foolish men who have supposed in the *foolishness of their hearts*, that it (Eden) was some located spot upon the earth; but what *weak creatures* in every thing spiritual and wise" [they must be.]—page 47, 48.

"The scriptures cannot be evidence for themselves no more than men. The whole truth of them depends upon the spirit of truth that inspired the men who were under its influence when they wrote them. And here we see the way that *these scriptures do so much mischief* in the world. It all arises from men trying to interpret them; for they all interpret them *wrong* when they undertake to do it in their own way. The inspired part is beyond the power of all mortals to interpret—we must come to the Spirit, for that is the only thing that can interpret them for us."—Ibid.

If this be not undervaluing the scriptures, I am at a loss to conceive what would constitute undervaluing them. The different portions of holy writ are certainly strong evidence for each other, and by careful comparison, present a mass of internal testimony for the genuineness and authenticity of the whole, which must be irresistible in the view of every dispassionate and careful inquirer.

That the sacred volume was written by divine inspiration, and that the assistance of the holy Spirit is necessary to a right understanding and practical use of its invaluable contents, is undeniable; but to assert that its "whole truth depends" on what every man chooses to consider revelations made to his

own mind, is preposterous; it is to subject them to the fluctuations and contradictions of every wild and bewildered imagination—since what a man may admit to be true to-day, he may flatly pronounce false to-morrow; and the vagaries in which Elias Hicks himself has indulged respecting them, are alone sufficient to evince the absurdity of his position. If, moreover, they "do so much mischief in the world," certainly none but the initiated ought to be allowed the use of them, which would bring us back to the practice of the dark ages of superstition and bigotry, when the Bible was locked up from the use of all but the clergy, and the common people compelled to receive their exposition of the text as an unquestionable truth.

To speak of "the inspired part" of them, is to imply that there are parts of them that are *uninspired*, and which consequently can have no higher claims on our belief than the writings of any profane author—another instance of his manner of undervaluing of the sacred text.

Wilmington sermon.—"But the law of Israel written upon tables of stone is not for us; the law of God upon the tables of the heart supersedes all of them. We are under no necessity to apply to them to know the will of God, because they cannot teach us his will. If we begin at Genesis and go to the end of the Old Testament, *there is nothing there* that will tell us the Lord's will concerning us, because we must know his will from his own mouth, and from the writing of his own finger upon our souls."—page 62.

Stanton sermon.—"And hence it is of great importance to us who read the scriptures, that we understand them rightly, or otherwise they do us *abundantly more harm than good*. There is *great danger* of being *wrongly* directed by them; and it is *fatal oftentimes*."—page 76.

That the scriptures are ever productive of "*abundantly more harm than good*," I can never admit to be true. Our early Friends positively declared against this dangerous error, asserting that "the scriptures could not beguile any man." Men may pervert and wrest them to their own destruction, but the fault is in themselves, and the mischief must rest on their own heads, not in the scriptures, which are not merely innocent, but highly instructive and useful. If there is so great danger of being "wrongly directed by them," they are certainly an unsafe book to place in the hands of the people; and if their direction is oftentimes *fatal*, they ought at once to be suppressed; because the salvation of one soul is of infinite value, and ought not to be risked even to procure the benefit which mankind may derive from them. How is it possible that Elias Hicks can deliberately declare that he does not undervalue the sacred volume, when he indulges himself in such injurious and unfounded accusations against it? It is impossible to reconcile his discrepant assertions, and the charge the falsehood which he so confidently arrays against those who disapprove of his sentiments must recoil upon himself. What could more completely decry and bring into disrepute those inestimable writings than to inculcate the idea that there is *nothing in them* that

will tell us the Lord's will; that they are capable of doing us *abundantly more harm than good*—that there is *great danger* of being *wrongly* directed by them, and that this direction is *often fatal* to the souls of men. Was this the case with the work of any profane author, ancient or modern, would not every enlightened and benevolent mind unite in endeavouring to suppress and destroy it? Could any one who had a just sense of the awfulness of eternity, and the infinite value of an immortal soul, withhold his aid in the work of extermination? Surely not. And if this be the case with profane writings, how much more with the holy scriptures, which from the general credence accorded to them by Christians, and the powerful influence and authority which they have justly obtained, must be capable of producing far more "dangerous" and "fatal" results?

Little Creek Sermon.—"And it would seem manifest to every mind that if we would believe as we ought, the knowledge of that book called the Scriptures *cannot be any thing necessary*—for when we look over Christendom where they have this book, do we find many more who are certain that they will be saved, than we find in other nations?—I have doubted it."—p. 115.

By the same mode of reasoning we must infer that the knowledge of the Christian religion, with all the benefits accruing from it, is entirely useless—that it "cannot be any thing necessary," and therefore we might as well return to the dark and ignorant condition of unenlightened barbarians.

Darby Sermon.—"And *need we go to the Bible* to learn those lessons which I have mentioned? *No*, my friends; we have them all recorded in our own minds, so that no man need say to us, know the Lord, because our Preserver is ever with us, to instruct us according to our necessity and needs: and therefore he can revive and open instruction in the minds of those who have never read these accounts.—*All these necessary truths*, we find in *all nations*, where the Bible has never been seen."—p. 132.

This sentence not only greatly disparages the usefulness of holy scripture, but actually makes a knowledge of the outward coming of our Lord Jesus Christ, his doctrines and precepts, entirely needless. Nations who have never seen the Bible have little or no idea of that glorious and mighty event, or of the blessings which it procured for mankind; yet Elias Hicks declares that *all necessary truths* are found in *all nations* where the Bible has never been seen. Therefore, the truths of the Christian religion, as recorded by the evangelists and apostles, are not "*necessary truths*." What ideas can we entertain of a pretended minister of religion, who thus contemptuously rejects the offered mercies and blessings of a gracious God, in sending his only begotten Son, both to be a light to the world, and to offer himself up as a sacrifice of atonement for the sins of his rebellious children?

"You know there are a great many other things held up by the professors of religion, which are entirely non-essential in relation to our salvation, and there [*"they"*] are *all stumbling blocks*. And perhaps there is not a

greater one, than the scriptures, called the Bible, or the Old and New Testaments; bound up in a book. These scriptures are *nothing* but writings; and therefore they are *nothing* but the effect of a cause—they are not the cause which can save men, but they are the mere effect of that cause, pointing us to the cause. They were written by inspired men a great while ago, and they are *nothing but a history*. And I say, they may be as great a *stumbling block* as any, when people are led away to believe that the scriptures or writings contained in the Bible, are a sufficient rule of faith and practice, in every thing that we do on earth, to gain a reconciliation with the God of heaven."—p. 138, 139.

The reader will observe that he not only makes the Scriptures "*entirely non-essential*," but even declares that "there is not a greater stumbling block than they are;" while to cast a shade over their authenticity and authority he tells us they are nothing but writings, written a great while ago—nothing but a history; and he might with as much truth have added, as I once heard him declare, "they were written by nobody knows who." The scriptures are *much more* than a mere history.—If those parts which are not *historical* were separated from the other portions, they would probably form more than a moiety of the whole. His assertion is therefore untrue.

Trenton Sermon.—"It is of great importance that we understand the scriptures rightly, for if we do not, *they will do us a world of harm*. FOR THEY ARE THE GREATEST ENGINE TO DO US HURT, OF ANY IN THE WORLD, the children of men place so much confidence and faith in them."—p. 220, 221.

"And are we not thus shown, that *all the reading of the scriptures*, the prophets and the law, *kept them in darkness*, and divided the Israelites, as it now divides Christians?"—p. 238.

These last quotations evince a degree of hardihood and daring, of which I could scarcely believe even Elias Hicks, with all his characteristic temerity, to be capable, were I not compelled to admit the correctness of the reporter, from the testimony of Elias's own letters, where he states that he has read the discourses and found them "very correct." While sincere Christians of every age and country have united in grateful acknowledgment of the advantages which they have received through the medium of the sacred scriptures—while the testimony of the holy apostles of Jesus Christ our Lord bears witness, that "they are profitable for doctrine, for reproof, for correction, for instruction in righteousness," and that they "are able to make wise unto salvation through faith which is in Christ Jesus;" this modern unbeliever presumptuously declares that they will "do us a world of harm"—that *all the reading of them produces darkness and division among Christians*, as it did among the Israelites; in a word, that "THEY ARE THE GREATEST ENGINE TO DO US HURT OF ANY IN THE WORLD!" I challenge his friends, or his opponents, to produce from the writings of Paine, of Voltaire, Hume, Morgan, or of Tindal, indeed from any whose name is enrolled in the dark catalogue of infidel authors, modern or more remote, a single

passage which breathes a spirit more directly and bitterly hostile to the volume of inspiration than those I have quoted. They evince a degree of effrontery, of disbelief in the scriptures, of desire to lessen their influence and undervalue their worth, which completely routs and puts to flight his empty professions of the frequency of his perusal, and the benefits he has derived from them. It is in vain to profess an esteem for the sacred pages, or a belief in the invaluable records which they contain, while he is striving with so much industry to destroy all faith in their excellency. Such specious pretences may deceive the unwary and the ignorant for the moment, but ere long the truth must be manifest, and the disappointment and disgust of the deluded will be increased by the artifice which has been practised upon them. It reminds me of the treachery of Joab to Amasa, who, when saluting him with the affectionate and apparently sincere inquiry, "Art thou in health, my brother?" embraced the opportunity to smite him with the weapon of death.

LUTHER.

FOR THE FRIEND.

An anonymous pamphlet has lately appeared, purporting to be a review of the epistle issued by Friends at their late yearly meeting in New York. It is well for the credit of the writer that it is anonymous. If his character does not stand higher in the estimation of the community than that of one of the individuals who is said to have been active in its publication, there are pretty strong reasons for concealment. It does not, however, very well become those who complain so bitterly of anonymous publications, to reply *anonymously* to an epistle from a yearly meeting, to which are attached the names of two Friends, who would be an honour to any Society to which they might belong.

I can hardly suppose that the author and his coadjutors really think that they have brought out a very luminous or convincing production. The honest and discriminating among them cannot but perceive the weakness of the cause they are espousing. They must see, that, in a total absence of all argument, recourse is had to mere declamation, and that nearly the whole pamphlet is of this character. I must, however, give the author the credit of making a true statement in the first three sentences.—He says, "the passions and feelings, casting off all restraint, rage with unrelenting fury, and exhibit themselves to the world in the most hideous, malignant, and ghastly forms." This is truth—now for the exemplification of it.

At the opening of the late yearly meeting in New York, Friends attempted to proceed with the transaction of their business in the ordinary way. The clerk read the commencing minute, and called the names of the representatives. The meeting was then organized, and prepared to go on with the business. But according to the uniform custom of the Society, the meeting must be select before any farther business could be entered upon. Here it will be seen that *Friends* wished no innovation. They wished to introduce no new cus-

tom. But not so the Hicksites. They were determined to acknowledge the separatists of Pennsylvania, let the consequences be what they might. The impropriety of this measure was urged by Friends, and the dangerous consequences of innovation were fully pointed out. The more, however, Friends pressed the necessity of adhering to the line of order, the more angry the Hicksites grew, till at length a scene ensued that defies all description. Several attempts have been made to describe it, but they all come very far short of the truth. When I say there was a mingled sound of hissing, clapping of hands, thumping the walls with umbrellas, canes, &c. together with abusive and profane expressions, the reader may have some faint idea of the scene. No person, however, can have an *adequate* one who was not on eye witness. If even then he had as many eyes as the fabled Argus, he could not see the half. Now, as disgraceful as this scene was, Elias Hicks acted the part of a leader in it. When the clerk attempted to read a minute, removing the sitting of the yearly meeting, from the intrusion of those who had no right to be present, he rose hastily, and called out, "don't let him read it." This brought out his partisans in the manner above described. Finding that they had gone so far as to injure his cause, he attempted to check them, but was unable to effect it. He had raised so great a noise that his own voice could not be heard many yards. He had spurred his horse so powerfully that he regarded neither bit nor rein. As soon as his wishes were known by his expression, "don't let him read it," his followers made much such an uproar as that at Ephesus, when the promiscuous multitude ("the more part knew not wherefore they had come together") cried out for the space of two hours, "great is Diana of the Ephesians." This is, in my opinion, a striking illustration of "the passions and feelings casting off all restraint, and raging with unrelenting fury." The conduct of *Friends* on this trying occasion, was such as became the noble cause in which they were engaged. They pursued a firm, steady, and undeviating course, and without any other emotion than that of pity for those who had thus "cast off all restraint, and given vent to unrelenting fury." When the clerk had read his minute, removing the sitting of the yearly meeting, Friends rose and retired with dignity and composure, without one angry expression, or one word of recrimination. The clerk, on whom so much obloquy is attempted to be cast, conducted with a mildness, firmness, and decision, that might be expected from his character.

Various and reiterated have been the attempts of his enemies to destroy his character and reputation; all, however, without effect where he is known. The last year they published, as an electioneering measure, a drama, in which the clerk and assistant clerk were attempted to be ridiculed. This, however, did not succeed. They were both re-appointed. That this might not again take place, a report was raised that he had become so involved in debt, as to be in a state of actual insolvency. This, they thought, would surely effect his downfall; but, happily, the report got to his

ears rather sooner than they intended. The authors of it were discovered, and their falsehoods so proved upon them, as to bring them into much confusion. Defeated in every attempt to injure his character, they are brought into great straits to know how to proceed. The most feasible attempt seems to them to be, to make many complaints that he did not bring the book of minutes to the first sitting of the yearly meeting, and to invent as many falsehoods in relation to it as possible. It is asserted over and over again, with as much confidence, as if those who make the assertion believe what they themselves say, "that he had, with a view of deceiving the meeting, brought some brown paper to represent the yearly meeting's books." If to bring a port folio, with blank paper, on which to write what might be necessary, together with such minutes as might be called for during that sitting, is to bring "*some brown paper* to deceive the meeting," then the clerk must plead guilty. When was the question ever put to a clerk before, whether he had lying on the table a book containing the yearly meeting's minutes for a series of years past? All that concerns the meeting is, whether he is fully prepared with minutes and documents to transact the regular business of that sitting. The Hicksites really pretend, in this instance, to more ignorance than I think them guilty of. They speak as though they thought it necessary for the clerk always to carry to and from every sitting the large book of minutes, and as though it always *had* been done. If it is ignorance, I can say it is unpardonable in those who talk so much about the concerns of the Society. But supposing this had always been done in time past; in the present instance it would have been an unjustifiable betraying of trust to have done it. The clerk was entrusted with the yearly meeting's property, and, as the faithful guardian of such a trust, he would have been highly culpable to place it in jeopardy. That it would have been in jeopardy at the opening of the yearly meeting, no one of the least discernment can for a moment doubt. Who can doubt that a plan was laid to take violent and forcible possession of the books and papers belonging to the yearly meeting, when threats were thrown out by several of the Hicksite leaders, previous to the meeting, that such was their intention? A principal leader among them, one who probably thinks himself entitled to be considered second in command, on his return from Purchase quarterly meeting, a short time before the yearly meeting, said at the house of the principal Hicksite leader in that quarter, "that it would be a vain thing for the orthodox to endeavour to keep possession of the books, for there would be enough *strong armed young men* at the yearly meeting." Another more principal leader still, said about the same time, "the young men of New York will get the books for us." I state the above circumstances on undeniable evidence of a character above suspicion. Would, then, the clerk be justifiable in bringing the books to meeting, when he had reason to expect an organized attempt to take them from him by violence? Would the Hicksites be willing to travel a particular road infested with

robbers, when those very robbers threaten to steal their money? If not; then they should not blame the clerk that he took measures to prevent the yearly meeting from being robbed of its property.

The books of the yearly meeting are for the use of the Society, not for those who have separated from it—not for those who have abandoned the practices and principles of it—not for those who openly and avowedly acknowledge the separatists of Pennsylvania. Therefore, the clerk, as a faithful guardian of its property, could not expose it to the degradation of "*strong armed young men*," urged on by desperate old men.

CORRECTOR.

From *Littell's Religious Magazine*.

EVENING HYMN.

Lord of Glory! King of power!
In this lone and silent hour,
While the shades of darkness rise,
And the eve is on the skies,
And the twilight's glances set,
And the starry watch has met;
Ere each welcome couch is prest,
Ere we seek our wonted rest;
Be thy blessing as the dew,
Which yon shaded skies diffuse,
Pour'd with healing influence
O'er the fast relaxing sense.
Bid our feverish passions cease,
Calm us with thy promis'd peace;
And thy guardian presence spread
Round each undefended head,
Till the fires of morning burn,
Till the wheels of light return.

From the phantoms of the night,
Dreaming horror, pale affright,
Thoughts, which rack the slumbering breast,
Fears, which haunt the realm of rest,
And the wounded mind's remorse,
And the tempter's secret force:
Hide us 'neath thy mercy's shade,
Shield us with thy might display'd.
Yet not here reveal'd alone,
Be thy power to comfort known;
Wheresoe'er the brow of pain
Seeks oblivion's halm in vain,
Or the form of watchful grief
Knows not of the night's relief;
There thy pity softening pour,
There the spirit's calm restore;
Till each tongue, from 'plaining free,
Wakes the hymn of praise to Thee!
Yet a deeper shade than now
Waits to shroud each mortal brow,
And a gloom, when none can save,
E'en the midnight of the grave,
Where our fathers' relics rest,
Now no more with wo oppress;
As the parch'd and withering grass,
Soon our fleeting forms shall pass,
And our mortal course be o'er,
And our place behold no more.
Grant, then, at our being's close,
When that long and last repose
Blends us with our kindred dust,
Firm on Thee may be our trust,
And our hopes with dread unmix'd,
On the Rock of Ages fix'd,
Till the sun of truth ascending,
Wakes a mourn which knows no ending.

O.

Unassuming modesty and diffidence, engage that respect and attention, which is often refused to positive assertion and confidence.—*Dillon's Reflections*.

THE FRIEND.

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FOR THE FRIEND.

THE SPIRIT OF THE INQUISITION.

(Concluded.)

The time at length approached when he was to learn his fate. For the last two months of his confinement he heard every morning the cries of those from whom the inquisitor was endeavouring to extract confession by torture, so as to prepare them for performing a part in the *auto da fe*, which, from this circumstance, he had reason to suppose was soon to take place. As no intimation of its expected occurrence was conveyed to him, he could only draw inferences from events which his restricted opportunities allowed him to observe; and every sign which might be supposed to indicate its approach was watched with the most agitating anxiety. An interruption in the regular attendance of the guards was a warning, which was soon afterwards followed by others more decisive; and he was not altogether unprepared, when, in the middle of the night, his door was opened, and an officer entering with lights, commanded him to put on a peculiar dress which was brought to him, and to be in readiness to leave his cell when called upon. Early in the morning he was conducted into a long gallery, where he found himself in company with nearly two hundred prisoners, of whom only twelve were white, all clothed like himself, and arranged in a line along the wall. Not a whisper was to be heard, nor even the sound of breathing in all this multitude, and so perfectly motionless were they, that in the sombre light of the gloomy apartment, they might have been taken for a row of statues placed against the wall, had not the movement of their eyes, the only feature they were allowed to exercise, indicated that they were alive. In the present uncertainty of his fate, it was some consolation to discover, that, in so large a number, all of whom could not be devoted to the flames, he was not distinguished by any peculiar badge, which might designate for himself a different lot from theirs. In a neighbouring chamber he could discern other prisoners, with persons clothed in long black robes, walking backward and forward among them. These, he subsequently learned, were the criminals condemned to be burnt, and the individuals in black their confessors. When all were arranged, a candle of yellow wax was put into the hand of every prisoner, a scapulary of yellow linen thrown over his shoulders, and

a pasteboard cap, shaped like a sugar-loaf, placed upon his head. The various figures represented on these scapularies and caps, designated the grade of crime and of punishment; and as Dellon was wholly unacquainted with the forms of the holy office, it was with the most gloomy foreboding that he beheld the number with which he was thus identified reduced to little more than a score. The process of classification having been completed, they were allowed to sit down; and bread and figs were distributed among them. Though supperless on the preceding day, Dellon was now too anxious about his fate to be disposed to eat, and he would have declined the proffered food, had not one of the guards addressed to him the following cheering words: "take your bread, and if not disposed to eat it at present, place it in your pocket; for you will certainly be hungry before you return." His personal fears were thus at once dissipated, and he could observe the passing occurrences with more coolness, if not with greater attention.

The sun had just risen, when, at the sound of the cathedral bell, preparation was made for a grand procession to the church of St. Francis, where the *auto da fe* was to be celebrated. The prisoners were conducted into a large hall, where a crowd of the inhabitants of Goa was assembled, and as each one entered the apartment, the name of a citizen was called off from a list to accompany him in the procession, and to serve as his godfather in the approaching ceremony. Dellon was honoured by the attendance of the Portuguese admiral. The prisoners, arranged in the order of their comparative innocence, the least guilty having the precedence, each with bare feet, carrying a wax candle in his hand, and accompanied by the citizen appointed to take charge of him, were paraded through the largest streets, in the midst of an innumerable multitude assembled from all parts of India to witness the scene. Worn out with fatigue, for which their long sedentary habits had unfitted them, their feet covered with blood from wounds occasioned by the sharp stones of the pavement, they at length arrived at the church, and were disposed in a body, together with their attendant godfathers, in the middle of the edifice. Before them, on the right of the altar, were seated the inquisitor and his council; on the left, the viceroy and his court; around them were the citizens and strangers who had been happy enough to secure an entrance. The ceremonies were commenced by a sermon from the provincial of the Augustins, in which was mentioned among the admirable effects of the inquisition, its influence in changing the heart; so that they who entered it with the cruelty of wolves and the fierceness of lions, came out with the meekness of lambs. Afterwards each

of those who had been condemned was made to stand forward to hear the catalogue of his crimes, and to receive his sentence. Against Dellon nothing more was now alleged than what he had himself admitted in confession; the charge of irreverence towards the pope being entirely omitted. The punishment of death, therefore, which he was declared to have merited, was by the tender mercies of a tribunal which meted out the full measure of justice only to the hardened and impenitent offender, commuted to the confiscation of his goods, banishment from India, and a service of five years in the galleys of Portugal. After sentence had been pronounced, they whose lives were spared, received a still further evidence of the benevolence of the inquisition, in the removal of the excommunication which they were all declared to have incurred. As an illustration of the abject mental bondage in which the Catholics of the east were held, it may be mentioned, that the citizen of Goa who had attended Dellon, and from whom he had been unable to extract a single word or a single mark of kindness in reply to his questions or requests, now that he was restored to the church, voluntarily embraced him, gave him what he had asked, and professed to recognise him as a brother.

The wretches whose impenitence or whose relapse into crime had placed them beyond the reach of mercy, having been solemnly delivered over to the civil power, with the prayer that if clemency could not be extended towards them, at least their blood might not be shed, were separated from their less guilty or more fortunate companions, and conducted to the stake. Among them were several statues, representing individuals who had either died in prison, or who having been denounced after their death, had been disinterred, and their lifeless bodies submitted to the mockery of a trial. The motives for this horrid violation of the grave may be readily traced to that law of the inquisition which confiscated the estates of all, whether living or dead, who fell under its censure: and it seldom happened that the remains of those persons were disturbed, however great their offences, who, in dying had left only their bodies to its vengeance. Each of the statues was accompanied by a box containing the bones of the deceased, or, what answered the same purpose, bones which passed for his, and which were destined to be consumed in his stead.

Dellon and his companions were reconducted by their godfathers to the inquisition; whence, after a short detention, they were dismissed to their respective punishments. Before their departure, however, they were compelled upon their knees, and with their hands upon the gospel, to swear to preserve inviolable

secrecy as to every thing which had fallen under their notice during their confinement.

It will not be compatible with the object of this narrative to relate the subsequent adventures of Dellon, with the same minuteness as those have been recorded in which it was his fate to be involved with the inquisition of Goa. A few sentences will be sufficient to conduct us to the opening of brighter prospects. More than two years had elapsed from the time of his first entrance into the *Santa Casa*, when he was put on board a ship bound for Lisbon. Upon his arrival at this city, he was placed, in pursuance of his sentence, among the galley slaves, and for some time was compelled to share their labours and privations. He was at length, however, so fortunate as to attract the notice and friendship of a countryman of his own, high in favour at the court of Portugal, by whose indefatigable efforts the interest of many persons of rank and influence was secured in his belief, and his case, after much delay, was brought for reconsideration before the sovereign council of the inquisition at Lisbon. A very short examination was sufficient to show the great injustice of his sentence; and an order was speedily issued for his release. It was not without powerful interference that the council was thus led to an act which implied the fallibility of a sister tribunal; and its members were naturally anxious to remove from the country, as soon as possible, an individual whose presence, in a state of freedom, would have been a standing evidence of the inconsistency of their deeds and pretensions. Dellon, therefore, together with the news of his liberation, received an order to depart from Portugal without delay. Four years of persecution from the inquisition had left him no inclination to remain longer within its reach. Taking his passage in the first vessel which sailed for France, he was soon restored to his friends and country, rendered doubly delightful to him by the contrast of his present security and comfort with the danger and sufferings from which he had so recently escaped.

How far he was justifiable in publishing his sad experience to the world, must be left to the casuist to determine. Mankind seldom punish with any harshness of censure the violation of an extorted promise; and when any purpose of general utility is to be answered, there are many who would deem such a violation not only excusable, but an act of duty. It was not without long consideration, and the advice of his best friends, that Dellon at length concluded to disregard the obligation of his oath, and, by declaring what he knew of the inquisition, deprive it, so far as lay in his power, of whatever means of inflicting injury it may have derived from the ignorance of the Christian community relative to its regulations and practices.

Good, in fair comparison, would be found equal, if not paramount to evil, were we as accurately to sum up the number of blessings, as we are rigidly severe in the enumeration of afflictions. How few are there, who balance the eagerness of hope by the calmness of resignation, the inclination to pleasure by the dictates of discretion! Our disappointments too frequently originate with ourselves. In our expectations we are immoderate, in our estimates, seldom impartial.—*Sullivan's View of Nature.*

FOR THE FRIEND.

VARIETIES.

From the late Foreign Journals.

The Jaculator Fish.—This extraordinary fish, which is a native of China, is kept in the fish ponds of the Javanese chiefs for the sake of its singular habits. It is five or six inches in length, rather flat in the body, with irregular blackish stripes. It frequents the shores and sides of the seas and rivers in search of food. When it spies a fly sitting on the plants that grow in shallow water, it swims on to the distance of four, five, or six feet, and then, with surprising dexterity, it ejects out of its tubular mouth a single drop of water, which never fails striking the fly into the sea, where it soon becomes its prey. A surgeon in the British navy gives the following relation of his visit to the fish pond of a Javanese chief where some of these fishes were kept.

"The fish were placed in a small circular pond, from the centre of which projected a pole upwards of two feet in height. At the top of this pole were inserted small pieces of wood, sharp pointed, and on each of these were placed insects of the beetle tribe. The placing of this pole and insects by the slaves had disturbed the fish, so that we had to wait some time before they began their operations. When all had been tranquil for a long time, they came out of their holes, and swam round and round the pond. One of them came to the surface of the water, rested there, and after steadily fixing its eyes for some time on an insect, it discharged from its mouth a small quantity of watery fluid with such force and precision of aim, as to force it off the twig into the water, and in an instant swallowed it.

"After this another fish came and performed a similar feat, and was followed by the others, till they secured all the insects.

"The slaves of this chief fed the fish with insects regularly twice a day in the manner above described."

The fish is the *Chaetodon rostratum* of Linnaeus.

Fires in Coal Mines.—The number of fires which are continually burning in the coal mines of England is very great. A vein, after having been worked for a long time, will occasionally take fire from a spontaneous combustion in the piles of waste coal which are continually accumulating, and when once ignited will continue burning for years.

A district in the heart of England of several miles in extent, has been on fire from this cause for many years, and presents almost a volcanic appearance. A colliery which took fire by spontaneous ignition above twenty years ago, and which will probably continue to burn for a long period, vomited out for some time an immense volume of smoke, which ascended in a column of pitchy blackness to a great height in the air. This dense vapour became heated at length to the point of ignition, and suddenly burst with a very loud explosion into a column of flame at least seventy feet in height. At Dudley, in Staffordshire, where these subterranean fires exist, there is a garden of considerable extent,

where the snow melts as it falls, and where not only very early crops of vegetables are raised, but three crops in succession in a year. The eagerness with which man pursues gain is shown by the hazards he encounters in these collieries. At Kilkerran colliery in Ayrshire, a fire has existed for more than a century, every attempt to check which has proved ineffectual. Nothing daunted by the proximity of this burning mass, the proprietors pursued their mining in a vein of coal immediately under the one which was burning. A gentleman who visited the mine, says he found the miners working in a heated atmosphere like an oven; the drops of water which fell from the roof were scalding hot, the candles were melted by the heat, and in some places the clay slate, which formed the only separation between the miners and the burning mass above, was melted on its lower surface into a class or slag.

The North Pole.—Captain Scoresby does not appear to be satisfied with the manner in which the late attempt of Captain Parry to reach the north pole was conducted. He gives the bold navigator full credit for the talent and energy he displayed on the voyage; but he condemns the general arrangements, and attributes the failure to the use of heavy sledges—to the lateness of the season, and to their being too far to the eastward, by either of which circumstances he thinks the object of the enterprise would have been frustrated. He instances a journey performed from the mouth of the Jana in the spring of 1715, across the ice in a direct line to the northward, of three or four hundred miles. Captain Scoresby thinks the object may yet be attained; but as he has exchanged his harpoon for the cassock, it is not probable that he will undertake it himself.

Salt as a Manure.—The market gardeners and other growers of early vegetables, may perhaps make some use of the following experiment. The crops growing on salted ground, it should be remembered, very rarely suffer by frost or sudden transitions in the temperature of the atmosphere.

In 1827, a bed of early peas in the garden of Richard Francis, Esq. of Droitwich in Worcestershire, clearly demonstrated this important fact. Half the bed had been salted the previous year at the rate of twenty bushels to the acre: the peas growing on the salted portion were gathered full three weeks before the others were ripe, and yielded five or six times as much.

Stammering.—According to Dr. McCormach, stammering arises from an attempt to speak when the lungs are nearly empty, or when the stammerer is drawing in his breath. To cure this habit he makes the stammerer take a deep inspiration, and repeat with the whole force of the expiration the different letters of the alphabet, numerals, and monosyllables, one by one. This may be prefaced or not by several hours' practice of deep and slow breathing. This practice is to be continued for hours, days, or weeks, according to the inveteracy of

the habit, and then polysyllables are to be pronounced during one expiration; then short sentences, and ultimately long sentences. Thus, reversing the evil habit, a new one is acquired and the cure effected. In general a few days, or at most weeks, will be sufficient.

From the United States Gazette, August 29th, 1828.

Died, on the 23d inst. MARY D. RICHARDS, youngest daughter of the late Samuel Richards, S. S. of this city, in the 25th year of her age.

Her remains, (being refused interment as "a member of the Society of Friends" by the committee of Southern District Mo. Meeting) were taken to Darby on the 25th, and quietly deposited in Friends' Burial Ground in that place, attended by a large number of relatives and friends.

From the United States Gazette.

Sept. 1, 1828.

A notice of the decease and interment of MARY RICHARDS, Jr. having appeared in the United States Gazette, which may produce an erroneous impression, the editors are requested to publish the following statement, in order that the public may be fully informed of the circumstances.

On first day morning the 24th ult. John Townsend made application to Charles Allen, one of the burial committee of the Southern District Monthly Meeting, for an order of interment for Mary Richards, Jr. who deceased the preceding night. In making the application, he stated that it was the wish of her family and friends, that the order should be granted as for a member of our religious Society. To this Charles Allen replied that there would be no difficulty as regarded granting the order, but as Mary Richards, Jr. had been disowned by the Southern District Monthly Meeting, he must be sensible that the order could not be granted as for a member. Yet that as he felt every disposition to make the matter easy to the family, he should be willing to omit saying anything about her membership, but that the order must be signed by four persons. John Townsend said that he should be entirely satisfied with this arrangement, and he thought the family ought also to be satisfied—that he did not care how many names were signed to the order, and that he thought the proposed plan was as far as the committee could go. He left C. Allen to go and consult the family. About half past nine o'clock, John Townsend, William Wharton and Isaac T. Hopper, accompanied by Jonathan Leedom (one of the burial committee of the Southern District) called on Charles Allen, and said that the three first named individuals desired to have an interview with the burial committee of the Southern District Monthly Meeting, relative to the above mentioned order. It was accordingly agreed that the subject should be mentioned to the committee, and that the interview should take place at the close of the morning meeting, at Charles Allen's house.

It is proper here to notice that by a regulation of the monthly meetings adopted in the year 1802, and again revived in the year 1827, and adopted by the five monthly meetings including that lately held at Green-street, it is enjoined that when application is made for the interment of a person not in membership with Friends, at least six of the burial committee must be convened to consider of it, and if it be approved, the order must be signed by at least four of the committee.

The orders are printed, and conclude with the words—"a member," or "not a member," "whose late residence was in the Southern District." When the latter is the case, the rule of signing them by at least four of the committee is invariably adhered to, though occasionally the members of the committee present, whether six, seven, or eight, have signed them.

At the close of the morning meeting seven of the burial committee (the other member being absent from the city) stopped together, and at once agreed, without the least hesitation, that an order should be granted; and with the view of making the matter as easy as possible to the family, a written order in which the words "not a member" were omitted,

was signed by all of the committee present, in order to show their entire unanimity and readiness in granting the order. It is as follows:

"On receiving the certificate required by law, inter in Friends' burial ground, the body of Mary Richards, Jr. deceased yesterday, aged about — years, whose late residence was in the Southern District.

Philad. 8th mo. 24th, 1828.

To THOMAS MAYLAN.

John Hutchinson,	Thomas Wood,
Samuel Shinn,	Blakely Sharpless,
Charles Allen,	Thomas Evans."
Jno. Leedom,	

This order was signed at the meeting house, and the committee then went to Charles Allen's house, and John Townsend, William Wharton, and Isaac T. Hopper having come, it was handed to them with an assurance that the committee entertained none other than the most friendly feelings towards the family of the deceased, and were desirous to comply with their wishes as far as they possibly could consistently with the regulations of the Monthly Meeting and the power vested in them—and in conformity with such feelings, had drawn a written order in which nothing was said about the membership of the deceased,—and with a view of showing the unanimity of the committee in granting the order, as well as from a hope that it would be more agreeable to the family, all the committee present had signed it. The three persons above named, after reading the order, expressed their belief that it *would not be received*, and said they should not encourage the family to receive it: requiring that an order should be filled up for the deceased as though she was a member.

To this the committee replied that they had acted thus far from motives of good will towards the family, and in the spirit of conciliation, but that they had gone as far as their powers admitted; that they could not conscientiously fill up and sign an order for her as a member when it was well known she had been disowned; neither would the rules of the Monthly Meetings allow of such a proceeding.

These three persons finally concluded to take the order and show it to the family, but as one of them remarked, with a full understanding that it should not be received. In about an hour after, the order was returned with information that they would not accept it, and that they had concluded to inter the body at Darby.

Signed,

CHARLES ALLEN,
THOMAS EVANS.

From the United States Gazette.

Sept. 2, 1828.

We think the "statement" in this morning's paper, signed by Charles Allen and Thomas Evans, is not calculated to produce impressions less "erroneous" than the notice they complain of. In the first place, we think it right to say that we had no hand in publishing the notice they allude to, but the fact is true as therein mentioned. It is well known that a system of excommunication has been adopted by a party in the Society of Friends, in this city, and other places, which we believe to be entirely without sanction from the discipline, and opposed to the practice, of the Society; and we feel ourselves bound to resist every measure that would give sanction to proceedings so arbitrary and unjust, and as our orthodox Friends have commenced suits for the purpose of getting the property, from that part of the Society to which we belong, we should suppose that they would be willing to suspend all measures calculated to affect our rights, or produce unkind feelings, until these suits are decided; and it must be evident, that to accept an order for interment, such as the committee were willing to grant, would have involved a principle which must operate against us, by admitting that the disownments were regular: more especially when it was expressly declared to us, that the order being signed by more than two, was intended to designate the person as disowned, and it would have done this as effectually as if the words, "not a member" had been retained, and this would be admitting, also, that the interment was permitted as a matter of courtesy, and not of right. It was urged upon them, that our friends had contributed as liberally towards the funds

of the Society as any others, and were as much entitled to the use of the ground, and that if they would give an order in the usual form, *with but two signatures*, no advantage should be taken of it in any judicial proceedings that might take place; but this was denied; it must be made out in their own way, or not at all. We agreed, however, to take the order, and show it to the family, with an understanding, as expressed by one of us, that the order *would* not be accepted, and not "*should*" not, as stated by C. A. and T. E. We did so, but they declining to accept of it, in its objectionable form, it was returned to C. Allen. The conversation between Charles Allen and John Townsend was between them alone, no other person being present, and John denies expressing himself as stated in the communication of this morning, but says that he then gave it as his opinion, in plain and unequivocal terms, that no order would be acceptable unless it was granted as for a member.

This case was a very affecting one, and calculated to excite the tenderest emotions; an interesting young woman, in the vigour of health, and just about to enter into the marriage covenant with a young man, who had come on with a certificate from the monthly meeting of Friends, in New York, for that purpose, taken away by death, after an illness of about fourteen days. To be obliged to take the corpse seven or eight miles in order for interment, at a time when the weather was extremely warm, and the roads very dusty, or else have her interred as a stranger, and an alien, although she had been born a member of the Society of Friends, in this city, and had never done any thing to forfeit her privileges therein,—we think was adding unnecessarily to the afflictions of her widowed mother and to her friends.

In short, the ground of the controversy is simply this: The burial committee, of the Southern District, were willing to grant and order of interment, in the case of Mary D. Richards, (not Mary Richards, Jr.) as a disowned person. But the family, and their friends, could not accept such an order, as it would be acknowledging the validity of the disownment, which they could by no means do. We believe that in all places where friends have possession of the property, and that is generally throughout the country, they permit their orthodox brethren to use it, without any restriction or impediment whatever.

ISAAC T. HOPPER,
JOHN TOWNSEND,
WILLIAM WHARTON.

9 mo. 1st. 1828.

We have used the term "orthodox," merely to distinguish the party.

From the United States Gazette.

Sept. 4, 1828.

The communication published in this morning's Gazette, signed by Isaac T. Hopper, John Townsend, and William Wharton, appears to demand some further observations from us, to prevent the public from being misled on the subject, or misconceiving the motives which actuated the committee of the Southern District Monthly Meeting.

We sincerely regret that so serious and solemn an occurrence as the decease of a fellow being should be brought before the public as a subject of discussion; but it will be observed that we were not *first* to publish the case; and we think it will be obvious to any candid reader, that both the obituary notice respecting Mary D. Richards, and the communication in this day's Gazette, are designed to excite public feeling, and to throw an unmerited odium on the Society of Friends. The assertion that "it is well known that a system of excommunication has been adopted by a party of the Society of Friends in this city and other places," &c. rests on the mere opinion of those who make it. Other persons, constituting a large portion of the Society in America and in England, are entirely of a different sentiment; and their opinions are entitled to at least as much weight as those of the persons who bring this uncharitable and unfounded accusation. The truth is, the persons who complain of being excommunicated, *voluntarily withdrew* from the Society, and set up one for themselves. Those who remain attached to the ancient Society, its doctrines, and its discipline, have only declared the fact that the party had thus sepa-

rated themselves from the religious Society of Friends, and were no longer members thereof. We think neither of the persons who sign the communication of this morning have any right to complain of this course, nor ought they to style it "excommunication," for the party to which they belong have, in several meetings, issued official declarations that Friends were not members of *their society*. In the treatment of those who have seceded from our communion, Friends have acted in conformity with, and in support of, the discipline of the body, and those testimonies which it has ever borne to the world; and have endeavoured to demean themselves with Christian charity; the charges of violating the discipline and order of Society, and acting in an "arbitrary and unjust" manner, &c. which I. T. Hopper, John Townsend, and William Wharton exhibit against us, are, therefore, incorrect and unkind.

The insinuation that Friends have commenced law-suits merely with a view of getting the property from that part of the society to which those three persons belong is unjust; the suits have been brought with the intention and desire of putting to rest, as speedily as possible, a question which has given rise to much unkind feeling, and to acts of violence which every sober person must deplore—a question which cannot be finally settled by any other tribunal than the courts of our country.

The communication states, that, "to except an order for interment, such as the committee were willing to grant, would have involved a principle which must operate against them," &c. But we conceive that no such consequence could have resulted, because they would have acted merely as *individuals*, and not officially on behalf of the society to which they belong; their act, therefore, could affect none but themselves. But the committee of the Southern District Monthly Meeting were very differently circumstanced. They were convened and acting in their official capacity as representatives of the meeting, and had they gone contrary to the powers vested in them, they would not only have violated the trust confided to their care, but their act might have compromised the rights of the monthly meeting, because they stood as its *authorized agents*. They had certain *specified* duties to perform, not arising out of any new regulations, but distinctly settled many years ago, long before the present unhappy controversy commenced; and they could not depart from the fulfilment of those duties, without forfeiting the character of upright and consistent men. Those duties and powers, as we showed in our communication of the 1st instant, prohibited us from granting such an order as was demanded of us; and, moreover, for us to say that a person was a member of our Society, when we knew that she had been regularly disowned by a monthly meeting, would have been departing from the truth in our assertion. It is, therefore, evident, that even if their accepting the order signed by the committee had "involved a principle that would have operated against" the party to which I. T. Hopper, Jno. Townsend, and W. Wharton belong, our *granting such an order* as they required of the committee, would not only have been sacrificing principles of *far greater* moment—completely abandoning our cause, and compromising the right of the monthly meeting, but would have been a *departure from moral truth*.

The communication says—"it was urged upon [the committee] that our friends had contributed as liberally towards the funds of the Society as any others," &c. Without entering into an examination of this dubious question, it will be sufficient to observe, that it has nothing to do with the present case, because the burying grounds were not purchased by subscription, but by funds arising out of the sale of property, towards which few, or none, of the present generation have ever contributed.

They also say, that if the committee "would give an order in the usual form, with but two signatures, no advantage would be taken of it in any judicial proceedings which might take place;" as though Friends would sacrifice nothing in conceding to such terms as they pleased to dictate. As to the assurance that no advantage would be taken from this concession, it rested merely on the private assertion of one individual, unauthorized, as we presume, by

any official act of their society. But the reader will observe, that their request was virtually asking the committee to tell what was, in their apprehension, a falsehood; that is, to say a person was a member of our Society when they knew she was not a member; to violate their duty to the monthly meeting; to transgress the *very letter and words* of the instrument which defines our powers. Now, their accepting the order drawn up for them, (and not one word was said by the committee about its being "permitted as a matter of courtesy") would not, we apprehend, have implicated the society they belonged to, in any way, nor yet have obliged them to commit any violation of the moral law.

The remarks which the committee made to them, that we had formed the order as near as we could in conformity with the wishes of the family, in the spirit of conciliation, and from a sincere desire to act towards them, in their afflictive circumstance, with the most friendly feelings, were not met in a correspondent temper; the order "must be made out in their own way," or they would not accept it. They required the committee to *concede every thing*: to do an act which would violate our moral feelings and characters, as well as sacrifice our principles, while they would not *concede any thing*, but stood as unyielding dictators of the terms on which we must act for them.

That the conversation between Charles Allen and John Townsend, when the latter applied for the order, was between them alone, is true; but in the conference between the committee and those three persons, Chas. Allen repeated it over to John Townsend, who admitted it to be, in substance, as stated in our communication of the 1st inst. but said that his opinion could not govern the conduct of the family in the case—or to this effect.

The removal of the deceased was indeed a truly affecting event, and ought seriously to impress all our minds; but the use which is made of it in the third paragraph of the essay published to-day, to arouse angry feelings and cast an unmerited odium on the committee, as well as the unkind reflections which the paragraph contains, will be appreciated as they deserve, by all who candidly consider the subject.

That the party to which these three persons belong, have possession of nearly all the property belonging to Friends throughout the country, is correct; but that they allow Friends to use it, "without any restriction or impediment whatever," is an error, into which we are at a loss to conceive how the authors of the essay could have fallen; since it is a matter of notoriety that Friends are debarred the use and occupancy of their meeting-houses in numerous places.

In short, the state of the present case is simply this:—The committee of the Southern District Monthly Meeting could not have acted differently from what they did, without, as they sincerely believed, violating the truth, and their duty to the meeting which appointed them, and also transcending the powers given them, at the time when all parties were united. Yet they felt the kindest disposition towards the bereaved family and their friends, and would gladly, as individuals, have rendered them any service in their power, and conformed as far as duty would admit with their wishes. The committee also apprehended, that the order drawn up might have been accepted by the parties concerned, without any compromise of principle on the part of the new society, or subjecting them to disadvantage in any judicial proceedings.

CHARLES ALLEN,
THOMAS EVANS.

9th mo. 2d, 1828.

The attention of our readers is particularly requested to the foregoing extracts, which forcibly illustrate some of the remarks made under the editorial head in our thirty-ninth number. The offensive publication which gave rise to the above controversy, was undoubtedly made with the design of exciting the public feeling against Friends. The controversy it-

self needs little comment from us, and will, we feel confident, make a salutary impression throughout the country. But we would ask, whether the three men who called on the committee, whether any man in his senses, could suppose that the committee of Pine-street Monthly Meeting would or could grant an order for the interment of the deceased, as for a member, after she had been regularly disowned by that meeting? To make the application with any such expectation, implies greater imbecility than we are willing to attribute to any of the persons who stepped forward on the occasion. They had no such expectation. They stepped forward to make a request, which they knew perfectly well would be granted with the greatest readiness in a certain manner that they had predetermined to reject; and they did this, we firmly believe, for the sake of exciting popular clamour, by raising a *false cry* of persecution and oppression.

What are we to think of the men who can place their names to such a paper as that signed by I. T. Hopper, J. Townsend, and W. Wharton? A party of men separate from a religious society, and do not merely establish a new sect, but endeavour to destroy to the very foundations that from which they have seceded. And when, from a principle of self-preservation, that society proceeds to declare that it can no longer consider the men who have thus separated from it as its members—*this* is called arbitrary and unjust; a system of excommunication; and a proceeding that they feel themselves bound to resist!! Can absurdity go beyond this?

We touch with reluctance upon the sacred sorrows of friends and relatives; but we venture to ask how they could expect strangers to be moved with a grief that did not even in their own breasts assuage the bitterness of party spirit?

The case is summed up by saying, that the burial committee were willing to grant the order as for a disowned person, which the family could not, for the sake of the principle, accept. We simply ask, why then did they apply? They knew beforehand the answer that must be given to their request, and we are compelled to the conclusion, that the statement of C. Allen and T. Evans is correct, that J. Townsend *was* satisfied that the committee could do no more than they offered, and that the immediate relatives, if left to themselves, would have made no difficulty in accepting the order.

With respect to the last sentence in the letter of I. T. Hopper & Co. we can only express our utter astonishment and disgust that men can be found willing to place their names to what is so notoriously untrue.

Every affliction occasioned by the withdrawing of heavenly good, prepares the mind for its healing and increasing returns, if confidence be not cast away, and the watch of resignation is maintained.

Dillwyn's Reflections.

The wise and gentle Tillotson observes, that we shall have two wonders in heaven; the one, how many come to be absent whom we expected to find there; the other, how many are there whom we had no hope of meeting.

ELISHA BATES AND THE BEREAN.

(Continued from page 363.)

The examination of the Berean's attack upon the "Doctrines" is pursued at some length in No. 6 of the "Miscellaneous Repository," but it seems right that a short paragraph, placed on a previous page, should be first introduced.

THE BEREAN.

The first number of a new series of this paper, dated 10th month, has been received. It is the only number that we have seen since that dated 26th of 6th month. Perhaps it is all that has been published since that time. In the last number nothing has been said in reply to the defence of the Doctrines. I mention it merely as information to my readers; who have been informed of the attempts which have been made by this writer to defend himself, and the grounds he has taken. Whether he may resume these attempts or not, is a subject of no sort of concern with me. What I have undertaken was a Defence of the Doctrines against his former essays. The replies which he has made have been incidental things, which have been noticed as we have passed along, without being diverted from the original object. Should they be continued, they will be noticed as they may seem to deserve—or if discontinued, as my object was not mere controversy, the circumstance will afford no inducement to abandon the course I have adopted.

On entering on the review of the chapter on rewards and punishments, the Berean informs his readers that I had made use of the expressions, that "life and immortality are brought to light by the gospel;" without informing them of the precise meaning which I attached to the terms, till we come to page 25 of the Doctrines: where we are informed that the New Testament is the gospel alluded to. He then very positively asserts, the New Testament is *not* the gospel, and brings a quotation of considerable length to prove it. All which has no relation to what I have written, as I have nowhere said, that I know of, that the New Testament is the gospel. On carefully examining the 25th page of the Doctrines the only expressions of mine, to which I can suppose the Berean alluded, are these: "The immortality of the soul, and the resurrection both of the just and the unjust, are the standing doctrines of the New Testament." In another paragraph, I had taken an extract from Tuke's Principles, in which the expressions occur, "Life and immortality are brought to light by the gospel." It would be strange if either of these two propositions were denied. The first is nearly in the words of the apostle, who said "that our Saviour Jesus Christ hath abolished death, and brought life and immortality to light through the gospel." And surely no one can pretend to deny, that the immortality of the soul, and the resurrection both of the just and the unjust, are doctrines, clearly and uniformly maintained in the New Testament? But this is not saying "the New Testament is the gospel." And yet, if I had used such a form of expression, the Berean ought not to have objected, as they

have declared, in their creed, (page 83,) they believed certain things: "As they are recorded in the FOUR GOSPELS." It is true, I do not consider their creed as authority for any form of expression—but it ought to have been regarded by themselves; or why did they publish it as an exposition of *their* principles?

He objects to my speaking in the Doctrines, p. 50, of "the views presented to us through the medium of divine revelation," "referring," he says, "to the Scriptures," though the Scriptures are not mentioned in the passage to which he has alluded. But suppose we admit that I intended a reference to the Scriptures—if it be granted that they were given forth by divine revelation, then the views they present, are presented through the medium of divine revelation.

But he seems disposed not to leave his meaning to be drawn from doubtful expressions; and therefore comes fully to the point at which he had been alluding. "In vain," says he, "does *any* man quote the Scriptures as *authority* for his opinions." There is no ambiguity in this. It is a full and final rejection of the Scriptures as authority for opinions on religious subjects. The reasons he assigns for this rejection, do not mend the matter at all—for "if they have not been," says he, "*immediately* revealed to [a man's] *own* mind, by the Holy Spirit, they deserve no better name, as it respects him, than *speculation*." Thus, the various historical facts, as well as moral precepts, and Christian doctrines, recorded in the Scriptures, if they have not been immediately revealed to his own mind, deserve, according to this writer, no better name than speculations. And even if they are so revealed—still he is not to appeal to them as authority; "for in vain does *any* man" make such an appeal.

With these preliminary remarks, and principles laid down, he enters on a review of the chapter on rewards and punishments. And here he makes the following concession: "On the subject of future rewards and punishments, the writer presents nothing but common place matter, in which there is little to praise or blame."

With such a declaration, it might have been expected, he was disposed to pass on: bestowing a *little* commendation where there was a little to praise—and not finding *much* fault, where there was a *little* to blame." Such however was not his intention; but a general attack on the whole doctrine contained in that chapter immediately ensued.

His first object appeared to be, to destroy a belief in a *place* of rewards and punishments—then to do away the idea of *time*—all reference to the *future*; and restrict the attention to the *present* consequences of virtue and vice—that this is all we certainly *do* know, and *enough* for us to *know*—and finally, that "an infinitely good and merciful Being, cannot be the *immediate* author and contriver of punishments of a *vindictive* character,—or "wreak his *vengeance* and his *anger* on the wicked."

We have noticed that he had totally rejected the "Scriptures as *authority*" for religious "opinions," previously to his bringing

out his views, of rewards and punishments. This was, no doubt, considered material: and it is insisted upon as he goes along. I had quoted the words of our Lord Jesus Christ, "In my Father's house are many mansions, if it were not so, I would have told you—I go to prepare a place for you." But "these words," he tells us, "were addressed to the *disciples*, and for *their* use—adapted to *their* understanding and *apprehension* of things, and for *their* consolation." And adds: "I must take the liberty to say, neither of you [E. Bates nor the meeting for sufferings] had any right to appeal to them, as authority to maintain your individual opinion." And further on, in the same page, 212, and with a more general reference to the testimony of Scripture, he says: "Those revelations were for *other* times, and *other* states, and not for *us*."

All this is in perfect accordance with the previous rejection of the Scriptures, as *authority* for religious opinions.

Bringing down the whole doctrine of rewards and punishments, to apply to the present consequences of virtue and vice, he says: "To every soul, indeed, is revealed a state of happiness and misery. A *state* of peace to the obedient, and to the rebellious a *state* of remorse; and his feeling becomes more vivid and intense, as the soul approaches the extremes of virtue or of vice. This revelation truly *belongs* to us, and deeply concerns us; and we can appeal to the *conscience* of every man, or "to that of God in every man's conscience," for the truth and reality of it; and to appeal to *any other authority*, is as vain as it is needless. ALL BEYOND THIS IS SPECULATION OR WORSE." And speaking of the enjoyments of the righteous, in this life, he says: "He loses *all consciousness* of time, and *PLACE*, and *MANSIONS*—and his language is—it is enough." And then immediately queries: "Why would you extend your researches beyond this? or why refer to any other *authority* than this?" "All that is certainly given to us to *know* on this subject is, that our heavenly Father hath so formed us, that a state of happiness is *thus inseparably* connected with virtue, and misery with vice, and this is, doubtless, enough for us to know. This established order of things has been called *rewards* and *punishments*; but whatever ideas may be formed in the mind, as to the extent and meaning of these terms, all that we certainly *know*, or that is *revealed* to us on this subject, is what I have expressed in the above sentence." Thus rejecting the Scriptures, as an *authority* to which we may appeal, and pronouncing positively how far revelation has extended—rejecting the consoling and animating views which were presented by our Lord Jesus Christ, to which he added, as a strong confirmation of the correctness of those views: "If it were not so, I would have told you"—rejecting the awful denunciation of a future judgment, and "the vengeance of eternal" punishment—he brings down the attention of his proselytes to the present consequences of virtue and vice, beyond which we are not to extend our views, being all, he tells us, that we do *know*, and enough for us to *know*. Thus, the wicked are left to estimate the gratification they derive

from the indulgence of their passions: compared with the inconvenience inseparably connected with the course, and go on, if they are satisfied with the cost which they find thus connected with vice—and the righteous, involved in affliction and suffering, and concluding with the apostle: "If in this life only we have hope, we are of all men most miserable"—may sink under their burdens, or look out for some other sources of enjoyment.

Widely different from these are the doctrines contained in the Bible, to which I shall refer, though the Berean may call it "speculation or worse." Our gracious Creator has been pleased to reveal to his qualified servants that he has appointed to those who, by patient continuance in well doing, seek for glory and honour, immortality and eternal life; but to those who are contentious, and will not obey the truth—tribulation and anguish, indignation and wrath—that these shall go away into *everlasting punishment*, prepared for the devil and his angels—but the others unto life eternal. That though the wicked may flourish for a while—an awful judgment awaits the obdurate. And though the righteous may go bending under the weight of many burdens—they have the assurance that when their earthly tabernacle is dissolved—they have a place prepared, a mansion eternal in the heavens. And these revelations were not merely for those to whom they were first unfolded; or why were they communicated to others? nor yet were they confined to those to whom they were first instrumentally addressed—for, then, why were they recorded? in the language of the apostle, they were doubtless "written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

The Berean has an extract of some length from the writings of a certain Thomas Maule, of Salem, in confirmation of his views, or as *authority for his opinions*, giving us to understand that this Maule was one of our primitive Friends; and that his writings contained more deep and spiritual views of things than our modern productions. These deep views are probably expressed by this writer when he queried: "What is the devil, sin, death, and hell, but nothing? for they are a non-entity or not-being, which is perfectly opposite to entity and being." And that the tree of knowledge, mentioned in Gen. was "nothing else, but man's own will and knowledge;" and that "as soon as Adam fell, by eating of this tree, the tree was immediately planted in his mind;" though it could have been no where else before—and he must have eaten the fruit of the tree before the tree was planted.

I think it necessary the reader should bear in mind that the Berean positively denied to us the right to appeal to the words of Jesus Christ for authority to maintain, what he calls our opinion—and yet he appeals to this Thomas Maule, as authority to maintain his.

But even as a primitive Friend, I should think this writer was not entitled to hold the first place, as authority to which we are to appeal.

Among the records of R. I. yearly meeting, in Book No. 1. page 22, is a minute, bearing date in 1699, from which the following extract is taken. "A book from Thomas Maule,

being presented to this meeting, in manuscript, desiring the approbation and care of Friends to print it, the meeting taking the same into consideration, it is their sense that the said Maule's writings or printing cannot be for the service of truth, nor the defence of it, *he not being in unity* with his brethren, and therefore this meeting cannot consent to his publishing of it."

In page 276, the Berean seems to pity our ignorance, and offers his kind assistance to help us. "The country where [we] are located," he tells us, "is in its infancy, and but partially supplied with books." We "are deprived of the opportunity of consulting libraries, and hence it may be fairly presumed," he says, "that [we] are but imperfectly read in the numerous and extensive writings of our ancestors." No doubt it was from this persuasion, that he was induced to present us with the extract from T. Maule, as an article entirely out of the course of our reading. I think, however, that we have rendered him an ample equivalent in the extract from the records of Rhode Island.

From the Saturday Evening Post, 12 mo. 15, 1827.

THE SOCIETY OF FRIENDS, No. 9.

Having completed the design I had in view, I shall conclude these essays with a few remarks on two writers who have undertaken to comment upon my papers.

To Pacificus, what shall I say?—to a writer who can deliberately utter a sentiment like the following, what can be said? "How cruel, I was about to say, how absurd and inhuman, it is that they (the people) should have imposed upon their understandings before they are ripened or developed, a belief in even the facts contained in the Holy Scriptures, or in any other book, whether of divine or human origin."—(Pacificus, S. E. Post, Aug. 18th.) Argument and persuasion would alike be lost upon Pacificus, and it would be an idle waste of time to attempt to unravel the tangled web of his flimsy metaphysics:

"So spins the silk worm small its slender store,
And labours till it clouds itself all o'er."

A writer of a different character has entered the lists, whose perversions and mistatements, I shall endeavour in a few words soberly to meet, without allowing myself to be turned aside by his calumnies and aspersions. Many of his assertions have already been refuted. The arguments and statements which others were intended to overthrow, remain unshaken by his attack. But it may be worth while, for the sake of silencing all cavils, to go over again in part the ground which has been already traversed.

Penn asserts that the epistle under review expressly admits the divinity of Christ and the value of the Scriptures, and that we all admit and profess to believe in these doctrines as thus expressed in general terms. What kind of a belief *theirs* is, may be gathered from the next sentence, where he says, that "the whole matter of controversy resolves itself into one point," whether we are at liberty to understand the scriptures according to the light afforded to us, or whether we are bound to subscribe to the views, explanations and opinions of Melancthon and his coadjutors! "We assert our liberty—they deny it."—Now the views, explanations and opinions of Melancthon are contained in his second essay, and are given in the very language of Fox, Penn, Barclay, Whitehead, and the official declaration of the Society. They are in fact the uniformly acknowledged and professed views, explanations and opinions of the Society of Friends itself; and the whole controversy does indeed resolve itself into this point, whether men believing and teaching *one* doctrine can be allowed to remain mem-

bers of a community believing and teaching *another* doctrine inconsistent with the former.

But, says our modern "Penn," these writers differed from each other, and from themselves. What is this but confessing, that though he thinks they sometimes support his views, he cannot deny that at other times they oppose them; that they *did* the latter and were accused of the former, is undoubtedly true. But the passages I have quoted from their writings are not only express and solemn denials of the charge, but full and unequivocal confessions of their real belief. To repeat at this time of day, "the tale revived, the lie so oft o'erthrown," is neither honourable nor honest.

This doctrine of the Society of Friends respecting the Divinity of Christ, is considered by Penn as dark and absurd, and he takes the occasion to display his knowledge of learned terms, and to talk about Hypostatic union, old Romish doctrines, the mystic triangle and the Trinity. We believe the Scriptures, and we chose to express our belief in scriptural phrase, for we think we cannot improve the language of inspiration. Whatever contradictions or absurdities may flow from the inventions and the phraseology of men in the attempt to remove the veil which the Almighty has thrown over parts of his "ways with man"—belong not to us. That Jesus of Nazareth allowed divine honours to be paid to him, that on one occasion when a disciple worshipped him, saying, "my Lord and my God!" he replied, because thou hast seen me thou hast believed; that he knew the secrets of all hearts—that he forgave sins, that he exercised almighty power—that he was one with God the Father—that he existed with him in glory before the world was—and that he is hereafter to judge the earth. All this is written in characters which those who "run may read," and we are content to bear the imputation of all the darkness and absurdity which belong to such a belief. We share it with the apostles and the martyrs—with him who saw the apocalypse—with Paul and Stephen, and the innumerable multitude of all tongues and people "whose robes have been washed white in the blood of the Lamb."

This is the faith of Melancthon, and it is in answering a serious and grave argument upon this subject, that Penn affects to be witty! He is welcome to all the credit of being funny upon matters of eternal weight; and I shall not lessen the dignity and gravity of the subject by attempting to retort upon himself his poor joke about "the proper divinity of Jesus Christ."

Penn has also undertaken to vindicate the orthodoxy of "Amicus," and has been reduced to the necessity of enlisting William Craig Brownlee in his support! He could not have produced a stronger evidence of the weakness of his cause; for Brownlee has cited the letters of Amicus "as the fullest disclosure which we have in modern times of the Society—it is a full length portrait of the genuine Quakerism of the old school."—What Brownlee meant by the old school of Quakerism we shall soon see.

This gentleman, for I hear that he is both a gentleman and a scholar—is a Presbyterian clergyman, of strong calvinistic prejudices, and unhappily for its influence upon his reputation, is descended from one of the Presbyterian opponents of the great apologist. The library of his ancestor, which appears to have contained the works of Leslie, Bugg, and other writers, who attacked the society at that time, fell into his hands. It may be supposed that, finding his ancestor in such company, he concluded it to be respectable. It would seem that he was quite ignorant that these writings had been over and over again refuted. Brooding over them in the solitude of his closet, with the partiality of a man who thinks he possesses a secret treasure of untold value, he resolved to attack and demolish the spectre of Quakerism, as it appeared to his excited imagination. The work which he produced will ever rank among the curiosities of literature. It takes the slanderers of Leslie, Bugg, and Brown,

"The libelled person and the pictured shape,
The doctrines blackened where the morals 'scape;" for truth and soberness, and without inquiring into the result of that old and almost forgotten contro-

very, fastens upon the letters of Amicus as a confirmation of the truth of those refuted libels. No one thought his attack worthy of a serious answer, for its full refutation is to be found in the previously published history and writings of the Society. The only persons who felt the sting were Amicus and his friends. The "Berean" was established by them to refute the accusations of Brownlee—with what success let the impartial critic, after a fair examination of that paper, decide. I again repeat that the charges brought by Brownlee were those very charges which the early Quakers solemnly denied and refuted. Penn asserts that Melancthon, in making similar charges against Elias Hicks, "has identified himself with the bitterest adversaries of our primitive Friends." He forgets to add that the accusation, which was a false calumny in the first case, is a demonstrated truth in the present. He admits Brownlee as evidence that the letters of Amicus support the primitive doctrines of the Society—but does not add that those primitive doctrines, according to Brownlee, explained away the scriptural views of the divinity of Christ—of his death as an offering for the sins of the world, and resulted from the use he supposes them to make of the influence of the Holy Spirit, in a complete deification of man.

The controversy might well stop here. But it seems that Penn and the separatists are not willing to be called the followers of Elias. "No people on earth," says he, "less deserve the character of the blind implicit followers of any man." Strenuous efforts are now making to persuade the world that the present separation has nothing to do with doctrines; that the separatists hold to the ancient faith of the Society, and have been driven off by persecution. It is worth while again to examine how these assertions are supported by facts. In the autumn of 1826, Elias Hicks visited many of the meetings in the neighbourhood of this city—after his return home the monthly meetings of Green-street, Byberry, Darby, Abington, and Wilmington, adopted minutes expressive of their full unity with his gospel labours among them, and forwarded these to the monthly meeting of Jericho, of which Elias is a member. It so happens that the discourses at several of these meetings were taken down in short-hand and published. The extracts which follow will show what were the doctrines which he then preached, with which these meetings so fully unite, and which they have thus officially sanctioned. There is no avoiding the stigma which is thus indelibly fixed upon the party; for the sermons from which I am about to quote are the boldest in their assertions, the wildest in their ramblings, the most unequivocal in their doctrines and tendency, that have been published with his name. They must have been fresh in the minds of those who thus sanctioned their import. It must be remarked that the five monthly meetings above named were all under the control of the new sect, and have all withdrawn their allegiance from the yearly meeting of Philadelphia.

Sermon at Green-street.

"Here as you come to this, you need not trouble yourselves, or recommend to your friends what they must believe, that they must believe this or that; *it is all nonsense*; because a man cannot believe any thing but what the divine light gives him an evidence of, and this he must believe, and he cannot resist it. Here then we discover that belief is no virtue, and unbelief no crime; because why? it is an involuntary thing to man."—Quaker, vol. i. p. 146.

Sermon at Wilmington.

People "have started the notion that we are stand accountable to Adam's sin, and *that we are losers by it*. But now, if we reflectationally, *I think we must be gainers by it*; for if we act as rational creatures, we gain something by seeing a man drunk; for if we have never seen a man drunk before, is it not an example, a warning for us to avoid such an act ourselves? Here we see now, what the apostle says, and it is true, 'that the wisdom of the world is foolishness with God'; because if we reasoned as we ought, this act of Adam would be a warning to all his offspring, and *would certainly be a benefit to us if we acted rightly*."—page 183. "For he (Jesus) had not more (light) given him than would enable him to

fulfil it (the law) *the same* as the other Israelites; for if he had more he could not be an example to them. But being prepared, *as all the Israelites were*, with a sufficiency of light, he was in a state to fulfil the covenant, all being in the power of men if they were willing to do it. So there was nothing to hinder the Israelites from coming up to it, the same as Jesus did."—page 193. "For he (Jesus) was under the same restrictions, and in the same condition that our first parents were in; and in the same condition as every innocent infant is."—page 194. "And there is nothing but a surrender of our own will *that can make atonement for our sins*."—page 196.

We must "come home to the lights of God in us, for it is the same spirit and life that was in Jesus Christ the Son of God. We need not say *that it is his spirit*, but only that *it is the same spirit*, a portion of which was in him."—page 197.

"But let me tell you, my friends, as long as the professors of Christianity take the Scriptures for their rule of faith and practice, they can never know what the true cross is, nor experience salvation by it. Don't you suppose now that Jesus Christ, that was the greatest teacher that ever was on earth, could have written better scripture than all that was ever written, or can be written? He lived nearer the fountain than any ever did; but he wrote nothing—and why? Because he saw *how the people hurt themselves by what is written*."—page 207.

Sermon at Chester.

"Jesus," said he, "had no right to sit in the seat of judgment, for his Father had not called him to it."—page 240.

"The Scriptures and all the books in the world can do no more; *Jesus could do no more* than to recommend to this comforter, which was *this light in him*. Did Jesus Christ the Saviour ever have any material blood? *Not a drop of it, my friends, not a drop of it*."

"If we come to the doctrines of Jesus and obey the light, *this makes the ten commandments of no avail to us, because we are raised above them*."—"every Christian must come up under the influence of the same light that guided Jesus Christ—that *Christ that was his saviour and preserver*." As he says, "I am the way, the truth, and the life." "And, my friends, *it was the work that was the way*." "He never directed to himself, but all he wanted was to lead their minds to the spirit of truth, to the light within, and *when he had done this, he had done his office*."—outward miracles "were the *weakest* evidence that Almighty goodness could ever have given."

To turn from this part of my subject, which, though far from being exhausted, I consider as fully settled, let us listen to Penn's account of the origin of all these commotions.

Elias Hicks, he says, told one elder that he admired at his ignorance, and preached against *usury* before another, who lent money at *legal interest*!! From such trivial causes have flowed these mighty evils. Alas! and if this be so, what unheard-of calamities are we yet to endure, to wash out the calumnies and abuse and ribaldry, which have been heaped upon the excellent men to whom Penn thus maliciously alludes?

"It is now about ten years since I heard the first whisper against him as a minister—it was from one of the elders, who had retired from business, and was living in handsome style on his *six per cents*! The good old Elias had that day, in a discourse in one of the meeting-houses in this city, preached against USURY. He had opened with great clearness the *sin of living in luxury and idleness upon the labour of others*. Without intending to hurt the feelings of any living creature, he had been inadvertently dealing out censure against the greater part of his gallery friends, for his remarks applied with *peculiar force* to most of those who sat in 'the chief seats of the synagogue.'"

"It was a serious time. The doctrine could neither be misunderstood nor misapplied—it inflicted a wound which time has not healed, and which has been followed by a persecution as remarkable for its continuance, as for the hostility of its character."

"The good old Elias," then, it seems, is a *leveller* as well as a *reformer*!

But let us hear Penn's statement at greater length.

"To those who are at all acquainted," says he, "with the facts connected with the present unhappy divisions in our Society, it must be apparent, that most of the active agents in originating and fomenting them, were *rich men*—men who had leisure. To these the active scenes of contention were a relief from the ennui, the tedium, the burden of their state." "We all know that a *rich man* weighs a great deal more than a *poor one*. *Wealth* gives 'weight' in various ways." "Now I admit that in that kind of *weight* which wealth gives, our opponents in this city have, in proportion to their numbers, much the advantage over us." I should swell this paper beyond all reasonable limits, were I to insert the various passages in which Penn asserts that *rich men* had become rulers in the Society because of their riches; and that poor men were trodden upon and despised in the Society, because of their poverty. I have quoted enough for my purpose, which was to expose the wilful misrepresentations—the hardy assertions against proof—the wanton calumnies of this writer. Is this his method of holding up to view "the *amiable spirit*—the *affectionate temper*—the *sound practice* of our predecessors," on which he so expatiates? Is this the writer who has declared that if he has not charity, he has become as sounding brass?—What?—where there no honest differences of opinion on the most momentous of all subjects—no obligations, real or supposed, of duty—no sincere devotion to what they believed to be *principles*—to what they thought the welfare of the Society—in which the charity, to say nothing of the discernment of Penn, could find motives for the conduct of the elders? In the face of these sacred obligations, has he no regard to his reputation as an advocate and a man—that he thus holds up to view the meanest and the vilest of motives as the prompters of their actions?

And who are these *rich men* who have risen, as Penn asserts, by their *riches*, into conspicuous stations, and whose *hearts*, he says, power has corrupted? They are men *not rich*, but in the middling ranks of life—they are men whose frugal and simple habits have crowned the industry of their early years with success—who have retired from scenes that possess few charms to the awakened and converted soul—who devote their lives to works of charity and peace—men of disinterested motives—of true zeal for the welfare of the church, and whose greatest fault in the eyes of some has been their uncompromising integrity.

The passages I have quoted from Penn, afford matter for deep musing. *They are full of meaning*—they show distinctly that the leaders of the new sect are enlisting into their service far other incentives than conscience and duty. The rich, wealth, power, influence, have not these been the stale and vulgar themes of political and religious demagogues in all ages?—the last and desperate recourse of men engaged in a bad cause? It is even so, and such is the sad infirmity of our nature, that language which reason disclaims, and at which virtue blushes, is too often all-powerful with the *passions*.

"Flectere si nequeo superos Acheronta movebo."

It would be ungrateful in me to close these essays without expressing the obligations which I feel to the editors of the Saturday Evening Post, for the patience and candour of the hearing which they have given me. I owe it to myself, and to the cause which I have undertaken to defend, to request that those who have felt an interest in this discussion will again read my papers in a connected and unbroken series—they will then be better able to appreciate the combined weight and strength of the argument; the light which one part of the discussion has thrown over another, and the abortiveness of the only attempts which have been made to answer them.

MELANCTHON.

Every man is rich or poor, according to the proportion between his desires and enjoyments; any enlargement of wishes is, therefore, equally destructive to happiness with the diminution of possession, and he that teaches another to long for what he never shall obtain, is no less an enemy to his quiet than if he had robbed him of part of his patrimony.

Johnson.

THE FRIEND.

NINTH MONTH, 6, 1828.

At the commencement of our editorial career, we determined to avoid all controversy with cotemporary journals, and to pursue our course undisturbed by the obloquy and abuse which we knew we should encounter. Although, so far as regards ourselves, we shall still adhere to this rule, yet when the great interests which are at stake require it, we shall never hesitate to correct the misrepresentations, and to expose the sophistry of anonymous writers. The masterly defence by Elisha Bates of the doctrines of Friends against the cavillings of certain writers in the Berean, has made our readers familiar with the spirit and manner in which that journal is conducted. We seldom have such an opportunity of contrasting manly strength of understanding with a shuffling dexterity, or of perceiving the vast superiority of a well principled integrity which has nothing to conceal and nothing to fear, over a crafty and deceitful policy.

Although we do not doubt that this defence has satisfied all who have examined it of the real character of the Berean, yet the hardness of the misrepresentations with which that paper abounds, the redoubled diligence with which it weaves again its flimsy web of sophistry, require some notice at our hands. An attack has been commenced by a writer in its pages, upon the declaration of our late yearly meeting. Leaving to some of our acute correspondents the task of a more minute analysis of this review, we shall endeavour to throw together some reflections of a more general nature, which the perusal of it has suggested.

The review may be divided into two parts: the first of which is occupied with a counter statement of the origin of the separation, and the second with a narrative of the course of events in the yearly meeting of 1827. The subject of the former is too well understood by our readers to require any comment or explanation from us at this late period. The latter is chiefly devoted to a defence of the conduct of the assistant clerk and the Hicksite representatives. The reader will judge of the fairness of the exposition, when he learns that the proposition of John Comly for an indefinite adjournment of the meeting, and his declaration that in its then divided state *he could not conscientiously act* as its organ, and the fact of the increased number of representatives from the Hicksite quarterly meetings, are all passed over in silence! The latter, unquestionably, was a concerted plan to control the decision of the meeting, and the indefinite adjournment was to be its substitute in case of a failure. Of this there can be no doubt, for the plan was generally known and talked about before the meeting commenced. The review charges the declaration with unfairness in stating that John Comly afterwards *offered* to act as assistant clerk, to which Friends for the sake of quiet and harmony submitted, and omitting to add that he was requested by a large number of both parties so to serve. Without stopping to inquire how far the language of the Berean is correct, we

may observe, that, for the purpose for which the fact is mentioned in the declaration, the omission is perfectly immaterial. It was mentioned there to expose the hollowness of such pretensions to a conscientious scruple, for had John Comly really felt so straitened, nothing occurred on that morning which could have induced him to waive his scruple. The truth is, that, from some unexplained cause, his proposition for an adjournment did not produce the anticipated effect. The strength of the meeting was unbroken by the attack, and in the eye of a cautious and calculating man, it became necessary to yield to what he had failed to control.

In the attack upon the doctrinal part of the declaration, we perceive that the same ground is travelled over which has often been measured; and we might well content ourselves with referring to the pages of "The Friend" for a full refutation of all that has yet been advanced. Instead of broad and comprehensive views of the aim and character of the revelation contained in the gospels, the writers in that journal, in common with their sect-master, take what may be called broad and liberal views of natural religion, and then *accommodate* the evidence of scripture to support those views in the only manner in which it can serve the purpose—by partial quotations; by disconnecting a text from its context; by not keeping in view the plain and manifest scope of the whole revelation. We use the term natural religion, as expressing a theoretical relation between the Creator and created beings, in which the undone and fallen condition of man, the very cause and occasion of the Christian dispensation, is thrown out of view. This, it appears to us, is the original source of the errors of Elias Hicks. From it spring his denial of the necessity of an atonement, and many of those monstrous heresies which he has successively grafted into his creed. From it, too, arises the captivating and dazzling lustre of part of his scheme. Those lofty and magnificent views of near communion with the Almighty—of man walking with God, freed as it were from all the shackles and darkness of this body of flesh—what are they, separated from a reliance on the merits and mercies of the Redeemer? Alas! the lip of truth itself has pronounced their condemnation—"I am the door." "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

It is one of the unhappy results of a controversy, managed as this has been on the part of the writers in the Berean, that it is apt to draw off the mind from broad and connected views of the doctrines revealed in the Scriptures, to minute, detached, and verbal criticisms upon particular passages. We call this result an unhappy one, not because the Christian has any thing to fear from the severest scrutiny into the truth of revelation, for he may challenge the united powers of darkness to the task. But it is unhappy as regards the individuals who indulge in the habit, which is apt, except in minds of a rare and happy constitution, to bring on a defect in the mental vision analogous to that which sometimes affects the eye: a perception

quick and sharp sighted in the examination of near and minute objects, yet incapable of perceiving the relation of remote parts to each other, or of taking in the scope and bearing of a mighty plan—the power

"To inspect a mite, and not survey the heavens."

This imperfect vision, as it confuses and distorts the natural position and relation of objects, is apt to produce erroneous conceptions of the plan of the divine government—a propensity to build up theories of religion on narrow and insufficient foundations—a perverse obstinacy in preferring the conclusions to be drawn from disconnected texts and passages, to the manifest scope and bearing of the whole; and a subtle dexterity in perplexing its opponents by multiplying cavils and objections, and by blending together unfair quotations, false theories, false reasoning, and misapplied authorities, in a manner difficult at times to unravel, and calculated to confuse but never to convince.

We know that this minute investigation of sacred truth is necessary and unavoidable; for the course of the infidel controversy has always been such as to compel the Christian not merely to establish the fundamental principles of his faith, but to remove every cavil and objection that perverted ingenuity could raise against the external evidences of Christianity and the historical truth of scripture. But it is not every one that is fitted for this kind of mental warfare; and without wishing to discourage the sincere and honest inquirers, we earnestly desire for our friends that they may be preserved from too great an eagerness in resolving all the doubts and satisfying the cavils of sceptical spirits. Should any feel himself assailed with doubts, let him read any one of the books of the evangelists through as a connected history, in the disposition of a sincere inquirer after truth, and we do not hazard too much in saying, that the inevitable result will be a conviction that the sun at noon-day is not brighter in the heavens than the great truths of revelation in every page of the sacred volume. So strong will be this conviction in a well-regulated mind, that no cavilling will be able to affect his faith. He will reason, and reason correctly too, that, what is so true and certain in its broad and full extent, in its great outlines, cannot be made out to be false by difficulties in any of the details of its evidence. He will attribute the minor difficulties which he cannot solve, to the imperfection of his own faculties, to his ignorance, to any thing rather than falsehood in that, of the truth of which he has so vivid and heartfelt a certainty. Such is the frame of mind which we wish to encourage in all, more especially in those whose intellectual endowments and previous habits and studies, have not armed them for the combat with this subtle proof of unbelief.

To make room for the matter relative to the burial case, we have been under the necessity of deferring to the next, several articles already in type, and intended for the present number.

THE FRIEND.

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FOR THE FRIEND.

WILLIAM ALLEN'S "COLONIES AT HOME."

In an early number of this journal we promised our readers an account of the plans of this benevolent Friend for meliorating the condition of the poor. Some pamphlets which have been recently received from London containing further information on the subject, our attention has been again called to it, and we propose now to fulfil our promise to our readers. The views which have animated William Allen in this undertaking are well and modestly expressed in the following extract, which is part of the preface to the pamphlet, the title of which is quoted above.

"On considering the circumstances of the poorest classes of the population during my travels in different countries, I have been convinced that much of the misery which exists among the poor every where, might easily be obviated by a few judicious arrangements; and particularly by setting them down upon small portions of land, and teaching them to cultivate that land in the most profitable manner. With a view to this, I have, for several years past, been making agricultural experiments, and ascertaining the weight of food for man and cattle, that can be obtained from a given surface of ground under different circumstances. The results have been most gratifying. They prove that the assertion which has been made, that a cow may be supported all the year round upon the produce of half an acre, is perfectly correct; and that three acres, cultivated in the manner pointed out in the following pages, will enable a mechanic who works at his trade to pay a liberal rent for the land, cottage, and capital employed; and to procure not merely the necessities but the comfort of life, instead of dragging on a miserable existence in penury and want.

"I had just prepared my plan for the press, in order to submit it to the public, when I was induced to take a journey through Ireland. There I beheld the poorest class of the community in a state of abject misery and destitution, far below any thing which I had witnessed among the poor in any other part of Europe; and although this state is occasioned by the operation of several distinct causes, yet it was manifest that a plan which should combine the cultivation of the soil with a handicraft business, might, in the

north of Ireland especially, be made to remedy a large portion of that misery which we must deeply deplore.

"A family may be supported during a year upon corn and potatoes from a single acre of land of average quality, under spade cultivation, and properly manured; another acre might supply food for two cows for a whole year; and a third acre, by being cultivated partly in flax and buckwheat, and partly as a garden; the whole three acres of fair average land will be amply sufficient for a family."

Not many years since, he purchased a farm at Lindfield, a few miles from London, where he built and settled a village upon the principles of the plan proposed below. Its success has been truly gratifying, and it has been the model of similar foundations in other parts of England. The advantages of these villages of industry and co-operation are so great, that they have, in some parishes where they have been adopted, entirely superseded the poor rate. The subject is of deep interest to Americans; for there are two classes of our citizens who may derive many useful hints for the government of their dependents from the plan of these villages—we mean the manufacturers and the slave holders. Reserving for another occasion the remarks we have to make on this topic, we shall abstract from the pamphlet a sketch of the government of these little communities.

"It has been found by actual experiment, that, when pains are taken to dig land well with a spade, and to put all the manure upon it which can be obtained, and to sow and plant it with suitable things, that a small garden, beside furnishing potatoes, cabbage, and other food for the family, might keep a pig or two; and four families, each having a garden of sixty-four roods only, by appropriating thirty-six roods of their garden to the growth of certain things to be pointed out, would be able to keep a cow all the year round.

"A cow eats about a hundred pounds weight of green food in a day and a night, and in the winter may be well kept upon a daily supply of

30lb. of yellow beet root,
30lb. of turnips, or carrots, or parsnips,
20lb. of potatoes boiled, or steamed,
7lb. of oat straw,
7lb. of hay,

this will be reckoned a very large allowance.

"It has been distinctly proved, that half an acre, or eighty roods of land, of average quality, is sufficient to keep a cow, provided the food be cut and brought to her in a place where she shall have room to walk about, and that she be able to get under shelter at night and in rainy weather. If, therefore, sixteen families were to join together in an associa-

tion for their mutual benefit, they might keep four cows between them; or twenty families five cows; twenty-four families six cows, and so on. The following is a sketch of the proposed association.

"An association shall be formed of agricultural labourers and others, under the name of the independent cottagers of ———, the object of which shall be to promote the comfort and happiness of the members—to render them independent of parish relief, and if possible, to make some provision against sickness or accident. Every member on admission shall sign the following engagement, and is to be expelled from the association if he break it.

1. To observe strictly moral conduct.

2. To receive no allowance whatever from the parish.

3. To cultivate the garden with which he will be entrusted, in the manner that shall be prescribed. To underlet no part of it, nor to damage or remove any shrubs or trees, and to keep the land manured to the satisfaction of the proprietor.

4. To send all his children who may be of a suitable age to the schools of industry, unless a satisfactory reason why they should not attend be given.

5. To observe the by-laws which may be agreed to by the majority.

"The society, or association, shall consist of ordinary and honorary members.

"The ordinary members shall alone be entitled to any profit from the society.

"The honorary members shall be proposed and elected at the society's meetings. They shall pay sixpence per week, which shall be disposed of as the society may direct. They may be present, and vote at all meetings, but shall receive no emolument, nor have any interest in the stock.

"The association shall meet once in the month, at seven o'clock in the evening, to consult upon the business of the association, and to make by-laws for its regulation.

"If any difference shall arise, the question must be settled by a majority of those present.

"Regular minutes of proceedings and account books shall kept.

"All differences which may at any time arise between any of the members, shall be settled by arbitrators, to be chosen from among them. Each party is to choose an arbitrator, and if these two cannot agree upon the decision, they are to choose an umpire, and shall give their award in writing, within twenty days after the parties shall have been fairly and fully heard; this award shall be binding.

"Honorary, as well as ordinary members, may be made arbitrators.

"Cows shall be kept in the proportion of one cow to every four families. The milk,

after having been once skimmed for butter, shall be equally divided among the members, as shall also the manure from the cows.

"The benevolent society of _____ will advance the money for cows, and also for the purchase of tools; and hay and straw for the cows in winter; likewise the rent of the gardens and salary of the dairy-man, and will charge interest at the rate of five per cent. per annum. The butter shall be sold, and carried to the credit of the account, and every member shall pay sixpence per week to the fund.

"Each member shall be equally interested in the stock of the cows, so long as he keeps up his contributions, either in money or otherwise, and in proportion as the debt to the benevolent society is discharged, a corresponding portion of interest shall cease. When the whole shall be paid off, the cows shall become the property of the association.

"Each member shall be furnished with a garden, consisting of sixty-four roods, which shall be kept free from weeds, and cultivated in the following manner, (which is calculated to afford food for the cows, both in winter and summer,) or in any other way to the satisfaction of the proprietor or his agent, as further experience may point out. Thirty-six roods must be cultivated for food for the cows, viz.

- No. 1 to 8 potatoes.
- 9 to 14 cabbage.
- 15 to 16 yellow beet.
- 17 to 22 turnips.
- 23 to 24 yellow beet.
- 25 to 30 lucern.
- 31 parsnips.
- 32 carrots.
- 33 to 36 tares.
- 37 to 44 buckwheat.

Eight roods to be sown with buckwheat for pigs, fowls, &c.; and the remaining twenty roods to be cultivated in such articles for the use of the family as the cottager may think best.

"As the land will not bear the same crop every year in succession, the crops must be changed in a rotation which will be hereafter pointed out.

"Every member will be furnished with a pig as soon as his garden shall be in a state to keep it: also a hive of bees, and necessary tools; for all of which he is to pay by instalments.

"The whole year of 365 days, shall be divided into 185 days of summer, and 180 days of winter. Every member shall, during the 185 days of summer, beginning on the 20th of the 5th month, (May,) and ending on the 21st of the 11th month, (November,) bring or send to the dairyman twenty-five pounds weight of good green food per day, either cut grass, lucern, tares, cabbage, yellow beet leaves, or mangel wurzel leaves, or any other green food which the dairyman shall approve of; and the dairyman shall be at liberty to reject such food as he may think not good enough.

"Every member shall, during the 180 days of winter, beginning on the 21st of the 11th month, (November,) and ending the 20th of the 5th month, (May,) bring or send to the dairyman

5 pounds of boiled potatoes,

8 pounds of yellow beet root, or mangel wurzel root,

8 pounds of Swedish turnip root, or parsnips, or carrots.

"If, on account of the difference of crops, one person's crops are forwarder than that of another, any arrangement may be made with the dairyman, so that every member furnish, during the 185 days of summer, 4625 pounds of good green food;—the dairyman keeping a debtor and creditor account with each person.

"A dairyman shall be appointed at a salary to be agreed upon. His duty shall be to take care of the cows; to deliver to each member daily his proportion of milk at a certain hour to be appointed; to divide the manure into as many equal portions as there are members, and he shall deliver it to the members as they shall apply for it. He shall make and sell the butter, and pay the amount to the treasurer of the benevolent society of _____, who must carry it to the credit of the association with that society. He shall keep clear and regular accounts, which shall be laid upon the table at every meeting of the association.

"A store shall be kept of articles of provisions, &c. of the best quality, which shall be sold for ready money to members *only*, and at cost prices, after deducting the necessary expenses, and two per cent. to the storekeeper for his trouble. This shall take place at such times, and under such regulations, as may hereafter be agreed upon.

"When a member dies, his widow or family may keep the garden while they continue the usual contributions. When a vacancy happens by death, or otherwise, a new member may be chosen by the association at its next monthly meeting, and the amount due to the late member shall be adjusted.

"No person shall become an honorary member until his name shall have been publicly proposed at a regular meeting of the association, and agreed to.

"Any member shall be furnished with an additional acre of land, he paying on shilling per week for the same, and engaging to keep it constantly manured and cultivated—half in wheat, and half in potatoes, and to alternate the crop every year."

(To be continued.)

FOR THE FRIEND.

THE AFRICAN TRAVELLERS.

The fate of the brave and manly Clapperton is at length placed beyond a doubt. Although he fell a victim like his companions to the deadly climate of the interior, there is reason to suppose that the severe disappointment which he experienced in the altered demeanour of sultan Bello, was accessory to his death. Never had any similar journey been commenced with brighter prospects. At his previous visit to Sackatoo, he made a strong and favourable impression on the mind of the chief, with whom he parted in the most friendly manner, and who appeared to look forward to his promised return by the way of the sea coast as the dawn of a new era for his nation. Captain Clapperton's arrangements were built

upon the assurance that his friend would forward the enterprise to the extent of his power, and it is not surprising that the disappointment preyed upon his spirits so as to hasten his death. The cause of the change in the feelings of the monarch is no less singular than instructive. Yet, although captain Clapperton has fallen in the midst of his unfinished labours, he has probably reaped a richer harvest of fame than any other African traveller. The first European who has penetrated from sea to sea, and crossed the great central platform of Africa from the Gulf of Benin to the Mediterranean, he has accomplished as much as his most sanguine hopes could have anticipated. The course of the Niger, that great problem in geography, remains still, it is true, to be ascertained; but where so much has been done, and while so many brave and ardent spirits are devoting their lives to traversing these unknown regions, it cannot be long before the whole of central Africa is explored.

Over the fate of major Laing, who has crossed the great northern desert from Tripoli to Timbuctoo, there still hangs a great uncertainty. Various reports of his death have reached Tripoli, but all under such circumstances as to occasion a doubt of their authenticity. It seems nearly certain that he reached Timbuctoo in safety, after narrowly escaping with his life from an attack by a band of wandering Tuaric.

No direct intelligence has been received from him since the 7th mo. 1826; although indirect accounts of nearly a year later have reported him to be safe and unmolested at Timbuctoo. There seems no doubt that a revolution had occurred in that kingdom, and that the city had been entered by the Foulah or Felatah nation, which has gained so extensive a sway in central Africa. The account states that the conquerors demanded that the Christian should be sent away; and although there is good reason to suppose this to be a fabrication, yet the jealousies which sultan Bello, himself a Felatah chieftain, entertained of captain Clapperton, render it probable that a change of feeling hostile to the Europeans, had taken place in the minds of those fierce warriors.

Should he return in safety, the learned world will have to regret, that, after reaching a region on which so intense a curiosity is fixed, the loss of all his instruments should disenable him from obtaining accurate data for geography and science. In crossing the great desert, the heat of the weather, the jolting of the camels, and the all penetrating sand, destroyed his barometers, his artificial horizon, his thermometers, and even his chronometer, and effectually put a stop to all scientific observation.

From the London Quarterly Review.

Captains Clapperton and Pearce, Doctor Morrison, and Mr. Dickson, were conveyed in his majesty's ship *Brazen*, to the coast of Africa. The first three were landed at Badagry, in the bight of Benin, on the 28th of November, 1826; Mr. Dickson, at his own request, having previously been put on shore at Wydah, for a purpose to which we shall presently advert. The king of Badagry readily undertook to afford to the travellers safe protection and assistance as far as his influence extended, namely, to a place called Jannah, the frontier town of the king-

dom of Hio or Eyeo, which was found to be in lat. 6° 56' N., and on the same meridian as Lagos. A great part of their journey was performed on foot, along narrow paths leading through deep forests; they reached this spot on the 18th December.

From Jannah to Katunga, the capital of Youriba, was described as a journey that would require thirty-three days. The passage of the low, swampy forest produced the usual pestilential effects on some of the party; and on the 27th December, Captain Pearce, after a few days' illness, died; he was an excellent officer, but of a delicate habit, and, in the opinion of his friends, not calculated to bear the heat and fatigue to which he would necessarily be exposed in the course of an expedition of this kind; but all remonstrances were in vain, and he determined to make the attempt. Dr. Morrison also falling sick, was advised by Clapperton to return to the coast, to which he readily assented: and Mr. Houtson, a merchant, who had voluntarily undertaken to accompany the mission as far as Katunga, returned with him. They had proceeded no farther, however, than Jannah, when Morrison became alarmingly ill, and died in the course of the day.

Mr. Houtson having decently interred his companion, rejoined Clapperton. They now proceeded across a mountainous and beautifully romantic country, which continued so for many days; and beyond this range, the surface became gradually more uniform, but still undulated with hill and dale, and in an excellent state of cultivation. Towns and villages were constantly occurring, the former generally surrounded with mud walls and ditches, many of them containing from ten to twelve thousand inhabitants; the people every where civil and obliging, and the head men receiving them with the utmost kindness and hospitality. It does not appear that any Mahomedans were residing in this part of the country.

On the 27th of February, 1826, Clapperton writes from Katunga of his intention to proceed from thence through Youri to Soccatoo, and to request Bello to forward him on to Timbuctoo; after that he would endeavour to visit Adamowa, and proceed from thence to Bornou, and circumbulate the shores of the great lake Tsad. The latitude of Katunga, he states to be 9 deg. 9 min. N. and longitude 6 deg. 12 min. E. The thermometer never rose higher, and that but seldom, than to 95 deg., and was frequently down to 75 deg., generally about 80 to 84 deg. The barometer on the mountains never lower than 28 4.

Mr. Houtson, who returned from Katunga alone and without molestation, states, that on the 7th of March, Clapperton set out from that place for the Borgho country, the nearest way to Youri; that before he (Houtson) left Katunga, he had heard of his arrival at, and departure from Yarro, a province of that kingdom; that the king had met him at some distance from Yarro at the head of five hundred horse, treated him with great kindness and distinction, furnished him with abundance of provisions, and every thing necessary for his journey; he states, further, that from thence he was about to proceed to Wawa, four days distant only from Youri. Mr. Houtson adds, that Clapperton was in high health and spirits when he left Katunga.

Mr. Dickson, having met with a Portuguese gentleman of the name of De Souza, at Whydah, who had been some time resident at Abomey, with the king of Dahomy, was prevailed upon to accompany him to that place; from thence he proposed to proceed direct to Soccatoo, as being apparently the shortest route. The king received them with the greatest kindness, and promised to give Mr. Dickson every assistance and protection on his journey as far as his power extended, which was to a place called Shar, about twenty-two days' journey to the northward. Dickson left Abomey on the 31st of December, with the expectation of reaching Shar before the end of January. On the 26th of April Mr. James, a merchant residing on the coast, writes from Whydah that Mr. Dickson had reached in safety the town of Shar, and that he was on his way to Youri, which is only five days' journey from Soccatoo; and he adds, that he had received authentic information of the safe arrival of Clapperton at

the capital of his old friend in the Fellatah country. Here ended all information respecting the travellers, and two whole years had elapsed without the least intimation respecting Clapperton, when some time in February last, his servant, with the black man Pascoe, made their appearance at Badagry, having been nine months on their journey from Soccatoo. The servant, who is an intelligent young man, brings the account of the death of Clapperton at that place on the 13th of April, 1827, after a month's illness, brought on by a severe attack of dysentery. It appears that Bello broke faith with Clapperton in every way; he even seized the present which he had for the Sheik of Bornou, and opened the king's letter, addressed to that chief. This conduct, so contrary to what Clapperton had expected, preyed on his mind, and his servant thinks hastened his death. Bello however, it seems, had some cause for this change in his behaviour to the traveller. It may be recollected that Denham made a present of some Congreve rockets to the Sheik of Bornou, who, being at war with Bello, employed them successfully in burning the town of the Fellatah, and terrifying the inhabitants. He was also told by Bello, that he had received letters from most respectable persons, apprizing him that the English travellers were only come as spies into his country, and advising him to be on his guard. From what quarter these letters proceeded, will not, we think, after what we have stated, admit of a doubt.

We understand that the whole of Clapperton's Journals have been saved and brought back by his servant, and that they contain a minute and interesting account of his journey from Badagry to Soccatoo, by the route across the Kong Mountains, through Katunga, Wawa, Berghoo, Boosa, where Park was wrecked and drowned, Nyffé or Nooffé, Youri, and Kano, in the course of which the geographical position of several hundred cities, towns, and villages has been ascertained, by observations of their latitude and longitude, thus completing the geography of the central part of north Africa, from Tripoli to the bight of Benin. This narrative, we are glad to see, is in the course of publication, as we have every reason to believe it will be found highly interesting. Dickson had not been heard of at Soccatoo, nor has any account of him reached the coast; it is to be feared, therefore, that he, too, has fallen a victim to the pestilential climate of Africa.

The following intelligence of the death of the younger Park will be read with deep interest, by all who have been captivated with the delightful travels of his ill-fated father.

Notwithstanding these disastrous results, it is quite inconceivable with what increased zeal new candidates for African discovery come forward, the moment that the death of any fresh victim to this pestilential country is announced. To the list of those who have already fallen, may be added young Park, the son of the late enterprising Mungo Park, and a midshipman of his majesty's ship Sybille. He went out with a full determination to proceed on foot and alone, from the coast to the spot where his father perished, in the hope of hearing some authentic and more detailed account of the catastrophe than had yet been received. With leave of the commodore, he set out for Accra, and proceeded as far as Yansong, the chief town of Aquimbo, distant from the coast about one hundred and forty miles. Here the natives were celebrating the Yam feast, a sort of religious ceremony, to witness which Park got up into a Fetish tree, which is regarded by the natives with fear and dread. Here he remained a great part of the day, exposed to the sun, and was observed to drink a great quantity of palm wine. In dropping down from one of the lower branches, he fell to the ground, and said that he felt a severe shock in his head. He was that evening seized with a fever and died in three days, on the 31st October, 1827. As soon as the king, Akitto, heard of his death, he ordered all his baggage to be brought to his house, and instantly despatched a messenger, to Accra, first making him swear, 'by the head of his father,' that he would not sleep till he had delivered the message; it was to inform the resident of the event, and that

all the property of the deceased would be forthwith sent down to Accra. This was accordingly done, and it did not appear, on examination, that a single article was missing; even an old hat, without a crown, was not omitted. Park was a promising young man, full of zeal and energy, with an excellent constitution, in which, like most of our countrymen, he put too much confidence. There was an idle report of his being poisoned, for which there appears not the slightest foundation.

FOR THE FRIEND.

REVIEW.

DETRACTION DISPLAYED,

By AMELIA OPIE.

A work with the above title from the pen of our amiable friend, having been recently republished in this city, we have found it so well worthy of general circulation, that we are disposed to furnish our readers with a brief sketch of its design. The work contains a minute analysis of the odious spirit of detraction, by the assistance of which the most self-satisfied, and perhaps the most humble too of our readers, will be able to detect its existence in his own breast. The author's views are well and briefly stated in the introduction; and we may add, that the instruction to be derived from the work will be lost upon the reader if he does not apply the mirror to his own countenance instead of his neighbour's.

"It is a generally admitted truth, that observation is one of the most effectual methods of improving the mind—observation, therefore, may be justly reckoned amongst the most valuable faculties which we possess. But, like all other gifts, it is liable to be abused, especially when it is exercised on the character of others; for then, if not under the directing and restraining power of religious principles, it leads to that pernicious vice in society, known by the name of DETRACTION.

"To observe (that is to discover) the faults and vices of those with whom we associate, is often a measure necessary for self-defence. But if the observers of the frailties of their friends and acquaintances make those frailties the theme of backbiting conversation, they pervert the useful faculty of observation to the pernicious purposes of DETRACTION.

"All who have lived in the world with any consciousness of their own besetting sins, or those of others, *must* readily admit, that in every class or rank in society, from the peer to the peasant, from the master to the valet, from the mistress to the maid, from the most learned to the most ignorant, from the man of genius to the man of the meanest capacity, detraction is amongst the most common of all vices, and is one in which persons indulge with perfect self-complacency as well as evident enjoyment.

"Should self-reproach and moral disgust at a long continued detracting conversation lead any individual to endeavour to change the subject, and raise its tone to a more intellectual pitch, how often is the virtuous effort wholly fruitless—how often do the conversers seize the first opportunity of escaping from the useful consideration of things, to the mischievous discussion of persons; till, to the mental eye, the scene of this petty warfare against absent friends and acquaintances

seem strewed with mutilated qualities, mangled talents and shattered reputations.

"It is my intention to point out the deformity of this common vice in the following pages; though I am well aware, that no small degree of unpopularity attends on all authors who hold up to their readers, as in a mirror, their darling and daily sins. But to excuse my presumption to them as well as to myself, I beg leave to add, that, in writing this book, I have been influenced by the wish to effect my own reformation as well as that of others; for, being conscious of falling frequently into the sin of detraction, I could in no surer way arm myself against myself, than by publishing precepts which it will be incumbent upon me to enforce by my own example.

"I intend to show the *origin* of this besetting sin; to describe its habitual style, and the situations which are most likely to lead into the practice of it; to divide into classes the different species of detractors; and humbly to suggest such hints for self-government in conversation, as may, if acted upon, preclude even the desire to indulge in detraction."

Our author first considers the effect of competition in exciting a spirit of detraction. After a lively and amusing discussion of the point, she concludes

"That professional jealousies are proverbial, whether they be those of general competition in a metropolis, or particular competition in a country town, but that those of the latter are, from the closeness of the competition, the most bitter, and most likely to lead to detraction.

"That all public characters when brought into immediate collision, are more especially exposed to feel envy, and be guilty of detraction, as the result of *particular* competition.

"That the jealous rivalry of women on the score of personal charms is notorious; and lastly, 'we must do as others do, and live as others live,' is a powerful but dangerous rule of action."

"That the competition between party-giving ladies of all ranks in a metropolis is well known,—that even there, the bitterness of the rivalry depends on the closeness of the competition.

"That competitions in dress, style of living, and dinner-giving, are probably greatest in a country town.

"That competitions in a public ball-room, or wherever rival talents are displayed, have a hurtful tendency.

"That competitions amongst near relations, from the closeness of the collision, excite the greatest detraction.

"That competitions in talents of any kind, between husbands and wives, are dangerous to connubial happiness."

She quotes on this subject a remark from an accomplished and gifted woman, herself perhaps the most sensitive mortal that ever lived to the feelings and passions she so vividly portrays.

"Observe," says the Baroness de Stael Holstien, "a young woman in a ball-room, wishing to be thought the handsomest woman there, but fearing that her wishes may be disappointed! Pleasure, in whose name the party

had assembled, is annihilated to her. She has not a single moment's enjoyment; for every moment is, to her, absorbed by her ruling ambition, and by the efforts which she makes to conceal it. She watches the looks, the slightest signs of the observations of others, with the attention of the moralist, the uneasiness of the ambitious; and being anxious to conceal from all eyes the sufferings of her mind, it is by her affectation of gaiety during the triumph of her rivals, by the turbulence of her conversation, while she hears her rivals applauded, and by the too eager kind of over-acted interest with which she accosts them; it is by these superfluous efforts that she betrays her real feelings. Grace, that crowning charm of beauty, cannot exist without the repose and artlessness of confidence; uneasiness and constraint deprives us even of the advantages which we possess. The contraction of wounded self-love alters and disfigures the face, while a consciousness of this painful truth increases the evil, without giving power to remove it. Pain, therefore, is multiplied by pain, and the end in view is thrown at a greater distance even by the attempt to obtain it." And in the picture which this highly gifted woman draws of the competitions of a ball-room,—this picture, as she calls it, of the history of a child—she sees, as she expresses it, a foundation of the sorrows and disappointments of mankind in general, and confirms with her valuable opinion, my own belief, that competition, in one way or another, is the operating cause of most of the evils, the sins, and the disappointments of life.

On this subject, the justness and closeness of the following observations strike us forcibly.

"Many persons mischievously mistake *irritability* for *sensibility*, and impute actions and sufferings to *feeling*, which in reality are the result of ill-governed temper. I define irritability to be an excess of *self-love* and sensibility of *social* love. I have heard those whose peace of mind is often disturbed by their unhappy temper, assert that all good humoured persons are without sensibility, and that where good temper abounds, the feelings are comparatively blunt: thus blinded by self-love, they impute to excess of *good* feeling, what is, really, the consequence of want of religious or moral restraint: and instead of endeavouring to see themselves as they are, they impute to defect the charm admired in others—therefore, as their vanity leads them to consider their fault as a proof of superior virtue, they have not the necessary stimulus to conquer their besetting sin. Irritability is often occasioned by weak nerves and bodily infirmity: but whatever be its cause, it frequently leads into detracting observations; and there is nothing that excites uncandid judgment more, nor is a want of sober-mindedness ever more conspicuous than in the estimate which we form of the degree of affliction exhibited by mourners. When we visit the afflicted in the first days of their distress, their apparent degree of misery rarely equals our expectation, but if they are as much subdued at *first* as we suspected, still they usually recover their spirits before they

have our permission; and with no small complacency, we compare their rapidly recovered cheerfulness, with what we believe would have been our *protracted sufferings*. We observe, 'it is amazing how soon Mr. or Mrs., or William or Mary such a one, has recovered his or her bereavement! and how happy it is for some folks, that they do not feel such things as others do.' The robber, Procrustes, used to tie the travellers whom he conquered on a bed, and if their length exceeded it, he caused their limbs to be cut off till they were of the just dimensions; and if they were shorter, he had them stretched till they reached its uttermost point. A similar sort of tyranny is exercised by observers on the afflicted. Mourners must express their sorrow exactly as the observers do; their grief must be of the same dimensions, or they cannot believe them to be mourners at all. One says, 'I called such a day on our friend so and so, and I was surprised to find him or her so well! He (or she) never once alluded to the deceased! almost forgotten already, I dare say.' Another says, 'I saw our friend such an one yesterday, and it was surprising how incessantly he or she talked of the departed, and of the affliction and so on. For my part, I never can talk of those I have lost, nor do I believe that those who feel a loss acutely *ever can*. No, no, such persons are never *really afflicted*.' Thus in the *one* case, no allusion to the death or the dead is looked upon as an evidence of want of proper feeling, and forgetfulness of the bereavement; and in the *other* the garrulity of grief is considered as proof of its non-existence or non-durability. But, in both these cases, the judgment was equally unkind, uncandid, and *erroneous*. The late Henry Fuseli, speaking of the head of Bonaparte, exclaimed in my presence, 'O! there is no duplicate of that head in the world!' but added immediately, 'but, then to be sure, there is no exact duplicate of any head and face whatever!' I was struck with the observation at the time and never forgot it; for it appeared to me applicable to moral qualities and feelings, as well as to faces and heads, particularly in appreciating the sensibility of others. I have convinced myself that no two persons feel the same thing *alike*; and if there be no duplicate of any head or face, neither is there one of any mind, heart or sensibility; consequently, all persons have a *way* of *their own* of expressing what they feel, a different way of venting their grief, and of comforting themselves under it; and it would be as narrow, invidious, and presuming, for any one to say, that those who do not express, or conceal their grief as we do, are our inferiors in proper feeling, as it would be to assume that the weather could not be warm because we felt it cold, or that no one could think red and yellow fine colours, because they were in our eyes ugly and gaudy. I believe that there are as many diversities of grief as of dress, as many shades of sorrow as of colour, and the great Physician has mercifully furnished as many remedies for affliction as for diseases. But detractors know not this. Unsubdued by '*the venerable presence of misery*'—misery, which if silent they *distrust*, and if garrulous they dis-

trust still more: they visit it not to *sympathize* but to *judge*, and to compare their own superior sensibility with the supposed want of it in the object before them; thus converting the cypress of the bereaved into an ornament for their own vanity, and blessing themselves, like the pharisee of old, that they are 'not as other men are.'

"I must here insert another proof of the natural love of distinction, and the common tendency to competition, however *unconsciously* felt:—namely, that many are jealous, even of superiority in the trials of life, and I have been interrupted while expatiating on the sorrows and bereavements of some of my friends, by this exclamation from another, 'Oh! what are their trials to some I could mention; they ought to be thankful it is no worse. Other people, as I bitterly feel, have had much more to undergo.' And in *physical* afflictions I have seen the same desire of being supreme in suffering, and have heard the sufferer exclaim with obvious and *strange* self-complacency: 'Oh! but what are their pains and agonies to mine!' and if this supposed supremacy of trial was not attended with murmuring and want of proper resignation to the divine will, one cannot be disposed to grudge the victims of pain, the apparent comfort derived from this innocent competition."

(To be continued.)

FOR THE FRIEND.

INVENTION OF THE CHEROKEE ALPHABET.

In one of our early numbers we published an article on this subject, prepared by one of our contributors, and founded on such information as was at that time accessible. The following, which we copy from the "*Cherokee Phoenix*"* of 13th ult. appears to be in some respects a more particular, and perhaps a more correct relation, of this remarkable and successful effort of untaught genius.

MR. ENRON.—The following statement respecting the invention of the Cherokee alphabet, may not be altogether uninteresting to some of your readers. I have it from a particular friend of Mr. Guess, who lived near him at the time he made his invention.

Mr. Guess is, in appearance and habits, a full Cherokee; though his grandfather on his father's side was a white man. He has no knowledge of any language but the Cherokee, consequently, in his invention of the alphabet, he had to depend entirely on his own native resources. He was led to think on the subject of writing the Cherokee language, by a conversation which took place one evening at Sauta. Some young men were making remarks on the superior talents of the white people. One said, that white men could put a talk on paper, and send it to any distance, and it would be understood by those who received it. They all agreed, that this was very strange, and they could not see how it could be done. Mr. Guess, after silently listening to their conversation for a while, raised himself, and putting on an air of importance, said, "you are all fools; why the thing is very easy; I can do it myself;" and, picking up a flat stone, he commenced scratching on it with a pin; and after a few minutes read to them a sentence, which he had written by making a mark for each word. This produced a laugh, and the conversation on that subject ended. But the inventive powers of Guess's mind

* A newspaper printed at New Echota, and edited by Elias Boudinot, a Native Cherokee. Part of the paper is in the Cherokee language and character.

were now roused to action; and nothing short of being able to write the Cherokee language, would satisfy him. He went home, purchased materials, and sat down to paint the Cherokee language on paper. He at first thought of no way, but to make a character for each word. He pursued this plan for about a year; in which time he had made several thousand characters. He was then convinced that the object was not attainable in that way: but he was not discouraged. He firmly believed, that there was some way in which the Cherokee language could be expressed on paper, as well as the English: and, after trying several other methods, he at length conceived the idea of dividing the words into parts. He had not proceeded far on this plan, before he found, to his great satisfaction, that the same characters would apply, in different words, and the number of characters would be comparatively few. After putting down, and learning all the syllables that he could think of, he would listen to speeches, and the conversation of strangers, and whenever a word occurred, which had a part, or syllable, in it, which he had not before thought of, he would bear it on his mind, until he had made a character for it. In this way he soon discovered all the syllables in the language. In forming his characters, he made some use of the English letters, as he found them in a spelling book, which he had in his possession. After commencing upon the last mentioned plan, I believe he completed his system in about a month.

During the time he was occupied in inventing the alphabet, he was strenuously opposed by all his friends and neighbours. He was frequently told that he was throwing away his time and labour, and that none but a delirious person, or an idiot, would do as he did. But this did not discourage him. He would listen to the expostulations of his friends, and then deliberately light his pipe, pull his spectacles over his eyes, and sit down to his work, without attempting to vindicate his conduct. After completing his system, he found much difficulty in persuading the people to learn it.—Nor could he succeed, until he went to the Arkansas and taught a few persons there, one of whom wrote a letter to some of his friends in this nation, and sent it by Mr. Guess, who read it to the people. This letter excited much curiosity. Here was a talk in the Cherokee language, which had come all the way from the Arkansas sealed up in paper, and yet it was very plain. This convinced many that Mr. Guess's mode of writing would be of some use. Several persons immediately determined to try to learn. They succeeded in a few days, and from this it quickly spread all over the nation, and the Cherokees, (who as a people had always been illiterate), were in the course of a few months, without school, or expense of time or money, able to read and write in their own language.

This astonishing discovery certainly entitles Mr. Guess to the warmest gratitude of his country; and, should the Cherokee language continue to be spoken, his fame will be handed down to the latest posterity.

G. C.

From the same paper is derived the annexed highly interesting information.

Extract of a letter from Mr. Ould to Col. McKenney, dated Great Crossings, (Ky.) June 28, 1828.

"Deeming it not uninteresting, I have taken up the pen to inform you that I have arrived here, and am busily employed in re-organizing the Choctaw academy.

"It consists of one hundred Choctaw, Creek, Chickasaw, and other Indians, some of whom have made considerable progress, having advanced so far in their studies as to be well grounded in astronomy, moral philosophy, surveying, geography, history, use of the globes, &c.—removing at once, and I hope forever, the musty idea that our sons of the forest are incapable of civilization. Moreover, many have made an open profession of religion—some Methodists, some Baptists; in short, I never before witnessed so interesting a spectacle, and which a letter is too short to describe.

"The Lancasterian plan is joyfully received, and will no doubt prove a powerful auxiliary."

From the Christian Observer, of June, 1828.

WHENCE COMES TRUTH?

John vii. 17.*

All glorious Truth! whose cloudless splendours beam
Above the heav'n of heav'ns; where sits supreme
In bliss ineffable, the Immortal One,
And gathers seraphs round his sov'reign throne;
Eternal Noon of Light! whose radiance cheer'd
The angel hosts, ere suns or stars appear'd,
And still with quenchless ray will cheer the soul,
Though each bright orb, which throngs the spangled pole,

Their flame extinct, in viewless ruin fall,
And chaos claim again each crumbling ball;
In this far-distant world of sin and wo
Oh how should man's dim eye thy brightness know,
Full as it streams on their ecstatic gaze,
Who bathe amid the fount whence all thy glories blaze!

But He, whose love is boundless as his power,
Who lights the sun, distils the fresh'ning shower,
And decks with endless charms Earth's fruitful spot,
For those who serve, and those who serve him not;
Through the dark clouds which wrap our mortal shore,

Shoots azure gleams from Truth's ethereal store,
Rends the thick film which veils our feeble sight,
And nerves the vision, while he pours the light.
Yet vain his toil, who seeks the truth to find
With base desires, and with presumptuous mind.

Like the seraphic form, whose dazzling mien
Waves o'er the crowd unheeded and unseen,
Save by the favour'd one, to whom 'tis giv'n
To view the glorious guest, and hear the sounds of heav'n:

So Truth's bright vision meets the raptur'd sight
Of meek Inquiry, when he courts her light,
And hush'd each earthborn passion's clamorous roar,
Lists the still sounds her angel accents pour:

But swiftly flies unseen in clouds away
Were sordid Interest stains, or Pride repels the ray.
Borne far from earth, the sage's mind may roam
Through distant worlds, and make the skies his home;

Mark the wild footsteps of that streaming fire
Which breaks the starry dance, and jars heav'n's
mystic lyre;

Or rest on earth's disorder'd scene, and scan
The joys and virtues, crimes and woes of man;
May court shy Nature's dark retirement, where
Her hands, with dexterous alchemy, prepare
The endless forms which charm our wond'ring eye,
The boundless stores which all our wants supply;

With daring toil may strive to trace the course
Of thought and feeling to their unknown source;
And boast to know the secret links which bind
The dust of earth, with heav'n's ethereal mind;
Or (when the task which patient Science loves,
Demands repose) may haunt the enchanted groves

Where Fancy dwells, and grants each waiting Muse
Her pictured visions, and her magic hues;
But, Sage or Minstrel, whosoe'er thou art,
Intent to deck the head, not heal the heart;
Know that the rays of heavenly Truth will rest
With kindling influence on an infant's breast,
But leave in gloom to Error's phantom train,
That den of sceptic pride, the Phantoms' fever'd brain.

* See "The Lay of Truth, by J. Joyce," a poem as Christian in its sentiments as it is elegant and classical in its composition.

The nights passed in the bosom of the deep, in a ship battered by the tempest, are not barren for the mind; exalted ideas spring from grand objects. The stars, which appear for a moment between the fleeting clouds, the billows sparkling around you, the hollow sound returned by the sides of the vessel to the dashing waves,—all proclaim that you are out of the power of man, and dependent on the will of the Almighty alone. The uncertainty of your future prospects reduces objects to their true value, and the world contemplated amidst a tempestuous sea, resembles life considered by a man on the brink of eternity.—*Cha-teaubriand.*

ELISHA BATES AND THE BEREAN.

(Continued from page 374.)

The Review of the third chapter, on the Universality of Grace, commences with a complaint that I have taken up almost the whole of it in arguments against predestination. The reason given why this subject "did not require so large a share of my attention if any at all," is, that the question has been "agitated in a Presbyterian Synod, whether or not it was expedient to preach this doctrine? And it was carried in the affirmative by two votes only." I certainly did not expect to find in the Berean an argument founded on the vote of a minority of a synod. He will excuse me however for not being influenced by the vote, as I knew nothing of the circumstance, when I wrote the article. But I was persuaded that many sincerely pious minds had been entangled with this doctrine; and with feelings of tenderness towards them, the chapter in question was written.

He complains also, that there is, in this chapter, a "change of style, as compared with Barclay." It would be remarkable indeed, if two writers, and an interval between them of more than a century and a half, should write in the same style. I question whether two writers can be found—even contemporaries, and intimate friends, who have written in the *same style*. Mark the difference of *style*, discoverable in the writings of Fox, Barclay, and Penn.

But he has been at the pains to count how often Barclay used the word *Light*, and how often I used it when writing on the same subject. And thus he thinks he has discovered, by the comparison of numbers, that I am *deficient* in my belief, in relation to this principle.

I was not aware, however, that my soundness in Faith was to be estimated by the *number of times* that I repeated a particular term.

But he says that "instead of the terms, 'saving light,' I have 'preferred, or substituted the more common term 'grace.'" He has mentioned this as a serious objection, but left us totally at a loss to conjecture what could be the grounds of that objection. It is a term which the inspired writers of scripture have used. They say "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God"—"and the grace of God that brings salvation hath appeared to all men," and that "grace and truth came by Jesus Christ." Was it for *this* that the objection was made? Was it because it conveys an allusion to our Lord Jesus Christ, "by whom we have access by faith, into this *grace* wherein we stand?" While the apostle gave thanks on behalf of the believers, for the grace of God which was given them by Jesus Christ, while it was the belief of the apostles that "through the Grace of the Lord Jesus Christ [they] should be saved even as" Gentile converts—the Berean objects to the use of the term. It is remarkable that the Apostle of the Gentiles, in all his introductory benedictions, introduces the word "Grace:" "Grace be unto you, and peace from God the Father and from our Lord Jesus Christ." And in every instance

I believe, his Epistles close with this term. "The Grace of our Lord Jesus Christ be with you all, Amen." Or, more briefly, "Grace be with you all."

There is a peculiar force and application in this term. It not only has reference to Jesus Christ, "by whom," says the apostle, "we have received grace and apostleship," but it is a striking memento of man's unworthiness, and incapacity, in a state of nature.

Not that I would draw a comparison between the relative fitness of terms, used in the Holy Scriptures. Our Lord Jesus Christ testified: "I am the light of the world;" John viii. 12. and again: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." xii. 46. And the Evangelist John bore witness, "In him was life, and the life was the light of men." John i. 4.

And as the grace of God which brings salvation hath appeared to all men, teaching us that, denying ungodliness and the world's lusts, we should live soberly, righteously, and godly in this present world: looking for the blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ," it must be evident, that he who acknowledges this grace, must acknowledge the light also.

But he thinks I should have "filled the chapter, with positive, strong, irrefutable, and conclusive testimony, in favour of the doctrine of Internal Light, as set forth by Barclay and other primitive Friends."

But what, let me ask, was the argument most insisted on by Barclay, in his proposition of the universal and saving light of Christ? I invite the attention of the reader to the 5th and 6th propositions of his Apology. But for the convenience of those who have not an "Apology" at hand, I will make a few extracts: "God, out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, hath so loved the world that he hath given his only Son, a Light, that whosoever believeth in him should be saved—who enlighteneth every man that cometh into the world.—Nor is it less universal than the seed of sin, being the *purchase of his death*, who tasted death for every man. For as in Adam all die, so in Christ shall all be made alive." "According to which principle, all the objections against the universality of Christ's death are easily solved. This *most certain doctrine*, being then received, that there is an evangelical and saving Light and Grace in all, the universality of the love and mercy of God, towards mankind (both in the death of his beloved Son, the Lord Jesus Christ, and in the manifestation of the Light in the heart) is established and confirmed against all the objections of such as deny it. Therefore Christ hath tasted death for every man, not only for all kinds of men, as some vainly talk, but for every man of all kinds: the benefits of whose suffering is not only extended to such, who have the distinct, outward knowledge of his death and sufferings, as the same is declared in the Scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge by some inevitable accident."

And in his arguments, in support of these propositions, he urges that the opposite doctrine "is highly injurious to Christ or Mediator and to the efficacy and excellency of his gospel: for it renders his mediation ineffectual, as if he had not by his sufferings thoroughly broken down the middle wall, nor yet removed the wrath of God, or *purchased* the love of God towards all mankind."—"It makes the coming of Christ, and his *Propitiatory Sacrifice*, (which the Scriptures affirm to have been the fruit of God's love to the world, and transacted for the sins and salvation of all men) to have been rather a testimony of God's wrath to the world," &c.

"This doctrine," continues Barclay, "of universal redemption, or Christ's dying for all men, is of itself so evident from Scripture testimony, that there is scarce found any other article of the true Christian faith so frequently, so plainly, and so positively asserted. It is that which makes the preaching of Christ to be truly termed the Gospel, or an annunciation of glad tidings to all." It is at once the foundation of Barclay's arguments in favour of the doctrine of universal and saving light; and of the Berean's hostility to the doctrines of Friends. What the former considers the very cause, that makes the preaching of Christ to be truly the Gospel, or an annunciation of glad tidings to all—the latter pronounces "one of the darkest doctrines ever introduced into the Christian Church!"

It is on this ground that he objects to what is said in the doctrines on the salvation of infants—"that through Jesus Christ a remedy sufficient for salvation has been provided for every individual soul."

He again and again adverts to the expression of R. Barclay, "the purchase of Christ's death," as highly improper, and compares the doctrine to that of the catholics on "transubstantiation."

He complains of my giving so much of my attention to the refutation of the doctrine of predestination, and yet he acknowledges in page 340, "The arguments advanced—[on this subject]—are able, and some of them unanswerable." He objects to my using the term "Grace." He then says I should have filled the chapter with "positive, strong, irrefutable and conclusive testimony, in favour of the doctrine of Internal Light as set forth by Barclay,"—and yet the most positive, strong and conclusive argument used by Barclay, is made the object of his most persevering efforts to destroy.

In his concluding paragraph in pages 231-2, he tells us: "The time is fast approaching when mankind will be brought to view christianity in a different point of light—when those dogmas, and creeds, and schemes of religious belief, which have perpetually agitated christendom for more than fifteen hundred years will be abandoned: and in their room will shine forth the gospel of Christ in all its pristine simplicity; comprising within its limits nothing but self-evident truths." And in the previous paragraph, after inquiring what the divine Light reveals to us—he tells us it does not reveal a number of things, which he carefully selects to cast an odium on

the Doctrines of Friends, "Nor," says he, "any such dogmas, or mysteries: but simple, plain, *self-evident* truths." p. 231.

The reader may bear in mind that he had been attacking the doctrine of redemption by Jesus Christ, as held forth by Barclay and our other primitive Friends—the benefits of the outward sufferings—"the purchase of the death of Christ"—that every soul, as it comes into the world, is an object of redeeming love—and through Jesus Christ, a remedy sufficient for salvation has been provided for every individual soul. These are the dogmas and mysteries, which he predicts are to be soon abandoned, to give place to the system, which he calls the gospel of Christ, and which is to comprise within its limits nothing but *self-evident* truths; those mysteries which have been hid from ages and from generations will be excluded, and nothing above the natural comprehension of man received as the Gospel: for *self-evident* things are within the reach of his natural faculties, without the aid of divine revelation to make them evident.—"Without controversy," says the Apostle, "great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels—preached unto the Gentiles, believed on in the world, received up into glory." Are these among the *self-evident* truths, to be embraced in the New System? When the disciples walked together and were sad, and Jesus himself drew near, and opened their understandings to understand the Scriptures, that it behoved Christ to suffer and to rise from the dead, and that repentance and remission of sins should be preached in his name, unto all nations, he revealed to them what was not evident of itself. "We speak," said the Apostle, "the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory—which none of the princes of this world knew; for had they known it they would not have crucified the Lord of Glory." This wisdom must be excluded from the New System, which the Berean predicts is shortly to be set up in the world, prostrating before it the religious belief which has passed down to us, through the lapse of ages.

(To be continued.)

FOR THE FRIEND.

The following account of the settlement of Newton meeting is taken from an ancient book in which the record of the births and deaths in that meeting are recorded. William Cooper, the Friend mentioned, is the same that signed, with others, the testimony against George Keith in 1692. He came from England in 1678, and settled at Burlington, but soon after located all the point or neck of land opposite the upper part of Philadelphia, formed by the Delaware and Cooper's creek, which was named after him, and in the year 1680 settled on it. The whole of this location continues in the possession of his descendants.

Some account of the settlement & beginning of Newton and the Friends *yt* were the first concerned in the same.

Let it be remembered, It having wrought upon

ye minds of some Friends that dwell in Ireland, but such as formerly came thither from England; and a pressure having laide upon them for some years, which they could not gett from under the weight of untill they gave up to leave their friends and relations there, together with a comfortable subsistence, to transport themselves and famelys into this wilderness part of America, and thereby expose themselves to difficulties, which, if they could have been easy where they were, in all probability might never have been met with; and in order thereunto, sent from Dublin, in Ireland, to one Thomas Lurtin, a Friend of London, commander of a pink, who accordingly came, and made an agreement with him to transport them & their famelys into New Jersey, viz. Mark Newby and famely, Thomas Thackara and famely, William Bate and famely, George Goldsmith, an old man, and Thomas Sharp, a young man, but no famelys; and whilst the ship abode in Dublin harbour providing for the voyage, said Thomas Lurtin was taken so ill that he could not perform ye same, so that his mate, John Dagger, undertook it. And upon the nineteenth day of September, in the year of our Lord one thousand six hundred and eighty-one, we sett saile from the place aforesaid, and through the good providence of God towards us, we arrived at Elsinburg in the county of Salem, upon the nineteenth day of November following, where we were well entertained at the houses of the Thomsons, who came from Ireland about four years before, who, by their industry, were arrived to a very good degree of living, and from thence we went to Salem, where were several houses yt were vacant of persons who had left the town to settle in ye country, which served to accommodate them for ye winter, and having thus settled down their famelys, and the winter proving moderate, we at Wickacoa among us purchased a boate of the Swansons and so went to Burlington to the commissioners, of whome we obtained a warrant to ye surveyor-general, which then was Daniel Leeds; and after som considerable search to and fro in that then that was called the third or Irish tenth, we at last pitch upon the place now called Newton, which was before the settlement of Philadelphia, and then applied to sd surveyor who came and laid it out for us; and the next spring, being the beginning of the year 1682, we all removed from Salem together with Robert Zane, that had been settled there, who came along from Ireland with the Thomsons before hinted, and having an expectation of our coming only bought a lott in Salem town, upon the which he seated himself untill our coming, whose proprietary right and ours being of the same nature, could not then take it up in Fenwicks tenth, and so began our settlement; and although we were at times pretty hard bestead, having all our provisions as far as Salem, to fetch by water, yett through the mercy and kindness of God, we were preserved in health and from any extreame difficulties. And immediately there was a meeting sett up & kept at the house of Mark Newby, & in a short time it grew & increased, unto which William Cooper & famely that lived at the Poynte resorted, and sometimes the meeting was kept at his house, who had been settled some time before. Zeall and fervency of spirit was what in some good degree at that a time abounded among Friends, in commemoration of our prosperous success & eminent preservation, both in our coming over the great deep, as also that whereas we were but few at that time and the Indians many, whereby itt putt a dread upon our spiritts, considering they were a salvage people; but ye Lord that hath the hearts of all in his hands, turned them so as to be serviceable to us, and very loving and kinde; which cannot be otherwise accounted but to be the Lords doings in our favour, which we had cause to praise his name for. And that the rising generation may consider that the settlement of this country was directed by an impulse upon the spiritts of Gods people, not so much for their ease and tranquility, but rather for the posterity yt should be after, and that the wilderness being planted with a good seed, might grow and increase to the satisfaction of the good husbandman. But instead thereof, if, for wheat it should bring forth tares, the end of the good husbandman will be frustrate, & they themselves will suffer loss. This narration I have thought good &

requisite to leave behind as having had knowledge of things from the beginning.

THO. SHARP.

THE CANADA PORCUPINE.

From Goodman's American Natural History.

The American porcupine exhibits none of the long and large quills which are so conspicuous and formidable in the European species, and the short spines or prickles which are thickly set over all the superior parts of its body, are covered by a long coarse hair, which almost entirely conceals them. These spines are not more than two inches and a half in length, yet form a very efficient protection to our animal against every other enemy but man. Too slow in its movements to escape by flight, on the approach of danger the porcupine places his head between his legs, and folds his body into a globular mass, erecting his pointed and barbed spines. The cunning caution of the fox, the furious violence of the wolf, and the persevering attacks of the domestic dog, are alike fruitless. At every attempt to bite the porcupine, the nose and mouth of the aggressor is severely wounded, and the pain increased by every renewed effort, as the quills of the porcupine are left sticking in the wounds, and the death of the assailant is frequently the consequence of the violent irritation and inflammation thus produced.

In the remote and unsettled parts of Pennsylvania the porcupine is still occasionally found, but south of this state it is almost unknown. According to Catesby it never was found in that direction beyond Virginia, where it was quite rare. In the Hudson's Bay country, Canada, and New England, as well as in some parts of the western states, and throughout the country lying between the Rocky Mountains and the great western rivers, they are found in great abundance, and are highly prized by the aborigines, both for the sake of their flesh and their quills, which are extensively employed as ornaments to their dresses, pipes, weapons, &c.

The porcupine passes a great part of its time in sleep, and appears to be a solitary and sluggish animal, very seldom leaving its haunts except in search of food, and then going but to a short distance. The bark and buds of trees, such as the willow, pine, ash, &c. constitute its food during the winter season; in summer, various wild fruits are also eaten by this animal.

Dr. Best, of Lexington, Ky. in a letter to the author of this work, observes that "the porcupine is seldom found in the state of Ohio south of Dayton; but they are numerous on the river St. Mary. During winter they take up their residence in hollow trees, whence it appeared to me in several instances, from their tracks in the snow, they only travel to the nearest ash-tree, whose branches serve them for food. In every instance which came under my observation, there was no single track, but a plain beaten path from the tree in which they lodged to the ash from which they obtained their food. I cut down two trees for porcupines, and found but one in each; one of the trees also contained four racoons, but in a separate hollow; they

occupied the trunk, the porcupine the limbs."

The following are Hearne's observations on this species:—"Porcupines are so scarce to the north of Churchill river, that I do not recollect to have seen more than six during almost three years' residence among the northern Indians. The flesh of the porcupine is very delicious, and so much esteemed by the Indians, that they think it the greatest luxury their country affords. The quills are in great request among the women, who make them into a variety of ornaments, such as shot bags, belts, garters, bracelets, &c. They are the most forlorn animals I know; for in those parts of Hudson's Bay where they are most numerous, it is not common to see more than one in a place. They are so remarkably slow and stupid, that our Indians, going with packets from fort to fort, often see them in the trees, but not having occasion for them at that time, leave them till their return; and should their absence be for a week or ten days, they are sure to find them within a mile of the place where they had seen them before."

The patience and ingenuity displayed by the Indian women in ornamenting dresses, buffalo robes, moccasins, &c. can scarcely be appreciated by those who have never seen any of the articles thus adorned. We have already mentioned that these quills rarely exceed two inches and a half, or at most three inches in length, and are not larger in circumference than a moderate sized wheat straw. Yet we find large surfaces worked or embroidered in the neatest and most beautiful manner with these quills, which are dyed of various rich and permanent colours. In making this embroidery they have not the advantage of a needle, but use a straight awl. Some of their work is done by passing the sinew of a deer or other animal through a hole made with the awl, and at every stitch wrapping this thread with one or more turns of a porcupine quill. When they wind the quill near to its end, the extremity is turned into the skin, or is concealed by the succeeding turn, so as to appear, when the whole is completed, as if but a single strip had been used. In other instances the ornament is wrought of the porcupine quills exclusively, and is frequently extremely beautiful, from its neatness and the good taste of the figures into which it is arranged. In general, however, the strong contrast of colours is the most remarkable effect aimed at. On some of the articles of dress, figures of animals, exhibiting much ingenuity, are formed by embroidering with these quills. The Philadelphia museum, so rich in objects of natural history, also boasts a most splendid and valuable collection of articles of dress, and implements of peace and war, peculiar to the various aborigines of our country. Whoever wishes to see to what extent the quills of the porcupine are employed by these interesting people, and also to form a better idea of the number of porcupines that must be found in the trans-Mississippian regions, may be fully gratified by visiting this great institution.

There are many instances of men of a lively imagination, brilliant wit, and general knowledge, being at the same time very sceptical, profligate, and un-

just. This is a sufficient proof, that knowledge alone is not all that is necessary to the regulation of our minds and manners.—*Dillwyn's Reflections.*

THE FRIEND.

NINTH MONTH, 13, 1828.

The following extract is taken from a late London paper. The memorial was prepared and presented to parliament since the yearly meeting of London in the 5th month last, by its meeting for sufferings. It is a concise but comprehensive—an energetic yet dignified and temperate appeal to the legislative body of the realm, on some of the most prominent points of a subject of vital importance to the nation, and to the cause of universal righteousness. As evincing, in relation to it, the continued and undiminished solicitude of our transatlantic brethren, it will doubtless be interesting to our readers generally.

Mr. F. Buxton also presented the following petition from the Society of Friends, better known by the name of Quakers:—

"We, the undersigned, acting by the direction of the last annual assembly of the religious Society of Friends, commonly called Quakers, in the united kingdom, desire respectfully to represent that the said Society continues to contemplate with great sorrow the existence of slavery in the British colonies.

"That one man should possess a property in the person of another, and buy and sell his neighbour and his brother, is, in our opinion, utterly inconsistent with the unalienable rights of the human race, and with the immutable laws of God.

"While we ground our petition on this general and unquestionable principle, we entreat the House of Commons to consider that the use of the driving whip as a stimulus to labour—the allowed extent of arbitrary punishment—the practice of exposing and scourging females—the dreadful excess, during many months of the year, of the hours of work—the absence of a weekly day of rest—the separation of families by sale, and the non-admission of the evidence of slaves in the courts of justice, are circumstances which render the yoke of bondage, as it is inflicted in the colonies of Great Britain, peculiarly grievous and oppressive. Still more appalling, however, is the effect of that part of the system which condemns our brethren and fellow-heirs of immortality, the common objects with ourselves of the love of God, and of redemption by our Lord and Saviour Jesus Christ, to a condition of hopeless ignorance, immorality, and mental degradation.

"Sensible as we are of that large debt of justice and humanity which is due to the enslaved, we also feel a religious interest in the welfare of the slaveholders and of others, who, under them, are involved in the system. And we heartily desire that this class of our fellow subjects may be extricated from their connection with a state of society which entails the daily infraction of the divine laws, and of which the undeviating tendency is to corrupt and contaminate the human mind.

"And, lastly, since the true prosperity of every nation depends on the blessing of Almighty God, and on the consistency of its laws and institutions with his holy will, we entreat the House of Commons to consider whether it is not their bounden duty speedily to remove from this highly favoured country the guilt of fostering, or even of permitting this cruel and unrighteous system.

"On the several grounds now stated, we feel ourselves constrained, as members of a religious Society, earnestly to implore the House of Commons to take immediate and effectual steps towards the final and total abolition of slavery throughout the colonies of the British empire."

The honourable gentleman observed, that, as this respectable class of the community seldom troubled the legislature with petitions on any subject, their

application was deserving of particular attention and respect. Their opinions on this question claimed the more consideration, as their theory and practice had been always in accordance. About sixty years ago they came to a resolution that none of their body should be concerned in slave property, and in conformity with that determination, the Quakers in North Carolina had actually relinquished estates to the value of 50,000*l.* He, therefore, thought, that the petition of such conscientious Christians was entitled to serious consideration from the house.

Sir A. Grant replied, that it was very easy for those who had no interest whatever in the question to assume such a tone of philanthropy and feeling, but it ought to be remembered that others who had vested rights in this species of property should receive suitable remuneration, as they held their estates on the faith of the nation. No gentleman in that house appeared as an advocate for the system: they all, on the contrary, desired to see slavery abolished.

The petition was ordered to be printed.

We derive a peculiar gratification from the development of mind and talent in any of the descendants of Africa. Thus predisposed, we readily shared in the enthusiasm of the day which would have accorded to Benjamin Bannaker, the almanac-maker, the character of an intellectual prodigy; and well do we remember with what avidity we examined, some 30 years ago, a little volume of poetical effusions by Phillis Wheatly of Boston; although not to be rated very high in the scale of excellence, they are certainly, as compositions, not to be despised, considering the disadvantages under which she laboured. We should be glad to know more of the individual who is the subject of the extract below, and of the opportunity to read some of his productions.

George M. Horton. This is the name of an extraordinary young slave, the property of Mr. James Horton, who lives in Chatham county, about half way between Chapel Hill and Pittsborough, who has astonished all who have witnessed his poetic talent. He is about twenty-five years of age, and of a mild and humble disposition and deportment. The following account of his beginning and progress in learning was derived from himself, and has been communicated to us by a friend, proverbial for his philanthropic feelings. He first learned the alphabet from hearing the school children rehearsing it. He then took the spelling book and became acquainted with the form of the letters. Gratified with such employment, he was soon able to spell and read. At this period some person gave him a copy of Wesley's hymns, with which he was delighted, spending most of his leisure hours in reading it, and while at work endeavouring to make verses in imitation of it. Finding himself at a loss in properly constructing his verses, he studied grammar and prosody. Being very intimate with the students of the University, who had discovered his extraordinary genius, he delighted to visit them whenever Sunday or holiday permitted. He received from them a variety of poetic works, the reading of which constitutes his greatest pleasure. They were in the habit of selecting topics upon which to exercise his poetic muse; on the following Sunday he would return and have them transcribed. What is very astonishing, he has not only to make his verses, but retain them in memory until he can meet with some one to copy them; and though he may have three or four sets of verses upon different subjects, his memory is so retentive that he has no difficulty in recounting them in turn to his scribe. When an abbreviation is necessary to preserve the metre, he will point it out. He has no pleasure in associating with any but those of intelligence, and is always most delighted when he can get an amanuensis to transcribe his verses, and for this purpose will walk every Sunday eight or nine miles to visit the students of the college.—*Raleigh (N. C.) Register.*

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WILLIAM ALLEN'S "COLONIES AT HOME."

(Continued from page 378.)

By attention to the subject of manure, and by cultivating the land in the manner proposed, the following important results may be obtained.

1. A garden of 64 roods would prove a great relief to the labouring man, and might in most instances prevent the necessity of his applying to the parish for relief.

2. In all cases where the labourer can be furnished with one acre and 64 roods of land, the iniquitous and degrading practice observed in Sussex, Surry, and Essex, of paying a part of the labourer's wages out of the poor's rate, might be abolished, to the great relief of the shopkeeper, as well as the proprietor of land.

In this case the labourer must sign the agreement before mentioned, and renounce all claim upon the parish. The acre must be cultivated, one half in potatoes and the other half in corn, either wheat, oats, or rye; but perhaps oats would be preferable, as the straw is excellent fodder for cows in winter.

The cottage should contain a sitting room or kitchen 14 feet square, and 8 feet to the ceiling, with a fire-place, an oven, and an iron boiler; three sleeping rooms with a fire-place in one of them; a privy, a tool house, and pig styes; from all these, drains are to be made into a dung pit, so constructed as to be water tight.

The labourer who earns only 12s. per week, could well afford to pay 4s. per week, for the cottage and land: the cultivation of the ground need not at all interfere with his daily labour, and he might thus, by the help of his family, and his own exertions, occasionally obtain from the acre alone, beside the use of a comfortable cottage, that for 4s. which he now pays 8s. 6d. for, being the cost of his rent, bread and potatoes; and thus, have 8s. disposable for clothing and comforts, instead of 3s. 6d. He might have beside the produce of the 64 roods, which would give him an interest in a cow, and plenty of vegetables for his family; he would also be able to keep a pig, bees, &c.

Wherever, then, public spirited persons can be found who will supply the labourer with such a cottage, and such a portion of land, the poor's rate, as far as this class is concerned, might be abolished.

This plan is adapted, not only to the agricultural labourer, but to the labourer in manufac-

tories also, where land can be procured within two miles of his work, the effect upon health and morals would be incalculable; and if a season of distress should arise, from a stagnation in the current of trade, the workmen would not be in immediate danger of starving, as has often been the case with the miserable silk weavers in Spitalfields, and those who work in cotton mills, where the health, comfort, and morals of the labourers are disregarded. Labourers with such a cottage and land, would be able to make deposits in the Savings bank, and thus provide for sickness and old age.

3d. Five acre farms. If a cottage, and suitable out houses, not exceeding the cost of £400, were built upon half an acre of land, and this connected with a farm of 5 acres, cultivated in the manner already described in the 20 squares of $\frac{1}{4}$ acre each; it might provide for the subsistence, in high comfort, of persons who have but limited incomes; say, £100 per annum, and who may, by adverse circumstances, have been reduced from affluence. Such a farm would keep four cows, besides pigs, poultry, bees, &c.; and one labourer would be sufficient to cultivate it, on the spade, or garden plan.

4th. Three acre farms. Three acres of land with a suitable cottage and out houses. The land being cultivated upon the plans proposed, and care being taken to preserve every thing capable of making manure, and to apply it to the land, it would support any family, in great comfort, besides allowing of the practice of some handicraft business; it would also enable him to make deposits in the Savings bank. This quantity of land would, when once put into train, require but about 4 or 5 months in the year for the man and his family to cultivate it, and he might devote the greatest part of his time to working at his trade of carpenter, cabinet maker, turner, watch-maker, shoe-maker, tailor, stocking-weaver, glover, linen, or silk weaver; or any other occupation which may be performed within doors: or he might work every other week in a cotton-mill, or some other manufactory, and in this way, by employing double the number of workmen, many of the evils of these establishments might be obviated.

Every tenant upon admission, must engage:

1. To observe strictly moral conduct.
2. To receive nothing in alms or charity.
3. To cultivate the land in the manner prescribed to him, or not to vary it without leave. To underlet no part of it, not to damage or remove any shrubs, or trees, and to keep the land properly manured.
4. To send all his children to the schools, so long as no catechism is taught in them, and

all interference with the peculiar religious opinions of their parents is avoided: the religious instruction to be confined to the Holy Scriptures, without note or comment.

5. To pay the rent at the time, and in the manner to be agreed upon.

6. Not to suffer any spirituous liquors to be sold on the premises.

Suppose the rent as high as 50s. per English acre, the annual rent for the land would be £4. 10s.

A rent charge of 7 per cent. might be made on the capital employed in the building and stock, which, supposing it to amount to £60 would be £4. 4s. and this added to the £4. 10s. the rent of land, would make a total rent of £8. 14s. This might be amply provided for by the sale of the butter of the two cows. There might be a condition in the agreement, that when the tenant paid off any part of the £60. capital, a proportional part of the £4. 4s. the rent of the building and stock should cease, and when the whole of the £60. should be paid off, the cottage and stock should become the property of the tenant, who might then take a lease of the land for 99 years, with a covenant, never to suffer it to be divided into any smaller lots, and that no spirituous liquors should be sold on the premises: any other conditions that might be thought proper could be added.

Upon this plan any individual might, by purchasing 3 acres of land, and advancing £60, make a whole family comfortable; or a number of individuals might join to build a village. There are many noblemen, and private persons, who have tracts of land in Ireland, each of whom might establish a village of 50 cottages, which might be increased to any extent, as the experiment was found to succeed. These cottages, with the land behind them, might be disposed on each side of a road, in the manner of the colonies in South Russia.

As the moral instruction of the children is an object of the highest importance, every cottager should be bound to pay 6d. per week towards an education fund. One of the cottagers should have a school-room capable of holding all the boys; another, a room capable of holding all the girls; and a third a room for an infant school. One of the cottagers should be a man capable of teaching the children reading, writing, and arithmetic, and other branches of useful knowledge; as netting, knitting, &c. 4 hours a day, for which he should receive 10s. per week; this would leave him ample time to cultivate his farm. A female, competent to the care of a girls' school, should receive 8s. per week for teaching the girls, and a woman, of kind disposition, 7s. per week for taking care of the infant school.

The boys, when of suitable age, should be employed on the farm; they would thus become skilled in the rotation of crops, and the most profitable modes of cultivation. The writer has seen a girl of seven years old, who had been taught to milk a cow, and could do it as well as a grown person.

Upon this system, not only may the linen weaver be provided for, but any of the handicraft men. Thus, there might be a village of shoemakers, stocking weavers, or any other trade. In the case of a village, it would be very desirable to put it under the care of a committee of benevolent persons in the neighbourhood.

FOR THE FRIEND.

REVIEW.

DETRACTION DISPLAYED,

By AMELIA OPIE.

(Continued from page 381.)

The sixth chapter takes up the love of precedence, and the heart burnings, jealousies, and consequent detraction it is so apt to produce.

"In short," says she, "the jealousy of place is a feeling to be struggled with, as wholly at variance with that lowliness of heart which is becoming the sincere Christian. Our great poet, in his *Paradise Lost*, has made the love of supremacy, of which precedency claimed and given is certainly a part, a distinguishing trait in the character of Satan: he puts the following characteristic words in his mouth:

'Better to reign in hell, than serve in heaven.'

And whenever I hear of men or women, who evidently prefer association with their inferiors to the society of their superiors or equals, I am forcibly reminded of this line; and I believe that the same sort of characteristic pride, which it so aptly expresses, is at work in those individuals."

Religious competition is enumerated as one of the sources of detraction.

"Having laid it down as a general principle, that the feeling of competition is common to every one, and that its results are envy and detraction, it must be my firm belief that even that class of my fellow Christians who are teachers of the word, cannot be wholly exempted from the dangers incident to it; but in them, such feelings, I trust, are in some measure subdued, as soon as they are aware of their existence; and how can a humble, serious Christian, who performs the duty of *self-examination*, and brings before his mind every night not only the actions but the *feelings* which he has experienced during the day, in order to supplicate pardon, if they have been sinful, and to return thanks, if they have been pure, how can such a man have a feeling of jealous competition without being conscious of it? But, as he knows his *disease*, he also knows his *remedy*."

The eighth chapter commences with the question, What is detraction.

"Detraction is of two kinds, it may be acted as well as spoken. I shall begin with the latter species, and endeavour to describe its varieties. I endeavoured, in my former chapter,

to prove that general and particular competition were, consciously or unconsciously, the principal and most pernicious source of detraction, and I shall try to show, in some of the following pages, in what manner a detracting spirit endeavours to effect its purposes. Though detraction is one of the most powerful rulers in society, it does not affect the pomp of a sovereign; it has no levees or gala days, but it delights quite as much in the privacy of a *tete-a-tete*, in the domestic circle of a large family, or even more, perhaps, than in an assembly of a more public and extended nature. A tea-party is proverbially said to be the favourite scene of *scandal*; but though all scandal is certainly detraction, it by no means follows that all detraction is scandal, and the difference I think is this: scandal is an evil report of a person's actions, and is detraction amounting to defamation. But the detraction of which I shall most especially and largely treat, is lessening remarks on a person's *qualities*, manners and pretensions; and many, I had almost said all, indulge in this lowering conversation, who would shrink with conscientious aversion from relating a tale of scandal. Besides, however common scandal may be, it never can be as common as *detraction*, in the sense in which I understand it, because the arm of the law defends reputations in some degree; and those who injure the fame of man or women, run the risk of answering for their fault before the bar of justice, or according to the heathenish custom of wordly honour. But mere detractors may wage their petty war with the utmost security, against the objects of whom they may be consciously or unconsciously envious, but they are certain of enlisting others immediately on their side; nor, perhaps, are they at all aware that what appears to them nothing but a delightful way of beguiling the time, is, in fact, an unwarrantable attack on the merits, respectability, and rights of their fellow creatures—is, in reality, the evidence and result of an unchristian spirit, and may certainly be ranked under that solemnly forbidden indulgence, *evil speaking*.

"Amongst the benefits to be derived from general education, and the utmost cultivation of the mind, amongst all classes, I consider a probable diminution of detraction as one of the greatest advantages. For when education and acquirements become so general, that the most modest of women need not fear to talk of what she knows, and can converse on books without the dread of being considered a blue-stocking, the tone of conversation will insensibly become raised. At present, it is (may I dare to assert it?) the ignorance of women in general, and the narrow views in men occasioned by the long habit of considering women as unfit for rational conversation, which fills provincial society, more especially, with detraction; for the women when alone, and the men when they join the women, have no general objects on which they can converse, after '*la pluie et le beau temps*' have been sufficiently discussed, except the gossip of the day, and observations on the persons, dress, manners, and morals perhaps of their associates.

"*Detraction* is the readiest and the easiest theme, therefore it is preferred; but were both

sexes to be taught to feel that it is disgraceful not to be willing and able to converse of better things, (and this conviction must be the result of universal education,) one's neighbours' faults and follies, distresses, disgraces, or their more unwelcome success, would cease to be brought into discussion, even in the confidence of a *tete-a-tete*, as the only means of killing time; and detraction, with its mischievous effects on those who are its narrators, on those who hear it, and on those who are its objects, would be driven away from society with the contempt and aversion it deserves."

To be continued.

FOR THE FRIEND.

SEPARATION IN NEW YORK.

The yearly meeting of Friends in New York, held in the 5th month last, having adopted, and carried into effect, the firm and decisive measure of dissolving its connection with that portion of its members who had separated themselves from the ancient doctrines and order of the Society, as is fully stated in the declaration issued by said meeting, and having by advice, in addition to its own example, opened the way for the subordinate branches to pursue the same course, as the only means by which Friends could be rescued from the rending spirit of unbelief and anarchy which has spread so alarmingly as almost to threaten the destruction of the Society—and the work of separation being now in rapid progress, it seems due to such as are interested, to know (in a summary manner) how it has been effected. With this view the subjoined statement is submitted as containing a faint description of it, in the three monthly meetings composing Purchase quarterly meeting, and also in the quarterly meeting itself.

On 4th day, the 11 of 6mo. 1828, the members of Purchase monthly meeting convened at Friends' meeting house at Mamaronech, for the purpose of transacting the business of said meeting, it being the stated time and place. When the writer entered the house, half an hour before the time appointed, the room was nearly filled. In the company was observed a considerable number of persons, not members of the meeting, who had come from other parts, generally from New York and Long Island, most of whom, it afterwards appeared, were of a committee from the late meeting of Hicksites, styled by themselves, perhaps by way of distinction, "A yearly meeting held in the city of New York, &c., composed of Friends in the states of New York, Vermont, Connecticut, and the province of Upper Canada." Amongst them were several persons who had taken a very active part, during the sittings of our late yearly meeting, in preventing Friends from the occupancy of their meeting houses. It may be said, in round numbers, that there were from twenty to thirty of the persons alluded to. Much unsettlement was manifested, and great pains were taken to bring those people into the most conspicuous seats, which they held with a tenacity that characterizes their conduct, and with a seeming determination not to yield them.

During the sitting of the men and women together, a season that in better days was

gratefully hailed as an opportunity reverently to wait upon the Lord, and to receive the requisite qualification for transacting the concerns of the church, Friends were obliged to hear sentiments and opinions, by way of preaching, that were extremely afflicting, affording evidence that they were the offspring of the antichristian and rending spirit which has introduced so much confusion and distress into the Society. Two persons, members of the meeting, had placed themselves directly opposite the clerk's table, which position they could not be induced to leave, though endeavours were used in the early part of the meeting to effect it, in order to give place to some valuable Friends who came in. The design however of those persons was not discovered, until a move was made to close the shutters between the men and women. Immediately on their being closed, one of them rose in great haste, and under much excitement said: "Henry Griffin (the clerk of the meeting, who had served in that capacity with much acceptance for several years) had disqualified himself from acting as clerk, that at the time of the late yearly meeting a large number of persons, perhaps a quarter, and may be one-third part of the whole number, had gone off in a very disorderly manner, and set up a separate meeting somewhere or other, which they call a yearly meeting, leaving behind them two-thirds; that Henry Griffin was one of those disorderly persons, and therefore could not be permitted to act as clerk"—adding, "I propose that Samuel Barns (the other person who had placed himself at the table) should be appointed clerk." Such a violation of the long established order of the society, and such a breach of decorum, produced much regret in the minds of Friends, at the same time that it furnished full evidence of the design of the actors. The impropriety of such conduct was fully stated: great commotion however prevailed, as the voices of the Hicksites resounded from all parts of the room, uniting with the proposal, desiring the person named to proceed with the business, and declaring the regular clerk "disqualified." He, however, not intimidated by their threats and menaces, attempted to approach the table, and a Friend, who sat beside the person named for clerk, (whom they were urging with great vehemence to proceed,) rose from his seat, saying, "I will give Henry Griffin my seat," and then withdrew from the gallery. The clerk made an attempt to gain the place that was vacated for him, but he was forbidden, repeated declarations being made that he should not go to the table. About this time, while standing on the steps, leading into the ministers' gallery, the clerk was very unhandsomely assailed by a member of the meeting, who charged him with some impropriety of conduct relative to the reports from the monthly to the quarterly meeting. The same person having in a very indecorous manner preferred the same charge at the last quarterly meeting, it was well known both then and now, to be entirely void of any foundation, and was properly repelled by the clerk.

The violence and tumult of the Hicksites had now arrived at such a pitch, as to present

a scene truly appalling; and it being evident that there was a fixed and preconcerted determination to carry their points by force, a member of the meeting said he would put a question, to which he wished a definite answer. Question. "Are we to understand it to be your intention to prevent the clerk from going to the table?" Answer, from a number of persons, "He shall not be permitted to go to the table." The Friend who had put the question then said, with a mild but firm and decisive manner, "I have a proposition to make." He proceeded:—"It is clearly evident, that the business of the monthly meeting cannot be consistently attended to amid such a scene of confusion and misrule as we now witness; and however painful it is, that we should be under the necessity of leaving the house, I hope Friends will be comforted in the reflection, that we are sharing but in a small degree the same kind of suffering that our dear forefathers in the truth endured, with so much patience for the same blessed cause. My proposition is, that such of this company as feel themselves bound to maintain the doctrines and the order of the Society of Friends, do now proceed to some place, where that quiet may be enjoyed which is so desirable, and so necessary, in the transaction of the concerns of Society; and I farther propose, that the place be amongst the carriages at the east end of the house. And let it be understood," added the speaker, "that it is the monthly meeting of Friends of Purchase that retire, in order to seek a place of quiet: we retire with our clerk, and with the records of the meetings, and in so doing we yield no right, we relinquish no privilege." While the Friend was speaking, there was a general stillness; as soon however as he ceased, the clamour again commenced: one person calling out in a boisterous manner, "very modest, to be sure, to talk about the monthly meeting going." The time having now fully arrived, Friends quietly left the house, and proceeded to a part of the yard where they were shaded from the rays of the sun (the weather being warm) by some beautiful forest trees, that seemed almost to hail them as welcome though afflicted visitors; here, in profound and expressive silence, stood the little band, and as they were enabled to "muse His praise," for whose cause they were suffering from false brethren, their hearts were suffused with tenderness and gratitude, for the sustaining evidence afforded. "Though we are troubled on every side, yet not distressed, we are perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed."

After some time of silent waiting, during which mental aspirations ascended to Him who had again manifested himself to be a present helper in the moment of extremity, in the humbling sense whereof there were few, if indeed any dry eyes, the clerk proceeded to open the meeting, having for his desk the seat of a wagon. Soon after the meeting was organized, its attention was necessarily directed to the situation of our women Friends, there being reason to believe they were much tried; it being known there was a number of persons with them from other

places, whose object would be to make confusion and overrule the meeting. Two Friends were desired to go to the women's meeting, and communicate to them what we had done; who on their return stated that they too were apprehensive they would be under the necessity of leaving the meeting house. The men's meeting proceeded with its business in much harmony and true brotherly feeling; and when it became known, that our dear sisters had left the house, two Friends were requested to accompany them to a neighbouring school house, towards which they proceeded. Here was presented a scene that baffles all the powers of description! what eye could see it and not weep, what heart could know it and not be sad?—Behold, then, a company of weeping females with such women as Esther Griffin and Hannah Field at their head—the latter scarcely able to walk in consequence of bodily weakness. Associate with them, in the mind's eye, others of the first standing for talents, for piety, and for uniform and untiring devotedness to that cause which is dignified by immortality and crowned with eternal life; women who had been willing to "spend and be spent" in the work of truth, justly estimated as mothers in the church, bound to its doctrines and its order, and a view is presented, at which even nature itself might mourn. But it was for the testimony of truth, the hope of the gospel of our Lord and Saviour Jesus Christ, and the maintenance of Christian discipline and order that the ruthless hand of infidelity was raised against them. And as they had reason to hope, exquisite as were their trials, that the Lord would not forsake them, so, in this season of extremity, they did not fail to realize, to their comfort, that the promises of the gospel are "Yea and amen for ever," to all those who trust in the great and excellent name of the Lord.

Their meeting was opened in the school house, (the clerk and records being with them,) under a solemn covering, furnishing the cheering evidence that the blessed Shepherd, who putteth forth his own sheep, and goeth before them, was graciously near to sustain! During the progress of the business, it was unanimously agreed in the men's and women's meeting, that Friends ought not in future to assemble for divine worship with the people who have thus departed from the doctrines and practices of our Society, having gone out from us because they are not of us. And that although deprived of the use of all our meeting houses, the comfort and safety of Friends imperiously demanded that they should accommodate themselves for the present, in the best manner they could, which has been done, and has proved greatly relieving.

When the other business of the mo. meeting was finished, the question arose, where shall we meet at the usual time in the 7th month? in due course the monthly meeting would have been held at Purchase at that time, but it being probable that the people who had possession of the house from which Friends had retired, and who claimed to be the mo. meeting, would meet at that place, it was concluded, with the approbation of the committee of the yearly meeting who were present, to meet at our meeting house at Mamaroneck,

and Friends took an affectionate and heart-tendering leave of each other. When the meeting concluded, it was fully expected that Friends would be permitted quietly to assemble as proposed, it being well understood that their so doing would not interfere with the Hicksites. Circumstances, however, have since transpired, which involve this expectation in some uncertainty. Amongst these it may be stated, that in a very short time after the mo. meeting, and previously to the next first-day, fastenings were put on the doors. This is the more extraordinary, as the house has been standing where it now does, and constantly occupied as a meeting house, belonging to the Society of Friends, for more than sixty years, and until now had no lock or fastening on it: upon this fact comment is not necessary, it speaks a language that cannot be misunderstood.

Fifth day, the 12th, was the mo. meeting of Shapagua, held at North Castle. It was attended by a number of the persons from New York, &c. who were at Mamaroneck the day before. During the sitting of the meeting for worship, Friends were obliged to hear with deep regret those anti-christian and blasphemous opinions, which are now so unblushingly uttered under the pretended sanction of increased spirituality. It was *twice* declared by one person, that the Apostle Paul, previous to his conversion, was an "orthodox persecutor." The meeting was nevertheless favoured with some living ministry, and access was permitted to the throne of grace in reverent and humble prayer, during which the Hicksites kept their *seats*, with their *heads covered*.

Immediately after the shutters were closed, and before the clerk had attempted to go to his place, it was declared to be necessary that a clerk should be appointed; and William Carpenter, a person who had seated himself by the table at the gathering of the meeting, was named for that purpose. Stephen Wood, the regular clerk, attempted to take his proper seat, but was not allowed to do so—it being alleged that he had in some way disqualified himself in a late preparative meeting, though the pretended charge was so ambiguously made as to be quite unintelligible. The meeting was thrown into great confusion, many voices being heard at the same time, opposing the clerk, who was standing near the table. The remonstrances of Friends against these rude and disorganizing proceedings were treated with the greatest contempt; it being declared in the most violent manner, that "those persons with whom the gallery was lined, were not members of the meeting, and had no right to speak." It was in vain that Friends urged the long established usage and order of the Society against these violent proceedings. The clamour increased, and the person who had been named for clerk was so lost to a proper sense of decency as to proceed in that capacity.—In this state of things, a member of the meeting proposed that Friends should withdraw, which they did in a very quiet manner, and proceeded to their business in the yard, there being no place near to which they could retire, the school house belonging to the Society being locked. Two women Friends were treated with great

contempt by the Hicksites, and not being permitted to proceed to their business, also retired from the house soon after the men had done so. A room in an adjacent dwelling house was offered, whither they went and held their mo. meeting with peculiar satisfaction.

It was unanimously agreed by Shapagua mo. meeting, that the time had fully arrived for an entire separation from those deluded people, concerning many of whom the language of the Apostle is fearfully applicable, that, "Evil men and seducers wax worse and worse, deceiving and being deceived," and Friends were requested to hold their meetings for worship, in their respective neighbourhoods, in the most convenient situations they could procure. The wing of ancient kindness was evidently extended on this affecting occasion, and the little company of believers in our Lord and Saviour Jesus Christ were comforted and strengthened in the assurance of his gracious promise, "Lo! I am with you always, even to the end of the world."

[To be continued.]

To the Editor of the Friend.

In the 35th number of your useful and interesting journal, I read an extract from a letter written by a friend of Ohio, respecting some sentiments delivered by Elias Hicks in the quarterly meeting held at Purchase in the 5th month last. These sentiments are in entire accordance with the general tenor of his printed sermons, as will be perceived by perusing the essays published in "The Friend," over the signature of "Luther;" for which see Nos. 5, 7, 11, 12, 15, 21, 22, 23, 44, and 46; also a communication signed "G," in the 43d number.

A friend has just put into my hand a printed communication from Elias Hicks, in which he roundly denies that the statements made in the first mentioned letter are correct. He then proceeds to reply to each point separately, in doing which he fully confirms every thing that the Ohio friend has said respecting his sermon at Purchase. Previous to receiving this seeming denial, but real confirmation, I had been in New York and its neighbourhood, and had an opportunity of making inquiry as to the impression made on the minds of Friends in Purchase quarter by the sermon of E. H., and found that they viewed it as one of the most open and fearful avowals of his antichristian doctrines that they had ever witnessed. In allusion to the letter published in the 35th number of "The Friend," they concurred in the opinion, that although it was entirely true as far as it went, yet it did not present the discourse in as objectionable a point of view as its real character called for. The reader may judge from this fact, how much reliance is to be placed on Elias's assertion, that "even some of the orthodox of the higher standing in the meeting, at the close of it, manifested their full unity with me, and expressed their gladness at having me with them." This is so entirely improbable, and so contrary to what he has just before said of them in the same letter, that I am surprised at his having hazarded the assertion. For only twelve lines before, he observes, "And I conclude I had the united assent of that quarterly meeting, except a few individuals whose envy was raised against me, and who were watching for evil, and who have since separated themselves from the body of Friends," &c. Now those "few individuals" against whom he brings these serious but unfounded charges, are the whole body of what he terms "orthodox" in that quarterly meeting, who have been driven out of their meeting houses by E. H.'s followers, and been compelled to "separate themselves from them," and hold their meetings elsewhere. How, I would ask, could they "manifest their full unity with him, and express their gladness at having him with them," when he declares "their envy was raised against him," and that they "were watching for evil?" But the whole letter is such a specimen of the bitterness of his spirit, and of

the palpable contradictions into which he is continually running himself, that I shall insert it entire. First, however, in order to place the matter before the reader in a clear point of view, introducing the extract to which Elias refers.

Extract from a letter of ——— to a friend in New Jersey, dated New York, 6 mo. 2d, 1828.

"We have heard a great deal said in our land (Ohio) about Elias Hicks' doctrine, but we have heard him for ourselves in several meetings of late, where he has come out plainer than I ever heard him before. At Purchase Quarter he said, in speaking of Christ, that *he* never made a Christian, nor had he the power to do it, with much more to the same import; and the day following, say 1st of 5th month, at the public meeting, after Rowland Green, (from Rhode Island,) and Daniel Wood, (from Indiana,) had both spoken, and the latter very full on the divinity of Christ, quoting many scripture passages testifying that *He* was the true Messiah, our Redeemer, who died for us, and was now a mediator between us and our God, at which time there appeared to be great solemnity over the meeting. When he sat down, Elias Hicks arose, with saying, in accordance with the foregoing testimony, he felt it his duty further to state, that there was but the only one true God, who created all things, and we were to look to no other; that man needed no mediator between him and his God, neither would it be acceptable to the All Wise Being; but a displeasure, that we should look to any other source but him alone, saying, there was a great deal said about judgment after death, which was all an ignis fatuus held out to terrify men, and causethem to bow to creeds and priestcraft. For his part he knew of no purgatory after death, but he went to judgment every day, and so did every other man and woman, and that there was no other day of judgment; all the heaven and hell there was, is in us—we received our rewards and punishments every day—our heaven and hell daily, and all, he believed, we ever should. To prove it, said, the drunkard would get his bottle and get drunk—this was his heaven—we saw him happy—he was then in heaven: and then he would, when he got sober, feel miserable; this was his hell, and if there was any heaven or hell hereafter, it was something we could know nothing about."

Elias Hicks' Reply.

Having observed in a newspaper a letter containing a garbled report of what transpired in the quarterly meeting of Purchase in the state of New York last spring, manifesting a wicked design to undervalue my reputation as a minister among Friends; and although I conceive that every person who reads, if endowed with common sense, will easily discover the evil intent of the author, as well as his ignorance, (for some parts of his letter are true in part, and other parts are false,) yet it seems to require some notice. I will begin with the first charge where he says that I, in speaking of Christ, declared that "he never made a Christian." This is a falsehood, as he has entirely perverted my words; for what I said on that subject, was the same I have made public declaration of for many years, and I have

never heard any man object thereto before, for my declaration was this, that "Jesus Christ, while in the outward manifestation, walking up and down in Jewry, in the course of his outward ministry, never made a Christian." I conceive that every man who reads the account given of the conduct of all the disciples, previous to the day of Pentecost, must accede to the truth of my testimony.

Were the disciples Christians when they all forsook him and fled? Was Peter, although one of the greatest, a Christian when he denied his Master, and cursed and swore to establish falsehood for truth? And were any of the disciples Christians previous to the descending of the Holy Ghost upon them on the day of Pentecost, or were they qualified to bear witness of his life, miracles, death and resurrection, until after that event? [The negative is so evident] that the author of the letter above alluded to, must be very ignorant of scripture testimony, or must be very evil-minded, and therefore he garbled, and only took parts of sentences purposely to pervert the truth and undervalue my religious character to gratify his envy.

The next charge is, that I declared "there was but one God and but one object of divine worship." This I did say, and [this shows that he believes there are two Gods] I also said "there was no external mediator between God and his creature man under the gospel." And I conclude I had the united assent of that whole quarterly meeting, except a few individuals whose envy was raised against me, and who were watching for evil, and who have since separated themselves from the body of Friends—having broke down the hedge of discipline, and contrary to the order of Society have set up separate meetings. And as it regards the solemnity that was over the meeting when D. Wood and R. Green were speaking, insinuating that when I was speaking it went off, is a real falsehood. I conclude that D. Wood and his companion, and R. Green, with a small number of orthodox, whose envy was raised against me, were disturbed at the truths I declared; but the body of the meeting, and even some of the orthodox of the higher standing in the meeting, at the close of it manifested their full unity with me, and expressed their gladness in having me with them, and not a single individual expressed the least objection to any thing I had said or done during the sitting of that meeting. This author's ignorance is so great that it is more tedious than difficult to answer all his vague ideas and misconstructions of my communication. He seems to be at a loss to know how our sins may go before-hand to judgment, as the scriptures testify,—not believing what Jesus testified to the thief on the cross—"This day thou shalt be with me in paradise." Surely, had he not received his final judgment, through repentance, while on the cross? And he joins with the Romanists in the belief of a purgatory after death, I conclude, as he appears to criminate me for not believing it: and he appears not to believe the first and great commandment of God, as recorded by the inspired penman—"I am the Lord thy God, which have brought thee out

of the land of Egypt and out of the house of bondage, thou shalt have no other gods before me." See *Exod. chap. 20*. And he does not believe what Jesus said to his disciples, that "when the spirit of truth came he would reprove the world [that is, mankind] of sin, of righteousness, and of judgment." That is, he would reprove all, and judge all, and show them what was wrong, and pass judgment on the transgressing nature in man, and thereby affect his soul, and cause him to feel the torments of hell, even a hell of his own creating by his transgression; so that sinners may learn obedience by the things they suffer while passing through this state of probation, in order that all may be brought to repentance and amendment of life, and to the knowledge of the truth, and be saved. For our ever merciful God willeth not that any should die in their sin, but rather that all should return, repent, and live. And as to what he says about heaven or hell, I will ask him where he has found any heaven or hell without him? I should like to hear him describe the shape and form of them, and in what region or place they are situated. As for my part, I am content to understand and know what Paul said on the subject—for he assures us that "what is to be known of God is manifest within man," and it is only by these inward manifestations of the spirit of God, that any man or woman has or can have any true knowledge of God, or heaven, or hell; for heaven consists in the state or condition of the soul of man. For the soul that is reconciled to, and at peace with him, is in the enjoyment of a blissful state, let him be where he may. For as God fills all things and is every where present, beholding the evil and the good, so heaven is every where present to the redeemed soul; and consequently, hell is every where present to the unredeemed soul, both in time and in eternity. For the sinner is let to see the mercy and long suffering of God, whom he has pierced with his sins and transgressions, and which state of sufferings Jesus Christ has described to us under the similitude of a lake burning with fire and brimstone, as that would produce the greatest torment to our animal bodies: but I conceive that the torment of a soul entirely separated from God by sin and transgression, is much greater than can be fully described by an external simile; as fire and brimstone would soon consume and put an end to the pain of an animal body, but an immortal soul suffering under the torments of a wounded conscience, where the worm dieth not and the fire of his own condemnation and conviction is not quenched, is beyond all description of the human mind. And yet the wicked have all a foretaste of it while here in time, and the righteous also have a foretaste, while here, of the eternal joys of the redeemed soul; who through repentance and amendment of life have become reconciled to God.

I will now conclude my remarks on the letter alluded to, as I trust what I have said will be sufficient to show the malignant disposition of the author. As to what precedes the letter in the paper styled the "Philadelphia Recorder," it contains such a bundle of

nonsense and lies, I consider it unworthy my notice, as no person of common observation, I conceive, will be at a loss to discover the malignant disposition of its author, who, like the mole, hideth himself from the light.

I subscribe, the reader's sincere friend,

ELIAS HICKS.

The charges of "wicked design," "evil intent," "ignorance," "falsehood," "perverting the truth to gratify envy," "malignant disposition," "nonsense and lies," and many more of similar import with which his reply abounds, are so much in character, and so evidently the ebullitions of passion, that they do not require a serious reply. Every person who has read Elias' letters must be familiar with his frequent use of such epithets, even where there is not the least foundation for them, towards all who dare to contradict or oppose him; they seem to have become words of course with him, and we are well assured will fall harmless at the feet of those against whom they are aimed.

Elias Hicks says, "I will begin with the first charge, where he says that I, in speaking of Christ, declared that he never made a Christian. *This is a falsehood*, as he has entirely perverted my words, &c." Now let the reader observe *his own account* of what he said, viz. "my declaration was this; that Jesus Christ, while in the outward manifestation, walking up and down in Jewry, in the course of his outward ministry, never made a Christian."

I appeal to every man of common discernment whether the two statements are not the same in substance; and whether the words, "This is a falsehood," are not as true of the one as of the other.

The language of the letter is, "At Purchase quarter, he said, in speaking of Christ, that he never made a Christian: nor had he the power to do it"—evidently alluding to the outward manifestation of our Lord. This Elias Hicks declares to be "a falsehood," and yet in the very next sentence positively asserts, that "his declaration was, that Jesus Christ, while in the outward manifestation," "never made a Christian."

This doctrine he declares to be correct, and defends it by denying that any of the disciples or apostles were Christians during the time that our blessed Lord sojourned on earth, or even until after the day of Pentecost. Strange is it indeed, if men may be disciples, followers, servants, and even apostles of Christ, and yet not be Christians. I had supposed that to be worthy of either of the former dignified appellations, a man must also properly deserve the latter. But it would seem, according to Elias Hicks' notions, that to be a Christian does not require either to believe in, or to follow Jesus Christ. He asserts, moreover, "what I said on that subject (at Purchase) was the same I have made public declaration of for many years, and I have never heard any man object thereto before, &c." That he has been engaged for "many years" in endeavouring to lessen the divine character of our Lord and Saviour Jesus Christ, is indeed lamentably true; but that he "never heard any man object thereto before" is a most glaring and palpable untruth. What were the objections publicly made by the venerable Gideon Seaman and by Solomon Underhill to his blasphemous sermon at Westbury, L. I. in the 7th month 1825? By Ezra Comfort and Isaiah Bell to the one preached at Little Creek, Delaware? And by Joseph Whitall, who heard him use nearly, if not exactly, the same expressions in the city of New York, and took a private opportunity with him to inform him of his uneasiness?—Had Elias Hicks forgotten all these instances, when he made the bold assertion that "he never heard any man object thereto before?" He further declares—"I also said there was no external mediator between God and his creature man, under the gospel!"—which is directly contrary to scripture, "For there is one God and one mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all."—1 Tim. ii. 5. See also Heb. 8. 6. 9. 15. 12. 24.

It is not a little remarkable that while Elias Hicks is making vehement denunciations against false witness, talebearing, &c. he runs out into unfounded charges of the most gross character, and unsupport-

ed by the slightest shadow of evidence; accusing the writer of the letter of believing "that there are two Gods," of "joining with the Romanists in the belief of a purgatory after death," "not believing the first and great commandment"—nor "what Jesus said to his disciples, that when the Spirit of truth came he would reprove the world of sin, of righteousness and of judgment," &c. Many of these high accusations are made in the most positive and direct terms, and yet he adduces no evidence whatever, of their correctness, nor even attempts to show how they are to be made out. He wantonly indulges himself in accusing the writer of sentiments which are so utterly improbable, and so destitute of any foundation, that he can scarcely promise himself any one will believe them.

Such is his eagerness to censure those who do not unite with his views, that he steps aside from reviewing the letter, to implicate Daniel Wood and Rowland Green, and "concludes" that "their envy was raised against him," and that "they were disturbed with the truths he declared." They are men not likely to be "disturbed" by the preaching of truth; if he had said that "they were disturbed by the *untruths* he declared," it would have been more correct, for we apprehend no Christian man could be a witness to the declaration of such awful sentiments as he then delivered, without being deeply and sorrowfully affected.

His jealousy lest it should be thought that the preaching of others produced more solemnity over the meeting than his, betrays itself in the following sentence. "And as it regards the solemnity that was over the meeting when D. Wood and R. Green were speaking, insinuating that when I was speaking it went off, is a real falsehood." The truth is, there is no such insinuation in the letter, nor any thing that could be so construed. It simply announces the fact, that while D. Wood was speaking on the divinity of Christ and his offices, "there appeared to be great solemnity over the meeting."

I am at a loss to ascertain where the "real falsehood" lies. I have shown that there is no such "insinuation" as E. H. asserts; are we therefore to conclude that the falsehood is couched in the other part of the sentence, viz. "the solemnity that was over the meeting while D. Wood and R. Green were speaking?"

One of the most important parts of the letter, relative to future judgment and heaven and hell, E. H. not only does not deny, but even admits and defends. His words are "And as to what he (the writer of the letter) says about heaven or hell, I will ask him where he has found any heaven or hell without him? I should like to hear him describe the shape or form of them, and in what region or place they are situated. As for my part, I am content to understand and know what Paul said on the subject, for he assures us that what is to be known of God is manifest within man—and it is only by these inward manifestations of the Spirit of God, that any man or woman has or can have any true knowledge of God, or heaven, or hell; for heaven consists in the state or condition of the soul of man."

In this extract Elias Hicks endeavours to ridicule the idea that there is any heaven or hell except what is in man. The expression that he "should like to hear the writer of the letter describe the shape and form of them, and in what region or place they are situated," evinces clearly that he does not believe any such places exist; and the passage he quotes from Paul's epistle, though quite irrelevant to this subject, confirms the idea that he confines them wholly to the mind of man. "I am content (says he) to know and understand what Paul said on the subject; for he assures us that what is to be known of God is manifest within man." This expression appears to me to allude to the knowledge of God, not the knowledge of heaven and hell. If it be only "by the manifestations of the Spirit of God, that any man or woman has, or can have any true knowledge of hell;" then the wicked, who "have not the spirit of Christ and are none of his," can know nothing of hell—which, according to E. H.'s mode of reasoning, is equivalent to there being no hell, either here or hereafter.

In short, Elias Hicks has said so much that

proves clearly the correctness of the statements made in the letter of the Ohio friend, that nothing more need be said to establish its validity. He admits and defends the positions,

1st. That Jesus Christ in his outward manifestation never made a Christian.

2d. That the disciples and apostles of Christ were not Christians.

3d. That there is no external mediator between God and his creature man under the gospel, consequently, Jesus Christ is not our mediator.

4th. That heaven and hell are conditions of the mind, and that there is no heaven or hell but what is within man.

5th. That the day of judgment is to be known only in this life.

These include every important particular contained in the said letter; and as Elias Hicks wrote his reply expressly to deny and contradict such parts of that letter as he wished to make us believe were false, so it is perfectly fair to infer that every thing which he has not so denied, is correct. Now he denies none of the assertions attributed to him by the Ohio Friend, except "that Christ never made a Christian," (and he affirms directly afterward that he did say this;) therefore, all parts of the letter relative to doctrinal matter, are fully established and placed beyond the reach of contradiction.

It would be well for the cause of religion if Elias would write more such letters, as we believe they go far toward convincing such of his admirers as have not gone the same length in infidelity, that he really does hold and promulgate the most dangerous and antichristian errors. We hope the letter and his reply may have general circulation. G. R.

THE FRIEND.

NINTH MONTH, 20, 1828.

OHIO YEARLY MEETING.

By letters received from several of our correspondents in Ohio, we are furnished with a variety of interesting intelligence. It appears that at a late quarterly meeting held at Stillwater, the followers of Elias Hicks conducted in a violent and outrageous manner, exceeding any thing we had before heard. Although we are not possessed of the details of this disgraceful scene, we may just state, in general terms, that they broke the windows of the meeting-house, took the doors off the hinges, and committed personal injuries upon Friends. Four of the ring-leaders in these riotous transactions, we are informed, have been indicted, and arraigned for trial, but petitioning to have more time granted, the cause has been postponed for one month. We regret to be obliged to state that Amos Peisley and Elisha Dawson have been actively engaged in fomenting the spirit of disaffection and misrule amongst Friends in the west, and unhappily for their adherents, have succeeded in exciting them to a degree of frenzy and wildness, prepared for the commission of almost any acts of violence.

The select yearly meeting of Ohio convened on seventh day morning, the 6th instant. Elias Hicks, Halliday Jackson, Richard Barnard, Peisley, and Dawson, Priscilla Cadwallader, and others of the seceders, had arrived at Mount Pleasant, with a determination of intruding themselves into the meeting of Friends, although several of them had been regularly disowned, and had no right to a seat in any of our meetings for discipline.

A short time previous to the hour of meeting, two Friends of the place, waited on Elias Hicks, with the official copy of a minute of Jericho monthly meeting, requiring him to return home in consequence of the unsoundness of his ministry, and various other causes of dissatisfaction which existed. Before he ascertained their errand, he seemed very polite and moderate, but when they communicated to him the nature of the documents in their possession, he became very much agitated, and pronounced them to be forgeries, declaring that he should not regard the requisition. He was surrounded by a retinue of his followers, among whom were most of the persons above enumerated, and the two Friends

of Mount Pleasant embraced the opportunity to inform them all, that, as they had not a right to sit in the yearly meeting, they could not be permitted to attend. They were, however, determined to impose themselves upon Friends, and at the appointed hour presented themselves for admittance; but Friends declining to let them enter, they assembled in a company near the gate. Their number amounted to twenty-two, ten of whom were from other yearly meetings, leaving only twelve resident within the limits of Ohio yearly meeting who joined them; and but one of these in the station of a minister.

The select yearly meeting, which consisted of more than one hundred ministers and elders, held its sittings in much quiet, and was favoured to proceed harmoniously in the transaction of its business, without interruption. We draw the contrast between the size of the two meetings, with feelings of gratitude to the Preserver of men, that so large a portion of our beloved brethren and sisters in those parts, have been kept from the desolating spirit of unbelief which has spread such wide devastation in some other places. Within Ohio yearly meeting the followers of Elias Hicks bear but a small proportion to those who continue firmly attached to the ancient doctrines and discipline of the Society.

While on the subject of relative numbers, we may remark that the separatists here are loud and frequent in their boast of majority. We are convinced from observation that they greatly overrate their strength in this respect, and that even within Philadelphia yearly meeting they are much fewer than they would have us to believe. They began with asserting that they were at least nineteen-twentieths, and some of their speakers went so far as ninety-nine-hundredths; this has gradually dwindled down to five-sixths, or even to three-fourths. Speaking of the whole body of the Society wherever scattered, we are fully satisfied the Hicksites are in the minority. New England, Virginia, and North Carolina yearly meetings, together with that in London, are undivided bodies of Friends; while New York, Philadelphia, Baltimore, Ohio, and Indiana, we believe, will not give on an average, more than one half to the seceders.

Since writing the foregoing we have received letters from our friends in Ohio up to the 11th inst. containing an account of the opening of the yearly meeting; and disclosing a scene of the most unprecedented outrage and tumult on the part of the followers of Elias Hicks. The spirit which actuates the disciples of the new school seems to be in a course of development, that must, ere long, fully display its genuine character, and manifest its evil fruits in all their native deformity. From the previous deportment of several of the party within the limits of that yearly meeting, as well as from the fact that some of the most active seceders from other parts had been engaged in blowing up the flame of discord among them, we were fully prepared to anticipate much disorder. But we could scarcely have imagined that men professing Christianity, and to be engaged in advocating the benign principles of peace and good will, could so far have forgotten their own dignity and responsibility as intelligent beings, or so entirely disregarded the plainest precepts of the gospel, as to degrade themselves, and violate all law and justice, by the commission of acts of such gross disorder and outrage. "By their fruits shall ye know them," is a criterion often appealed to by the seceders themselves, and we have only to request our readers to try them by the standard of their own choosing. The following detail of facts is drawn up from an account furnished us by an eye witness of the whole transaction.

At the morning meeting on first day, a large concourse of persons from the adjacent country assembled at Mount Pleasant meeting-house. Soon after the assembly was collected, Elias Hicks arose and addressed it at some length. After he had concluded, Elisha Bates explained, in a lucid and convincing manner, the undoubted right of every religious Society to regulate its own doctrines and discipline—to prescribe the terms upon which membership within its communion should be granted, and that when any departed from those terms and violated the compact which bound the Society together, it was perfectly competent for it to declare that such persons

were no longer in fellowship with the body. That this was more especially necessary in the cases of ministers who were openly disseminating doctrines adverse to those which form the bond of union in the Society, and which it had ever professed before the world. That while the meetings for worship in the Society of Friends were open to the attendance of all their peaceable fellow citizens, they claimed the right of deciding for themselves who should appear as ministers among them, and of precluding from this privilege such as had departed from the doctrines and discipline of the Society. That there were present in that meeting two individuals who were notoriously in this situation, viz. Elias Hicks and Amos Peisley. He then went into a concise but clear analysis of Elias Hicks' doctrines, appealing to quotations from his sermons as authority for them; and reciting his denial of the existence of an evil spirit distinct from the propensities of man; of the divinity and offices of our Lord and Saviour Jesus Christ; and his disbelief in the doctrine of rewards and punishments; all which he proved, in the most conclusive and perspicuous manner, to be contrary both to the testimony of holy Scripture, and to the acknowledged doctrines of the religious Society of Friends. He then alluded to the unreasonableness as well as the unkindness of those persons, in persisting to impose themselves upon Friends after thus openly seceding from their principles, and having also been regularly testified against by the great body of the Society—taking a brief view of the several testimonies issued by seven of the yearly meetings of Friends on this continent against Elias Hicks and his principles, declaring their entire disunity with them. He calmly remonstrated with the separatists on the impropriety of thus abusing the liberty granted by the Society, imposing themselves as ministers on Friends, and promulgating unsound and anti-scriptural doctrines. This able and masterly discourse produced a powerful effect on the audience, and chained down the restless spirits of the party, so that not an opposing voice was heard. Even the great champion himself quailed before the irresistible arguments and undeniable truths which were arrayed against him, and without attempting to deny, where indeed denial would have been futile, he endeavoured to shelter himself under the pretext that that was not the place to enter into discussion; but it was evident that it was not so much the unfitness of the place, as the unanswerableness of the statements, which prevented his reply. In the evening Elias' party commenced their operations. A considerable number of them remained in the meeting house with a view of taking and keeping possession of it for their own use; and refused to withdraw until near night, when fearing that civil processes would be served on them, they dispersed.

Finding that Friends were disposed to maintain their ground with calm but inflexible firmness, those deluded people seemed determined to stop at no measure of violence or outrage which promised to accomplish their unholy purposes.

When the time for the yearly meeting to convene arrived, the committee appointed by the quarterly meetings to preserve order and to prevent the intrusion of disowned persons, took their stations at two of the doors; with a full understanding that while persevering entreaty and every peaceable method should be tried to induce them to withdraw, no violence should be resorted to, nor force opposed to force.

The number of those who were not members began to increase greatly about the doors, and their conduct became more and more desperate and daring, until at length, finding that one of the doors remained closed, they made a violent rush upon the committee, forced their way through them, and headed by a person of notoriously immoral character, opened the door that had been closed, and gave free access to their accomplices. Many of these took their seats in the front of the meeting; others stood near the doorkeepers, and when any of their party presented themselves, whose right to enter was questioned, those outside pushed them in as far as they could, while those within seized and dragged them through the committee by main force.

After a pause, Thomas Shillitoe knelt in supplica-

tion, under which a solemn covering spread over the assembly. This was rudely interrupted by a company of wild young men rushing into the house, accompanied by Amos Peisley and Elisha Dawson, who were pushed into the house as above described. They burst through the crowd of Friends, determined if possible to secure an eligible place for themselves and their associates; encouraging each other by crying out, "Move on, friends—move on, friends." The determination to take violent possession of the house, and to exclude Friends from it, had evidently been previously come to, and in anticipation of the outrage, Elias Hicks kept out of the way; not choosing to implicate himself in the acts of outrage, which he, and his principles, had prepared his party to commit. There are strong and conclusive reasons for believing that the plan was concocted and matured at his lodgings, under the joint advisement of Amos Peisley, Elisha Dawson, Halliday Jackson, and others of the new sect. As we have not now space to detail our reasons for this conclusion, we may probably advert to the subject hereafter.

Soon after Peisley and Dawson were thus violently thrust into the meeting, Israel French, their host, rose and made some unfounded charges against Jonathan Taylor, the regular clerk; and proposed that a person should be nominated in his stead. Another vociferated, "I nominate D. Hilles for clerk to the meeting," which was followed by a shout of approbation. It being now evident that they had predetermined to trample down all order and discipline, and to overwhelm the meeting by clamour and force, the regular clerk, who according to established usage, was in his place at the table, and who had opened the yearly meeting previous to the nomination of Hilles, called over the names of the representatives; all of whom were present except five, and read the introductory minutes from the respective quarterly meetings.

During this time the Hicksites were approbating the nomination of their clerk, and urging him to the table; and he, with an eagerness worthy of a better cause, was struggling most manfully to force his way through the phalanx of Friends, who were firmly but quietly arranged about the clerk's table. It was evident that without powerful aid he could not attain his object; for though Friends were not disposed to oppose force to force, yet they were only to be moved by actual violence. The party therefore made a most desperate rush towards the galleries, evincing by the angry expression of their countenances and their vehement gestures that they were determined to put him in the clerk's seat, *at all hazards*. Some of the most daring rioters laid hold of him, and dragged him forward with a view of pulling him up to the table, but this scheme failed. They now became extremely exasperated, and one of them mounting an eminence, threw himself headlong upon the body of Friends who were near the galleries; with a view of throwing them into confusion and driving them from their posts. In the first attempt he rolled over and fell prostrate among them. He then renewed his efforts, and at length, with great exertion, and the assistance of several of his party who came to his aid, he pushed himself over the rail into the gallery. He immediately laid hold of one of his coadjutors who was striving to get to the same eminence, and clapping his feet against the back of the gallery rail to increase his force, broke off a considerable piece of the board which lined it. The scene of confusion and tumult which now spread over the whole company of Hicksites, was such as completely beggars all description. Discord, fell and angry passion, seem to have taken entire possession of their minds, and the scene resembled the mad riot of an infuriated mob.

Some of them stimulated their accomplices by crying out, "forward, forward—move on, move on," whilst others, more politic, endeavoured to persuade them to desist. Friends attempted to remonstrate against such outrages, and to shame them into something like decency of demeanour. But remonstrance, entreaty, and rebuke, were all alike unheeded; they were deaf to any thing, but the uproar of their own voices, and pressed on to deeds of greater violence. One of their leaders mounted on the

stove, and assumed to direct the mode of attack, while he spurred them on, crying out, "the God of love has been driven from the galleries and the God of mammon put into his place, but we intend to restore him." Notwithstanding all this desperate struggling and din, their clerk had not yet been forced into the galleries; and some other stratagem became necessary to accomplish it. With this view they raised an outcry that "the galleries were breaking down," and "the house was falling." Just at this crisis, a stick was broken up stairs, the cracking of which seemed to confirm the report, and for a moment the confusion and alarm were truly appalling. Those who were in the galleries tumbled and jumped down from them, rushed impetuously down stairs, and out of the doors, and many were so crushed and squeezed in the press, as to be seriously injured. We can scarcely characterize this subterfuge, hazing as it did the lives of hundreds of persons, by any milder epithet than a diabolical artifice; and it certainly must be considered providential that many victims were not sacrificed by it. The glass in several of the windows was broken out, and the sash of one window kicked and shattered to pieces.

The leading rioters, evidently in the secret of the plot, kept their station before the passage leading up to the clerk's table, ready to rush up to it the moment that Friends should leave their seats. But Friends soon detected the artifice, and remained calm and firm. Meanwhile the Hicksite clerk and the "storming party" continued their exertions to get to the table, which at length they obtained. On achieving this exploit, one of the party huzzaed, and a scene ensued which language is totally inadequate to portray. The clerk of the yearly meeting and the assistant were quietly seated at the table, engaged, with the assistance of some other Friends, in taking down the names of the principal rioters. A young man who first reached the gallery, observing the difficulty of dislodging the regular clerks and the table, unfastened the door behind the clerk, and threw it open. A push was then made to force the table, and those who sat by it out of the door; but the table being held in its place by Friends, the mob immediately broke it to pieces—one seizing a leg, another a piece of the top, and a third took possession of the drawer. They rushed with such fury on Jonathan Taylor, the clerk, who is a man of delicate frame, and feeble health, that he was in imminent danger of being pressed to death, and, seeing his sufferings, a Friend was obliged to call out, that, unless they desisted from their violence, murder would certainly be committed. A person in the yard, perceiving his perilous situation, caught hold of him, and dragged him out of the house. He was, however, so severely crushed as to require bleeding and other medical treatment, and has been confined to his bed for some time. Possession of the place where the clerk had been seated, was now obtained by the rioters, and also of several of the seats near; when another huzza was raised. These faithful followers of Hicks now paused a moment to take breath, and cast an eye around them, to see how Friends, who were quietly seated in the vicinity, brooked such treatment. Their pretended clerk, and two or three kindred spirits, stood at the elbow of the gallery seat, talking and laughing with an air of contemptuous triumph, as if delighted with the feats they had performed. Among those who had been actively engaged in these disgraceful scenes, were several plain men, who stood on the gallery steps, and seemed to take the chief command of the assault. One of these now remarked, that, "after sufficient time was allowed, it would be necessary to *clear the house*, in order to make room for the clerk." He frequently exclaimed, with an air of defiance, that he was afraid of no man, and seemed as though he would have been quite in his place at the head of a *military mob*. A pause ensued: it seemed as if even these ruthless spirits were struck for a moment with shame and remorse at the outrages and insults they had committed, and hesitated to proceed with the opening of their meeting. Some of them, however, more hardy than the rest, appeared impatient of delay, and urged their clerk to proceed with their business—the business of a *religious assembly*!—still holding the shattered fragments of the table in their hands. One who held the drawer of

the table as his share of the trophy, handed it to the clerk to supply the lack of a table to write upon. The clerk, as the organ of this tumultuous and riotous assemblage, then read a minute, and thus completed the act of infringing the established order of Society, and taking exclusive possession of the house for their own use. Benjamin W. Ladd then audibly announced this fact, and called on the persons present to observe that D. Hilles was a disturber of the meeting of Friends, and proposed that the yearly meeting of Ohio should adjourn. The representatives being called on individually to signify their assent, nearly all answered,* and expressed their approbation; and the women's meeting concurring, the yearly meeting was thus regularly adjourned. Hali-day Jackson of Pennsylvania, who was present, although he had been regularly disowned from Society in his own meeting, and was warned by a written notice from the trustees of the property at Mount Pleasant not to impose himself on the meeting, now rose to speak. During all the scene of clamour and violence which had preceded, and in which his party had so shamefully abused Friends, he had remained silent—not a word of reproof—not a single attempt to restrain their fury had been offered by him. But the moment they had accomplished their wicked purposes, and felt themselves, as they thought, masters of the day, he came forward with seeming moderation, and proposed that Friends should meet in the house in the morning, and his party in the afternoon. But the cover was too thin to conceal the stratagem that lurked beneath—it was so evidently a mere trick to enable his party to play off the old sham of moderation and forbearance, that there were few who did not detect it. A Friend remarked that the person who made the proposition was an intruder on the meeting, being disowned, and having no right to be there, and he hoped no reply would be made to him. W. B. Irish immediately proposed that *this friend* should be carried out of the house, if he attempted to speak again.

The Friends who were sent into the women's meeting, having returned, Friends soon after quietly withdrew from the house.

Before taking leave of the transactions of this awful day, a day unparalleled in the history of our religious Society, we must further state, that while the women's yearly meeting was assembling, a company of the Hicksites passed through the door in the partition between the two meetings, rushed violently into the women's apartment, went to one of the doors, which was closed, and threw it open. When the party raised the alarm that the galleries and house were falling, they quickly communicated it to the women's meeting, and one young man ran in among them, jumped into one of the windows, and began to kick it to pieces with all his force.

Our readers will be surprised to learn that the faction who thus violently expelled Friends from the occupancy and use of their meeting-house, do not constitute more than *one-fourth part* of the men's meeting, and *one-eighth* of the women's meeting. A person who went into the meeting-house on 3d day morning while they were assembled, counted the benches on which they sat, from which it appears that the total number of men was not more than about 300; and of these, many had *never been* members of the Society of Friends. One of the assembly was asked by a Friend if he was a member of Society; he replied *he was not*, and that *many more* were there in the same same situation. A Friend was also informed by a person not a member, that on 4th day notice was given by some of the Hicksites, that *any body* might come in.

In this unparalleled aggression upon the personal safety and rights of Friends of the Ohio yearly meeting, we see a striking practical commentary upon the often repeated professions of love and forbearance which the followers of Elias Hicks have so disgustingly obtruded upon us, as well as their doctrine that "the majority must govern," "the majority must take the property," &c. In the instance before us, they were not only a *small minority*, but many of them had been regularly disowned from the Society of Friends, and thus, as well as by their own

* Five were absent from the meeting.

voluntary secession from its doctrines and discipline, forfeited all claim to the property. But to act in conformity with the course they prescribe for others, is no part of *their* concern—"to do as they would be done by," does not enter into their moral code; their object is to grasp all the property, whether by force or by fraud, and appropriate it to their own exclusive use, while they think to blind the eye of public justice and public censure, by raising a hue and cry against Friends, of persecution and oppression.

We must remark, by the way, that though Elias Hicks had kept himself out of the way on 2d day, during the affray in which his faithful friends and followers were so desperately contending for his cause, yet on 3d day morning, *he met in the meeting-house* with the motley company who convened there, including the rioters who had so abused and assaulted Friends; thus fully identifying himself with them, and owning them as his partisans; availing himself, too, of the advantages of a meeting-house, which had been obtained by outrages little short of actual bloodshed. In vain will it be for his adherents to endeavour to extricate him from the share of odium which he has thus assumed; in vain to plead that he was not one of the mob; his strenuous coadjutors and fellow leaders, Peisley, Dawson, and Jackson, were his sufficient representatives; and he who does a deed by his agents, is as culpable as the perpetrator himself.

On 3d day morning the yearly meeting assembled in the meeting-house yard, and one of the representatives entered the house, where E. Hicks and his followers were convened, and demanded an entrance and peaceable occupancy, on behalf of the yearly meeting, and in the name of the trustees. The Hicksites were much puzzled to know what to do, and he not being able to obtain any explicit answer, and the company declining to withdraw, Friends opened the yearly meeting in the yard. The representatives were desired to nominate clerks, as is usual on such occasions; and they reported Elisha Bates for clerk and Amos E. Kimberly assistant, which nomination being united with, they were accordingly appointed to the stations. The meeting held about an hour and a quarter, during which time several testimonies were borne, and it adjourned to meet on the following morning at Short Creek meeting-house, which is not far distant. As this house was much too small to accommodate the concourse of Friends who were convened, preparations were immediately made for erecting temporary additions, but even these proved quite inadequate to the accommodation of those who attended. The meeting has since proceeded in the regular transaction of its business, according to the good order and established usage of the Society; and we are thankful in being able to say, was favoured with much brotherly harmony and solemnity.

The conduct of the followers of Elias Hicks throughout the whole of these transactions, having been so extremely disgraceful and tumultuous, in direct violation of the peace and the laws of the land, as well as a gross infringement of the civil and religious rights of Friends—and being acted in the open face of day, under the observation of the inhabitants of a large village, and in a thickly settled country; the reputation of our religious Society imperiously demanded that a strict, legal investigation should take place, in order that the odium might be placed where it justly belongs. Writs were therefore issued against several of the rioters, who were required to appear before the judge of the county court at Steubenville, to answer to various charges of riot, trespass, and disturbing the quiet of a religious meeting. Anxious to retard investigation, and fearful of the consequences which must ensue from an impartial inquiry into their outrages, they put in an affidavit of reasons for postponement, which was overruled. But as the examination of the witnesses would occupy much time, and as the judge was obliged to attend the opening of a court in an adjacent county, it was mutually agreed to defer it until next month.

We are aware that many of our readers will scarcely be able to believe, that such dreadful scenes as we have detailed, could possibly occur at this day, among a people who had enjoyed the blessings of civilization. We can assure them, however, that the

facts are substantially correct—they were sketched by eye-witnesses of the whole scene, and have been examined, and are confirmed by the concurrent testimony of numerous Friends who were present on the occasion. It presents a most striking though melancholy picture of the sad consequences which must inevitably result from the abandonment of sound, moral, and religious principles, and ought to prove a solemn warning to such as have not yet run to the same lengths of unbelief and madness, but who have suffered themselves to be inveigled into a coalition with this violent and lawless party.

A letter from a highly respectable correspondent in Indiana, dated the 7th inst. informs us, that at White Water quarterly meeting, held at Richmond in that state, on the 6th, when Friends were about proceeding to business, one of the followers of Elias Hicks proposed that their party should withdraw from the meeting, and assemble again on the following second day to transact its business. Little reply was made to this—and after the clerk had opened the meeting, he proposed that it should adjourn, and with several persons of kindred sentiments arose to withdraw. Another of the party then began to speak, and with a degree of moderation, of which there are too few instances amongst them, observed, that if Friends would go, he and his adherents would stay; but if Friends would stay, they would go, and hold their meeting elsewhere. After making these temperate observations, he withdrew without sitting down or waiting for any reply, and his friends followed him, comprising altogether about *one-fourth* of the meeting. The number which remained in the house was about equal to that of the usual spring and winter quarterly meetings. Friends were favoured to transact the business of Society with a solemnity and brotherly harmony, that tended greatly to strengthen and confirm their minds.

Soon after the separation had taken place in the men's meeting, one of the Hicksites went into the women's apartment, and told them that men Friends *had adjourned* until the next second day, and requested *them quietly to withdraw*. This disingenuous subterfuge, the object of which evidently was to break up the women's meeting, created at first some difficulty; but the meeting being speedily informed that it was the Hicksites *only*, who were requested to withdraw—they accordingly left the house, while Friends kept their seats, and went on with the business of the meeting. The separatists then convened in a body near the meeting-house, and held what they called a quarterly meeting.

It gives us pleasure to record one instance of such becoming moderation on the part of the new sect, and we trust that those persons who thus evinced their regard to justice and order, will continue to demean themselves in a manner so creditable to themselves. Their conduct forms a striking contrast with the clamour and violence of the party at Mount Pleasant, who, though but a small minority, persisted in acts of outrage and force, until they literally drove Friends out of their meeting-house.

MATERNAL INTREPIDITY.

Some time last week the wife of Mr. Lemuel Alexander, of Smithfield, N. H., went to the well to draw water, with a young child in her arms. While in the act, from some cause the child slipped or sprang from her, and plunged into the well, which was about thirty feet deep. The mother immediately seized the well-pole, with which she descended a part of the distance, and then jumped down to the relief of her child, which was raised from the water, and held in that position till the cries of Mrs. A. brought Mr. Joshua Arnold to her relief. Both the mother and child were taken from the well, without having received material injury.

Died, on sixth day evening, the 12th inst., Robert Pearsall, in the 55th year of his age. Integrity and humility had marked his path through life, and his death-bed attested the purity of his intentions.

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FOR THE FRIEND.

REVIEW.

DETRACTION DISPLAYED,

BY AMELIA OPIN.

(Continued from page 386.)

Our author enumerates the following classes of detractors:

"Detractors may be divided under the following heads:—

"Gossips, talkers-over, laughers-at, banterers, nicknamers, stingers, scorers, sneerers, eye-inflicters, mimics, caricaturists, and epigrammatists."

We have not space at present for the insertion of the very spirited delineation which is given of these various classes, but shall take an early occasion of presenting a part at least to our readers.

In the twelfth chapter are considered some of the most prominent subjects of detraction, authoresses, blue stockings, medical men, converts to serious religion. We wish we could follow or take up her vindication of female literature and learned women; a subject upon which there has been, and continues to be, more silly and ignorant *detraction* than on almost any other. And this, too, not merely from their own sex, but from ours, by which the mental cultivation of those from whom it is destined to receive the first impressions, whether for good or evil, should be hailed as identified with the hopes and dearest interests of humanity.

The following anecdote will probably be new to most of our readers.

"About the year 1784 and '86, some ladies and gentlemen of rank, fashion, and literary taste, agreed to assemble at each other's houses, for the purposes of rational conversation; and at these parties, persons of every description of genius were kindly welcomed. I have been frequently told, from what appeared to me good authority, that the society owed its peculiar name to the homely dress of one of the visitors; namely, that highly gifted, but eccentric being, James Barry, professor of painting to the royal academy, who was at that time employed on his admirable pictures in the great room of the Adelphi, and used to go to this assembly of the high-born and the

intellectual, in the same dress in which he painted; in short, he appeared there in his worsted blue stockings.

"It so happened, that when a foreigner of rank, who was only just arrived in London, refused to accompany a friend to one of their parties, on the plea of being in his travelling dishabille, the gentleman replied, 'Oh! we never mind dress on these occasions; you may come in *bas-bleus* or *blue-stockings*;' alluding to the usual address of Barry: the foreigner, fancying that *bas-bleus* were part of the necessary costume, called the meeting ever after the *bas-bleu society*."

The following passage, which is forcible and eloquent, derives an additional interest from the evident allusion to her own change of life and profession.

"There is another class of persons particularly exposed to be the subjects of detraction; namely, converts to what is called *SERIOUS RELIGION*; but more especially those who have left the pleasures of the world, after a long and well known participation of them, and who, some of them in the prime of life, some in its middle stage, and some in its decline, have separated themselves from general intercourse, to walk in the more narrow way of Christian duties.

"It is possible, that those who have all their lives been secluded from the gay world, not only from inclination, but because they were educated out of it, may escape the tongue of detraction, if they act consistently with their religious profession. But not so those labourers in the vineyard who have been called into it only at the eleventh hour. In the reality of the call, none of the votaries of the world believe. To interested motives, and probably of a degrading nature, the renunciation of the scenes of their former pleasures is attributed, and the appellations of hypocrite and dissembler are lavished upon them, unless they are gently but more contemptuously still dismissed with the name of fanatic, enthusiast and maniac. But though, in judging of what is called conversion, more ignorance of the human heart, especially of the heart under the influence of spiritual motives, is usually displayed, than on any other subjects, and ignorance evinced by detractors, not only of their victim's creed, but often of the foundation of their own; I think this sort of detraction more excusable than any other; because in the first place, it is difficult to believe, that what we ourselves delight in, is not equally delightful to others, and those who are every day enjoying the pleasures of public places, of the ball, of the concert, or of the card party, find it almost impossible to admit, that life can be even bearable without this succession of excite-

ments; still less can they believe, that those who have once enjoyed, can have been induced to resign them, from any consideration of a pure and spiritual nature; 'because (they say) the delights of this world are *positive* and *tangible*, and were, doubtless, given to us by a bountiful Creator to be enjoyed; therefore, it is time enough to think of another world, and preparations for it, when age and its infirmities have incapacitated us from profiting by them.' But how should they understand what they have never experienced—the superior pleasures which pursuits of higher order bestow? Besides, they well know they have the multitude with them, and they would, therefore, think it not only weak but presumptuous to go counter to the world at large, and set themselves up as wiser and holier than others are. Time was when I was contented so to reason myself; but, whether from my own experience or not is immaterial, I suspect that these reasons are not the only ones for the severity and injustice with which persons of the world judge those who have, in a great measure, seceded from it. I think detractors, on this occasion, are (unconsciously, perhaps) irritated into unkind doubts and splenetic remarks by this consideration: 'If these enthusiasts are *right*, how *very wrong* are *we*? If it be a duty incumbent on Christians to improve instead of wasting the time, and to be strangers in the general haunts of dissipation; and if, as may be possible, these seceders from our circles are really impelled by honest, pious motives, they have, in reality, a great advantage over us; and if what the apostle James says be true, namely, that pure religion and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world, then in that first of all competitions—competition for the favour of the Most High—they are, indeed, more likely to succeed than we are; and instead of being the objects of our calumny, or our contemptuous pity, they might well be the objects of our envy.' And doubtless, a sort of unconscious envy, a jealous indignation, is at the bottom of the detraction of which I am now treating; and, as the competition is of the most awful and important kind, one should be more inclined to view, with Christian forbearance and compassion, the detraction amounting to slander, which the advanced competitor in the Christian race provokes from those, who, though they desire the *crown*, cannot enter the lists to obtain it.

"But there is another sort of detractors, who are equally inclined to assault those who have entered on a religious course of life; I mean that unhappy class of beings who, having tried to convince themselves that this life is

all, regard with the bitterest contempt self-denying Christians, and not only distrust their sincerity, but despise their understanding. It is my conviction that persons, even of this class, are operated upon and impelled to this detraction, by an undefined consciousness or fear that the idea of another world, and of consequent responsibility in this, are not 'cunningly devised fables' of man's invention, and that, therefore, those followers of the cross who dare to profess Christ before men, and endeavour to do his will according to their sense of his requirements, are more worthy of congratulation than revilings; consequently, feeling that consistent Christians are the most *enviable* of their fellow creatures, they *hate* and *calumniate* them the most. But consistent and really converted Christians can be inclined to return only good for evil to those who thus pelt them, as it were, with stones, as they go on their road to Zion.

"They must remember the spirit and the works of their blessed Lord, when speaking of his persecutors—'Father, forgive them, they know not what they do!' and that spirit will enable them to return conscious contumely with prayer for the conversion of its utterer, and to endeavour to adorn their Christian profession with such meekness, such forbearance, such 'gentle offices of patient love,' and so 'to add to their faith, charity,' proving also their faith so evidently by their works, that even the scoffer—nay, the infidel, may be led to exclaim in the language of king Agrippa, 'almost thou persuadest me to be a Christian!'"

"Before I quit this subject, I must take notice of a common belief, that the professors of serious religion are gloomy and unsocial in their habits and manners, and that the path of religion is one of briers and thorns. In all religious sects, there will be some few, no doubt, who, naturally of a gloomy and morose temper, may clothe their piety in unattractive austerity, and because physically depressed, may seem morally and religiously so. But I have rarely known any deep-rooted religious conviction attended with aught but unaffected comfort; and were I to select an example of the most perfect happiness and of the most unvarying cheerfulness, I should seek and find it in a religious family; I should begin my picture with the assembling of the household in the morning for religious instruction and religious purposes. I should follow its members through the active Christian duties to the social meal, the evening circle, the amusing, instructive reading, by one or more persons present, the needle meanwhile plying its busy task for the purposes of charity or well motivated economy, and these rational employments succeeded by a second assembling of the household for religious duties, and all retiring to their respective rooms, full of thankfulness for the deeds of love they may have been enabled to perform in the day, for the innocent and rational enjoyments of the social circle, and for the humble hope, the result of confiding faith, which cheers them on their pillow, that they shall abide under 'the shadow of the Almighty' through the darkness of the night, and be permitted to see the light of another day, to resume the same occupations, pleasures, and happiness. Instead of gloom,

ennui, and listlessness, a day so passed seems only too quickly gone; and unlike those days which are passed in the feverish excitement of dissipated pleasure, which are always followed by the lassitude of exhaustion, accompanied often by a sense of mortified vanity, unsuccessful competition, and disappointed feelings, its labours no doubt brought a blessing on them for their endeavours to bless, and the evening's enjoyments consisted of exertions which enliven without exhausting, and excite without producing consequent depression."

(To be continued.)

FOR THE FRIEND.

HANCOCK ON PEACE.

We have perused with gratification and profit the second edition of an interesting little volume, entitled "The Principles of Peace exemplified in the conduct of the Society of Friends in Ireland, during the rebellion of the year 1798; with some preliminary and concluding observations. By Thomas Hancock, M.D." London. W. Phillips. 1826. pp. 216.

The work is written in an agreeable style, and although it contains few arguments which can be considered entirely new, yet many of the cogent reasons in favour of the universal extension of the benign and peaceable principles of the gospel, are placed in a strong and attractive point of view. The preliminary observations contain a sketch of the practical influence arising from the habitual indulgence of amiable and pacific dispositions, showing, that persons, in whose conduct they predominate, seldom excite the angry passions of those with whom they associate, and are consequently little exposed to insult or violence.

The author then goes into an examination of the three principal pleas which are commonly adduced in favour of warlike measures, viz. self-defence, justice, and necessity; and proves both from Scripture and right reason, that they are not of sufficient weight to authorize a departure from the sacred injunctions of the Redeemer of men—"I say unto you, resist not evil"—"Love your enemies—do good to them that hate you, and pray for them that despitefully use you and persecute you;" and that our social and domestic happiness, as well as the prosperity and harmony of nations, would be greatly enlarged and more permanently secured, by living in the daily observance of these primary precepts of the Christian religion.

The work is little known, we believe, in America; and we cannot but hope that it may claim more general attention than it has yet done. We propose to select a few illustrations of the effects of a close adherence to peaceable principles in the midst of a scene of cruel and bloody warfare. They are thus introduced by the author.

"It is generally known that an objection to take part in war in any shape, forms one of the tenets of the Society of Friends, commonly called Quakers. This objection is purely religious, and is founded upon what they conceive to be the spirit of the gospel dispensation, as it is illustrated in the precepts of Christ and his apostles, and exemplified in their practice. They consider that it must follow as a

necessary consequence, that a religion breathing peace and good will to men, cannot, in any case, be supported by the spirit of war. They believe, that, on the contrary, the practice of this evil among the professors of Christianity, has tended, more than any other circumstance, to prevent its propagation in the world, to tarnish its excellency in the eyes of Jews and pagans, and to confirm their speculative and practical errors. As it was not by the secular arm, but in direct opposition to the sword, that it insinuated itself into the minds of men, and was first promulgated: so they believe that its final establishment in the nations of the earth will be effected through the medium of the softening influence of its pacific spirit, and by the glorious example of peace and concord among its followers.

"In the year 1798, the state of Ireland afforded a striking occasion to the members of this society, who are scattered abroad in different parts of that kingdom, to put the efficacy of their peaceful principles to the test. It is, however, to be presumed, that even if *outward preservation had not been experienced*, they who conscientiously take the maxims of peace for the rule of their conduct, would esteem it *not less their duty* to conform to these principles, because the reward of such an endeavour to act in obedience to their divine Master's will, is not always to be looked for in the present life. While, therefore, the fact of their outward preservation would be no sufficient argument to themselves that they had acted as they ought to act in such a crisis, it affords a striking lesson to all who will take no principle for a rule of human conduct, even if it should have the sanction of divine authority, that has not been verified by experience."—pp. 45, 46, 47.

"A party of militia being stationed at Ferns, in the county of Wexford, the Earl of M——, who commanded, came to a Friend and desired he would give up part of his house, which was then used as a store, for a guard-house for the soldiers. The requisition being sudden, the Friend was put to a stand what he should answer: and although he might have refused it on the ground of its being occupied as a store, yet knowing this inconvenience could be obviated, he was not easy to cloak the real cause of objection with any disguise or subterfuge. Considering, therefore, that this was a fit opportunity to lift up the standard of peace, and to bear his testimony against war, he honestly told the commander 'that the apartment he requested was occupied as a store-room; but besides, that the purposes for which it was wanted were such as he could not unite with, having a conscientious scruple against war and every thing connected with it.' Upon this the earl of M—— grew very angry, and desired the soldiers who were with him to afford the Friend no protection in case any disturbance should arise. To this observation the latter replied, that he hoped he should not trust to, nor apply for, military protection.

"Some months after this, the military (loyalists) began to act with great rigour towards those who were suspected of being united Irishmen (insurgents)—burning their houses and stacks of corn, &c. and fastening caps be-

smear with pitch upon their heads. They were preparing to burn a house of this description in the village of Ferns, and the same Friend, feeling pity for the man's wife and children, who would thus be deprived of a habitation, was induced to intercede with the commanding officer of the militia on their behalf. "When the united Irishmen got the ascendancy in the town, the Friend was enabled to render the militia officer some important services; and from the grateful acknowledgments expressed by the latter in return, he had the satisfaction of believing that the prejudices of the officer were not only removed, but exchanged for a feeling of friendship. This occurrence affords an interesting example of the blessed fruits of a peaceable conduct; the same individual using his influence alternately with both parties whilst in power—an influence which nothing but an undeviating course of benevolence towards all his fellow creatures could give him."

"On another occasion the militia were preparing to hang some suspected persons for not delivering up their weapons, and to fasten pitch caps on the heads of others. The Friend was apprehensive of being applied to for ropes, which he had for sale, but which he could not be easy to sell for that purpose; and yet he saw that his refusal might involve him in danger, as martial law had been proclaimed, and life and property were subjected to military discretion. However, when some of the military came to buy ropes and linen, he refused to sell them what was designed to torment or destroy a fellow creature. The articles were accordingly taken by force, and though payment was offered, he declined accepting it. This occurrence took place a little before the general rising of the united Irishmen in that part of the country, and he had reason to believe, that, under the direction of Providence, it contributed to the preservation of himself and family at that awful juncture. The insurgents having received information that he refused to sell ropes to the military for the purpose of hanging them, and pitch to put on the caps to torment them, placed a sentry at his door the day they entered the town, to protect his house from destruction. A short time after this, when the [loyalists] army was approaching, and the united men were about to fly from the place, some of the latter told him that when the soldiers entered, they would consider every house that was not damaged as belonging to a rebel or disaffected person; and in order to preserve his house from destruction by the military, and to save the lives of the inhabitants, they would break the windows before they took leave of him, which they did; and his house was not attacked by the soldiers."

"When the exasperated and violent disposition of the insurgents is taken into consideration, and their almost indiscriminate slaughter of all who refused to join their standard, and take up arms in their cause, it must certainly be admitted as a remarkable circumstance, that a person who had been on friendly terms with their bitter and avowed enemies, should receive such marks of kindness at their hands."

(To be continued.)

FOR THE FRIEND.

SCRAPS.

Meteorite Stone which fell in India on the 27th Feb. 1827.

This aerolite fell in the district of Azim Gerh, nearly five miles from a village called Mhow. It fell about three o'clock, in a perfectly clear and serene sky, and was accompanied by noises like the roaring of cannons. Four or five fragments were picked up four or five miles asunder; one broke a tree, and another wounded a man severely in the arm. The largest piece weighed three pounds. It is perfectly similar to that which fell near Allahabad in 1802, and near Mooradabad in 1808. The specific gravity was 3.5. The presence of chrome and nickel was ascertained.

On the 8th of October, 1827, a shower of stones fell from a large black cloud, near Belostok in Russia, accompanied by noises like that of the running fire of musketry. The fall took place between nine and ten in the morning. Only four stones were picked up; the largest weighed four pounds, and the smallest three-fourths of a pound.

Vibration of Glass Vessels indicative of approaching Storms.

Professor Scott of Sandhurst College, observed in Shetland, that drinking glasses placed in an inverted position upon a shelf in a cupboard on the ground floor, occasionally emitted sounds as if they were tapped with a knife, or raised up a little and then let fall on the shelf. These sounds preceded wind, and when they occurred, boats and vessels were immediately secured. The strength of the sound is said to be proportional to the tempest that follows.

The great work on Anatomy of the late Mascagni, proceeds in its publication at Florence. The fifth number has just appeared. The work will not be completed before the year 1831.

The most northern library in the world, is that at Reikiarik, the capital of Iceland: it contains 3,600 volumes. That of the Farroe islands has been recently considerably augmented. Another is establishing at Eskefjorden, in the north of Iceland.

A late writer of an historical account of the silk manufactures in Italy, says, that silk worms were first introduced into Greece by two Persian monks; six centuries after, Roger, the Norman king of Sicily, established silk manufactures at Palermo; and in the sixteenth century, the rearing of silk worms became a branch of Italian industry. It is asserted in this narrative that silk worms cannot be reared further north than the 46th degree of latitude, and the authority of Locatelli is quoted from his "Observations on the scheme of rearing silk worms in England."

A new water clock.—An old inhabitant of Grenoble, of the name of Blanc, has invented a clock which is impelled, not by springs or weights, but by water. The rain which falls upon the roof of a house, collected into a reservoir, is sufficient to keep it in perpetual motion.

Education.—The progress throughout Europe of schools on the Lancasterian system is generally known: the following is an authentic statement of their increase in the kingdom of Denmark.

1st year, 1823,	244 schools.
2d " 1824,	605 "
3d " 1825,	1143 "
4th " 1826,	1545 "
5th " 1827,	2003 "

One would think this account ought to excite some of our republics to diligence.

Botanical Curiosity.—The air plant of China has for some years been cultivated in the hot-houses of England, but without the production of flowers, till the gardener of his royal highness prince Leopold, at Claremont, lately succeeded, and a branch of

blossom was produced between two and three feet long, composed of hundreds of large flowers, resplendent with scarlet and yellow. The plant has the wonderful property of living wholly on air, and is suspended by the Chinese from the ceilings of their rooms, which are adorned by its beauty and perfumed by its fragrance.

Among the discoveries at Pompeii are two glass vases, one of which contained olives, with the oil in which they had been placed eighteen centuries before, and the other nothing but pure oil.

Innocuous nature of putrid exhalations.—A committee have been engaged in France in examining the circumstances relative to the knacker's operations. His business consists in killing old worn out horses, and turning every part of their body to account. The most singular results which the committee have obtained, relate to the innocuous nature of the exhalations arising from the putrefying matter; every body that was examined agreed that they were offensive and disgusting, but no one that they were unwholesome; on the contrary, they appeared to conduce to health. All the men, women, and children concerned in the works of this kind, had unvarying health, and were remarkably well in appearance, and strong in body. The workmen commonly attained an old age, and were generally free from the usual infirmities which accompany it. Sixty, seventy, and even eighty, were common ages. Persons who live close to the places, or go there daily, share these advantages with the workmen. During the time that an epidemic fever was in full force at two neighbouring places, not one of the workmen at the establishment at Montfaucon was affected by it. [The late lamented Professor Wistar informed the writer of this note, that during the prevalence of the yellow fever in 1793 and 1798, he remarked that in the immediate neighbourhood of the slaughter-houses in Spring-Garden, the inhabitants escaped that disease. Persons engaged in slaughtering cattle were also exempt from the epidemic.] V.

FOR THE FRIEND.

WHAT IS CHRISTIANITY?

Most readers will, at the present moment, consider this a strange question, and truly it is unfortunate that any necessity exists to render the reply not quite so easy as some may suppose. But waiving all other considerations, our object in asking it is, to call attention to the fact, that active and combined efforts are now making to sow doubt, distrust, and unbelief among mankind, and most especially to injure Christianity, by inspiring a deep disgust at the errors and follies of particular creeds and sectarians. Thus, priestcraft is held forth as the necessary result of religion; and godliness is represented as hypocrisy. Abuses are resorted to, to weaken regard for religious faith, and all the results of ignorance, spiritual pride, and ambition, the workings of unchanged human passion, are held up as the necessary products of Christianity. From superstition, debasing and degrading, these opposers of Christianity profess to save the people, and endeavour to bring them down to a level, upon which the best can be nothing but a better sort of brute.

To crush their baseless fabric to utter ruins, it is only necessary to heap upon it the evidence afforded by the answer to the question above asked. To find this evidence and answer, we refer to no creed nor confession of faith published by sects or professors. We go to the fountain head, where the pure waters of life gush forth in silent profusion, and in their profoundest depths

exhibit neither shade nor opacity. The gospels are this fountain; and they are so seldom approached by those who are troubled with the dreary doubts of scepticism, because their limpid clearness reflects so truly the actual condition of the individual, as to disgust or terrify him at his own appearance, and make him willing even to rush into utter darkness rather than behold himself as he is!

Divested of all human tradition—unmingled with the speculations of mere men, these gospels represent *Christianity* as a principle entirely at war with all the debasing propensities of human nature; as a constant monitor against the encroachment of self-love; a continual inculcator of humility, benevolence, and every gentle affection which can render man more useful to his fellow creatures; more amiable in his temper, purer and more refined in his thoughts and conversation. *Christianity* teaches that he is by nature fallen, degraded, undone; but, at the same time indicates an all-sufficient remedy capable of retrieving his condition, and enabling him to aspire to the forgiveness and presence of his God.

Is proof wanting that these gospels are true? It is only necessary for an honest mind to read them candidly to be convinced. Every occurrence is stated clearly, simply, and unostentatiously. The narrations are not supported by asseverations of their truth, nor by parade of witnesses: the circumstances described took place in presence of vast multitudes, and are told in that downright unpretending manner, which would have called forth innumerable positive contradictions had they been untrue. Mysteries are stated without attempt at explanation, because *explanation* is not necessary to establish the *existence* of facts, however mysterious. Miracles, also, attested by the presence of vast numbers, and stated in the plainest language of narration, in which the slightest working of imagination cannot be traced. This very simplicity, this unaffected sincerity and quiet affirmation, has more force than a thousand witnesses—more efficacy than volumes of ambitious effort to support truth by dint of argumentation.

What motive could the evangelists have to falsify? The Christian kingdom is not of *this world* nor in it; *Christianity* teaches disregard of its vanities; depreciates its honours and enjoyments, and sternly declares that none can be Christians but those who escape from its vices and allurements. There is no call directed to ambition—no gratification proposed to vanity: the sacrifice of self; the denial of all the propensities which relate to the gratification of passion or pride, with the most humble dependence upon God, are invariably taught and most solemnly enjoined, under penalty of the most awful consequences! Is it then wonderful that such a system should find revilers? Is it surprising that sceptics should abound, when the slightest allowance of belief would force them to condemn all their actions? Or, is it to be wondered at, that a purity of life and conversation, so repugnant to human passions, and a humility so offensive to human pride, should be opposed, rejected, and condemned? Such is the true secret of the op-

position to *religion*; such the cause inducing men who lead unchristian lives, to array the frailties, errors, weakness, and vices of individuals or sects, against *Christianity*, hoping to weaken or destroy the system, by rendering ridiculous or contemptible those who profess to be governed by its influence, though their conduct shows them to be acting under an opposite spirit.

What is the mode in which this most extraordinary doctrine of *Christianity* is to be diffused? By force—temporal power—temporal rewards—earthly triumphs? None of these. By earnest persuasion, gentle entreaty, brotherly monition, paternal remonstrance. The dread resort of threatened punishment comes last—exhibited in sorrow, not in anger; told as a fearful truth, not denounced with vindictive exultation; while, to the last moment, the beamy shield of mercy is ready to be interposed for the saving of the endangered.

Human doctrines are wavering and mutable: the doctrines of the blessed and adorable Jesus, our Saviour, are fixed and immutable. The traditions of men are dissimilar and inconsistent; the declarations of the gospel are harmonious, not only with each other, but with the acknowledged attributes of the Deity, and the well known condition of human nature.

What do sceptics propose to give us in exchange for this system of *Christianity*, with its "hidden mysteries," "miracles," "signs and wonders?" Doubt, confusion, obscurity, annihilation! Life, without higher motive than selfishness: death, without hope! Is it for *this* that their zeal is so warmly displayed in proselyting? Is such the *gain* to accrue for the relinquishment of our souls? In very deed, this is the utmost they have to propose, and we can only account for their rancorous efforts to render others like themselves, by reflecting that misery loves company.

Those who really wish to inform themselves of the true nature of *Christianity*, have an easy task before them. The New Testament, examined in a spirit of candour, vindicates its own truth, and displays the excellence and immaculate purity of its requisitions so clearly, as to bid defiance to all the attacks of scepticism, or despairing infidelity. From no source inferior to this, need an answer to our question be sought. The pride and vanity, as well as ignorance and folly of man, obtrude themselves too universally to make any inferior standard safe as a common guide. The author of our faith has promised to be found of those who seek him: happy are they who seek him while he is to be found, and call upon him while he is near. G.

Curious Ancient Manuscripts.—Champollion, jr., who is about to embark at Marseilles for Egypt, having inspected a valuable collection of ancient manuscripts in the possession of M. Sallier, an inhabitant of Aix, has discovered two rolls of papyrus relating "The History and Wars of the Reign of Sesostris the Great." These manuscripts are dated the ninth year of that monarch's reign. Sesostris Rhames, or the Great, according to the calculations of the German chronologists, lived in the time of Moses, and was the son, as is supposed, of the Pharaoh who perished in the Red Sea, while pursuing the Israelites. [*Paris Paper.*]

FOR THE FRIEND.

In recurring to the paper of Elias Hicks, published in the last number of "The Friend," I have been forcibly struck with the following passage:—"And as to what he says about heaven and hell, I will ask him where he has found any heaven or hell without him? I should like to hear him describe the shape or form of them, and in what region or place they are situated." The only inference to be drawn from this passage, is, that therefore there is no such place. Elias Hicks should have remembered who it was that answered Job out of the whirlwind, and demanded—"Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?"

It would be difficult to find, in the writings of any deists or even atheists, a more shocking, and at the same time flimsy subterfuge than is here used. It will apply with equal force to the existence of the Great Supreme Being himself; and the question is asked with a sneer and a triumph, that partakes far more of the spirit of the school of Voltaire and Diderot, than of a mind anxious, or even willing to receive the truths of the gospel. If, indeed, it has come to this, that what we know from the evidence of our senses is to constitute the sum and extent of our knowledge and faith—if all beyond is to be rejected as the dream of enthusiasm—farewell for ever to all the noblest virtues, and most exalted attributes of humanity. What solitary moral truth is there, against which this mode of attack may not as properly be made as against the existence of heaven or hell? Who can tell the shape or place of the soul itself? Who can bring the reproofs of conscience to a measurement by feet and inches? What is there, on this mode of thinking, what can there be, beyond the present scene, the present time, and this material and sensible world? Now it is chiefly by this flimsy, random, and confused mode of expression in which he indulges, that Elias Hicks is poisoning the minds of so many persons. I should be loth to suppose him capable of all the enormous errors which his sermons contain, if he saw them in their real extent. But those great principles of reasoning and evidence upon which all true knowledge and proper belief are founded, being unsettled in his mind, the guide of human life has ceased to lead him aright, and he goes on floundering from error to error, falling in his wild career, sometimes on one, and sometimes on another, till it may at last be truly said, that there is scarcely a heresy, however absurd and dangerous, of which the germ may not be traced in some one or other of his discourses. So completely is his mental perception bewildered, that he appears to retain a kind of belief, the influence, as he acknowledges, of education, in those very truths which he labours to destroy, and in the midst of his boldest assertions seems to cling to the delusion, that they are not inconsistent with the phraseology at least of scripture. The mischief, however, is done: his initiated disciples have no such qualms of conscience; and I say what I know to be true when I assert,—that the divinity of the Redeemer—a future state of punishment,—and the authenticity of the Scriptures, are denied without any reservation, by many among his followers, who do not now even seek to cover their infidelity in the flimsy veil, beneath which their great sect master has so long and successfully sought to conceal his real views. ††

To the most worthless reptile, to the most noxious animal, some pity is due. If its life is dangerous to you, it may be destroyed without blame; but let it be done without cruelty. I never knew an amiable person, who did not feel an attachment for animals. A boy who is not fond of his bird, his rabbit, his dog, or his horse, or whatever creature he takes under his protection, will never have a good heart, and will always be wanting in affection to his own kind. But he, who, after admonition, delights in misery, or sports with life, must have a disposition and a heart that I should blush to own: he is neither qualified to be happy himself, nor will he ever make others so.—*Mavor.*

FOR THE FRIEND.

"Doctrines held by one part of society, and which we believe to be sound and edifying, are pronounced by the other part, to be unsound and spurious. From this has resulted a state of things, that has proved destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments, even of social intercourse, greatly diminished."

Green-street Address of the 4th mo. 1827.

There is no portion of the official documents issued by the separatists which comes nearer the truth, or is more accurately descriptive of the real cause of their separation, and the consequences which have resulted from it, than the quotation I have placed at the head of this article.

With all their disingenuousness, and their studious care to involve in obscurity the grounds of their dissent from the religious Society of Friends, there are moments in which it will manifest itself with greater or less clearness; and the train of events which is now in accomplishment, we trust, ere long, will fully develop the awful defection from the plainest principles of Christianity, into which many of the leading separatists have already fallen, and with which we fear many of their unsuspecting and thoughtless followers will be ensnared, unless they pause while a little light is yet afforded them, and solemnly ponder the paths which they are treading.

That "a state of things destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted," "has resulted" from the antichristian doctrines promulgated by the separatists, and which Friends have felt themselves constrained to pronounce "unsound and spurious," is a fact which no sophistry can elude. It has fallen to the lot of many of the seceders to prove this by sad and woful experience; to feel that the comforts and enjoyments even of social intercourse have been greatly diminished; the peace and harmony of their families surely broken in upon; the kind offices, the affectionate attentions, the acts of charity and of love, hitherto cherished between dearest friends have been interrupted or suspended, and their hearts alienated and estranged from each other. All this is justly attributable to the withering influence of that cold and heartless infidelity which they have imbibed, and which, so long as it is indulged, must continue to produce the same bitter fruits. Happy, indeed, would it be for them, if, warned by the evils which they have already brought upon themselves, they would flee from those poisonous principles which are the fruitful source of their sorrows, and which, while they are persisted in, must leave them no hope of amendment.

My last essay contained an exhibition of some of those vital errors, and I propose to pursue the same subject in the present number. Although the extracts I have given are all taken from the sermons of Elias Hicks, yet the sentiments they contain are not peculiar to him. The discourses of many others of their ministers also exhibit as wide an aberration from the fundamental doctrines of the Christian religion. It should be remembered also that the great body of the separatists within

Philadelphia yearly meeting have regularly sanctioned his principles and made them *their own*, by a minute expressive of their unity with him, adopted at their general meeting in this city in the fourth month last. This minute was made *after* the sermons from which I am quoting had been preached; and as they were all delivered in meetings held within the limits of this yearly meeting, the separatists had full opportunity of hearing for themselves, and understanding the nature and tendency of his views; they are, therefore, strictly accountable for them.

In those sermons, page 64, he says: "For as we attend to this law written in the heart, it will give us the victory over all the kingdoms of the world; for they were all to become subject to the Son. What Son? The birth of God in the souls of all those who become the children of God." The import and bearing of this passage is sufficiently obvious to my understanding, but to remove all occasion for doubt, I shall make him his own expositor, by introducing another extract, plainly illustrative of his meaning. It is the more in point, as being from his sermon delivered at Cherry-street meeting, Philadelphia, fourth month last, the day immediately preceding the commencement of the yearly meeting of the separatists, in which they made a record expressing unity with his company and services, and, consequently, identified themselves with, and became responsible for, his doctrines.

"But nothing born of a woman can be any thing more than flesh and blood; and flesh and blood cannot inherit the kingdom of God, because his kingdom is spiritual; and therefore, the Son of God must not only have a spiritual father, but a spiritual mother. For you know what the effect is where two different species unite together, in that relation, how abominable. It changes the order of both, and, therefore, none are the children of God upon this earth, but the rational souls of the children of men.

"For, as the immortal soul of man is nothing but spirit, and God being one spirit, they can be united in a marriage covenant of unity, and unite together; the soul submitting like meal to the leaven, and there is a birth brought forth that knows God, that knows its Father better than any one ever knows his natural father. And these can say 'Our Father which art in heaven,' but never till they have experienced this birth, can they say it with truth."

Perhaps there never was a notion propagated more gross or blasphemous in its consequences than this wild fanatical opinion of God being born of the soul of man. There are ideas necessarily connected with it so gross and irreverent, so contrary to all the revelations of holy scripture, as well as to common sense, that I am really amazed that any sincere professor of the religion of the gospel, or any sober inquirer after truth, should ever have been beguiled by its flimsy sophistry. We are very prompt to condemn the error of the Roman Catholics in calling the virgin Mary the mother of God, and yet those very persons who profess their abhorrence of superstition and ignorance, to have freed themselves from the shackles of tradition and bigotry, and arrived

at a degree of light and knowledge in divine things attained by few others, are disseminating the more ridiculous, absurd, and contemptuous opinion, that *every* redeemed soul is the mother of the Most High.

We search the sacred records in vain for the slightest support to this anomalous doctrine. The pages of holy writ are stained by no such foul and irrational vagaries. Even the preachers of it are grievously perplexed to make out the shadow of authority for the notions which they inculcate; and as is the case whenever they attempt to prop the tottering fabric of their discordant principles by scripture quotations, they are compelled to distort and misrepresent the inspired text. Of this we have a striking illustration in the instance before us. In endeavouring to adduce something like scriptural authority for the assertion which I have quoted, Elias Hicks refers to the conversation between our blessed Lord and Nicodemus. "This is opened to us," says he, "in the discourse which Jesus held with Nicodemus; for he told him, except a man be born again he cannot see the kingdom of God." Serm. p. 64. Contemptible, indeed, must have been the opinion the speaker entertained of the understandings of his audience, if he supposed they could be imposed upon by so miserable a subterfuge as is the quotation of this text; for every man who possesses even a moderate share of ordinary discernment must perceive, at once, that it alludes *not* to a birth of God by the soul, but to that regeneration of the soul through the power of the Holy Ghost, which the scriptures so beautifully describe as the "new birth"—the beginning of the spiritual creation, in which "all things become new, and all things of God." There is not the most distant allusion to the preposterous conceit of God being born of the soul, nor any thing which infidel ingenuity could distort into such an allusion. It is evident that Nicodemus derived no such idea from the gracious words of our holy Redeemer, but understood him to allude to a second birth of the man. "How," he exclaims, "can a man be born when he is old?" "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—and as he pursues his discourse on the subject, makes clear and positive reference to that change of heart, that regeneration of the will, the affections, and desires of the human mind, which all those must experience who become the happy subjects of that salvation which he died to purchase for a fallen race.

How strange—nay how iniquitous, is it, that men should thus pervert and wrest the sublime and instructive precepts of the sacred writings to furnish support for sentiments that are calculated to rob us of the highest and most precious hopes of the gospel, and to produce consequences directly and awfully the reverse of those which these very precepts were designed to effect. But there is an ulterior object in all this verbiage about a birth of God in the soul. It is not that its advocates expect mankind will derive any practical advantage from the adoration of their scheme—it is not that they are partial to it merely because it is a child of their own benighted fancy;

their anxiety to promote it, appears to owe its birth to another source. The eagerness which they evince to disseminate this gross error arises from the fact that it furnishes a means whereby they may detract from the divine character of the Son and sent of God, our Lord Jesus Christ, and rob him of that adoration and honour which is his due as the *only begotten* Son, equal to, and one with, the eternal Father.

This purpose is but too obvious in the passage which I have already quoted from the sermon of Elias Hicks, where he attempts to show that "all the kingdoms of the world" are to become subject to the Son *in us*. My readers will perceive that this quibble is intended to elude the force of those solemn declarations of the inspired penman, which assert that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;" "Angels, and authorities, and powers being made subject unto him"—and to transfer the authority and dominion over them which is inherent in Him, as Lord and governor of the universe, to an imaginary birth of God in the soul of man. It is an attempt to *deify man*, in order to *humanize* Jesus Christ.

The object which Elias Hicks aims at is more fully developed as he proceeds in his discourse. He goes on: "Certainly, then, he (man) cannot know God, or have a knowledge of his will properly and truly. It is only the Son that can know the Father: No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him."—Ib.

Here again the language of our dear Redeemer, where he is expressly speaking of *himself* as alone possessing the true knowledge of the Father, and able to reveal him to man, is exclusively applied to the birth in the soul. Alas! for the delusion which the cunning and sophistry of one such man is capable of producing on the minds of the simple and unwary. By thus quoting texts which belong solely to Christ Jesus, and which plainly testify to his eternal divinity and Godhead, as the saviour of the world, many are deceived, and taught to believe that he really means to recognise, with becoming reverence, "Him whom the Father hath sanctified and sent into the world"—that Jesus Christ who appeared at Jerusalem. If, however, we sift his true meaning, we shall discover that he *intends no such thing*, but on the contrary designs to dignify *something else* with the honour which is due to him alone.

Thus in the very next sentence he says, "What is the Son of God, and where is he? Do the professors of Christianity think, that that Jesus born of the Virgin Mary, is the only Son of God that can give us a knowledge of the Father? They must be dark indeed—HE CAN DO NOTHING FOR ANY OF US. It is NOTHING but the birth of God in the soul that can give us ANY KNOWLEDGE of God. It was the birth of God in Jesus, that light and life that was in him, that revealed the Father in him and to him. But what he could do outwardly and externally, could not reveal God to his disciples, and therefore it was his aim to gather them into themselves."—Ibid and 55.

My hand and heart tremble when I write

this awful and hardy renunciation of the power and mediation of the adorable Redeemer. And has it indeed come to this! Step by step have his delusions led him on, in the downward paths of infidelity and rebellion against God, until he has arrived at the dreadful point of utterly rejecting the *only means* which a merciful Creator in his wisdom has been pleased to appoint for the salvation of sinners! Pause here for one moment and contemplate the subject. You that are blindly and madly pursuing the same road, and are joining your voices in the popular applause which a thoughtless and wicked world accord to him; pause a little and examine the sentence which I have just quoted, and see where his principles must eventually land you.

He deliberately and positively declares "that *that Jesus*, born of the virgin Mary, CAN DO NOTHING FOR ANY OF US." Where then is the sinner's hope? Who then is there that can do any thing for him, seeing the Spirit of God which cannot lie, has declared, that "there is *no salvation in any other*" than *that same Jesus*; "for there is *none other name* under heaven, given among men, *whereby we must be saved*." What has become of the innumerable company of apostles and martyrs and holy men, who believed in "that Jesus, born of the virgin Mary," and trusted in him alone for the salvation of their souls? Were they "dark indeed," as Elias Hicks declares? or can we believe that they are now consigned to "the blackness of darkness for ever?" Faith in "*that same Jesus*" enabled them to live holy, harmless, self-denying lives; sustained them in cheerful, patient resignation, under the most cruel sufferings which the malice of men or devils could inflict; enabled them to die triumphant and happy deaths even in the midst of the flames, rejoicing in a hope full of immortality and eternal life. The Spirit of God bore witness with their spirits that they were his; they were given to see, through the eye of faith, the eternal recompense of reward laid up in store for the righteous: so that they could exclaim in holy confidence, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

If we admit for a moment the dreadful idea *these men* were "dark indeed," what becomes of all our prospects for eternity? Can we expect to attain to a higher or holier experience than *they* witnessed? or have we found a new or a better way to the kingdom of heaven than the righteous in every age of the world have trodden? Alas! If *their* hope and confidence were vain, if the faith in "that Jesus, born of the virgin Mary," which produced such blessed and happy effects in them, was worthless; what can we hope for from the cold and lifeless scheme which the modern infidel presents for our acceptance? With one fell stroke he severs our only hold on heaven; he pronounces the saviour of the world unable to do any thing for us, declares he can give us no knowledge of God; and after thus consigning us over to helpless, hopeless ruin, offers us only the wretched consolation of "gathering into ourselves." As if he would mock at our misery and add to

the insupportable weight of our distress, by bidding us turn inward, and contemplate the wickedness that lurks there, from which we can expect no deliverer—the angry and malevolent passions, the evil propensities, the wicked imaginations and thoughts of the heart, which are never to be subdued, regulated or expelled; since he has deprived us of all hope in the power of Him, who only can bind the strong man armed and cast him out.

Jesus is the light and life of the soul. He is its sun, its shield, and its exceeding great reward. If his blessed power and presence be felt there, if it is secretly at work, whether as a reprover for sin, or as a rich rewarder of our acts of obedience, we can "turn inward" with the highest advantages and the holiest enjoyment. There is no employ more delightful or more profitable than this inward communion and intercourse with Him in the secret of the heart. But if "he can do nothing for any of us," if his holy, life-giving presence is not to be witnessed, nor his power felt, changing and purifying the heart, vain is all our introversion; it is useless "to gather into ourselves," worse than useless, because all there must be darkness, confusion and distress; a wild chaos of discordant and evil passions, subject to no law, and operating to no better end than to render their possessor and all about him miserably unhappy.

What must be the feelings of those who thus despise and reject the Son of God, when they are laid upon a dying bed, with the awful prospect of being speedily arraigned before his impartial judgment seat to answer for their rebellion against his righteous government? Should it please the Lord, in the riches of his wisdom, to give them to see at this awful moment the exceeding sinfulness of sin, the deep and foul corruption of their own hearts, the dark catalogue of crimes which they have treasured up to themselves through a long course of years; the certainty of that solemn declaration, that every act shall receive righteous retribution, and that even for every idle word they must give an account in the great day:—Ah! then they will see and feel "that that Jesus, born of the virgin Mary," is the *only one* that can do any thing for them—the *only means* through which they can hope for pardon or reconciliation; and possibly when it is too late, they may be constrained, in the very anguish of their spirits, to call upon Him for mercy and for aid, whom they now deridingly declare can do nothing for them.

I apprehend there never was a more plain and direct renunciation of the Christian religion than is contained in the extracts I have made from Elias Hicks' sermon. It must surely silence all those of his deluded followers who are endeavouring to persuade themselves and others that he does not deny the fundamental truths of Christian revelation, and set entirely at rest the long disputed point of his being a disbeliever in Christ; for after such an avowal, he surely can have no just claim to the name of Christian. Would that this open declaration of his entire disbelief in the Saviour of the world might so effectually arouse and alarm his adherents, as to induce them to examine for themselves, to search the Scriptures with believing and sincere hearts; and apply

themselves to him who is able to open them to their understandings with convincing perspicuity. They would then flee from the haunts which they now frequent, betake themselves to meditation and humble prayer, and shun, as they would the most deadly poison, those principles of infidelity to which they are now too prone, and to which they listen without abhorrence, if not with secret satisfaction.

LUTHER.

THE FRIEND.

NINTH MONTH, 27, 1828.

Our accounts from the west fully confirm the melancholy particulars given in our last number relative to the violent conduct of the separatists at Mount Pleasant, though they generally concur in the opinion that, sad as it is, the description conveys but a faint picture of the outrages committed upon Friends. An oversight occurred in placing the name of Priscilla Cadwallader among those who assembled at Mount Pleasant to attend the yearly meeting. On inquiry we find she was not there. Our correspondent, whose letter mentioned it, was probably misinformed. Although it is entirely unimportant, yet as we desire to adhere to the most scrupulous accuracy, we think it right to correct it.

The gifted and accomplished author of the essay on Christianity is welcome to our columns. The test which he proposes of the truth of the gospel, is, after all, the most certain in its effect on the mind. There must be some inexplicable defect or peculiarity of intellect, which can, where the heart is not bad, resist such an examination. It is better than all the commentaries and the most laboured arguments in the world. Blessed, indeed, is he who has asked *what is Truth?* in the spirit which calls down an answer. He will find it to be his consolation and restraint not more in prosperity than in adversity—through the valley of the shadow of death, no less than in the busy and crowded scenes of life.

We have received valuable communications from several of our kind and attentive correspondents in the state of New York, by which we are enabled to present our readers with much interesting and authentic information respecting the state of Society within the limits of that Yearly meeting. The aspect of affairs there is much more encouraging than we had ventured to anticipate; the number of Friends in many of the meetings exceeds any previous calculation, and the temperate, but unyielding firmness, with which they maintain the principles of our Christian profession against the innovations and errors of the separatists, afford the encouraging hope that they will still be enabled, through divine assistance, to exalt the standard of truth among the people. We would respectfully suggest to our friends in all parts, to prepare and forward to us, minute and accurate accounts of the separation in their respective meetings. We believe that such faithful statements would present a very different view of the condition of the Society, from that which the separatists are endeavouring to impose on the public for truth. It would then be seen that

Friends, so far from being an "insignificant minority," are, in fact, quite as numerous as those who contemptuously taunt them with the paucity of their numbers; and if we include the *undivided* yearly meetings, they would have a large majority over the disciples of the new school.

Ferrisburgh Quarterly meeting, held at Peru the 7th of 8th mo. was principally composed of Friends. The separatists made little or no opposition to the regular business of Society, which was transacted with much unity and brotherly harmony. There are in this quarter twenty-four recommended ministers, *all Friends*.

In one of the monthly meetings belonging to it, the clerk and about twelve other persons separated from Friends—in the other monthly meetings there is no division.

In Easton quarterly meeting the spirit of infidelity had made great ravages, and through the influence of two or three individuals, the members were kept in great ignorance of the real state of things. The number of Friends in the meeting was very small, owing to the absence of several of the most valuable members. The separatists behaved with the usual unkindness, refusing to permit Friends to speak, and ordering John Wood to take his seat though he only asked for two minutes' time—as he did not sit down immediately, they ordered the clerk to *read him down*, which the assistant clerk did. We are glad to be able to say that in the monthly meetings, held subsequently, things were more favourable, and many appeared to be disgusted with the outrageous conduct of the separatists.

Stanford quarterly meeting, held at Hudson, was a scene of great violence and disorder on the part of the followers of E. H. The clerks of the men's and women's meetings were both Friends—as soon as the meeting for worship terminated, and before the shutters were closed, or those of other societies had withdrawn, several of the Hicksites on both sides of the house shouted out, that "the meeting was destitute of a clerk; the former clerk has disqualified himself for the service," &c.—and proposed another person for the station. This was approved by a few voices, and the clerk was forthwith mounted into the gallery. Thomas Wright, the newly installed clerk, appeared well qualified to fulfil the duties which his party expected from him. Much personal abuse was cast upon Friends, many were ordered to sit down and to be still, and some of the oldest and most respectable members of the quarter were either refused an opportunity of expressing their sentiments, or rudely interrupted in the attempt. Charles Marriott and others of the leading Hicksites made themselves particularly conspicuous. Friends found it impossible to proceed in an orderly manner with the business of Society, amid such uproar and confusion, and quietly withdrew with the regular clerk's papers, &c. to another place, where the quarterly meeting was held to good satisfaction. At Nine Partners quarter there was also much disorder among the separatists, accompanied with the usual clamour, which rendered it impossible for Friends to proceed with the business of Society. They therefore withdrew from the house, and held the quarterly meeting elsewhere. In both these quarters there is considerable defection from sound principles, but it is a real satisfaction to be able to state that within Nine Partners quarter several families of the most substantial cast of character, had become disgusted with the conduct of the Hicksites, and entirely left them, returning to the meetings of Friends. In one monthly meeting we are informed of four thus circumstanced.

Saratoga quarter was held at Galway. A large concourse assembled. The Hicksites seemed determined to give Friends no quarters, and a number of them having put up at the only tavern in the neighbourhood, when Friends applied to the landlord for entertainment, prevailed upon him not to admit them into his house, though he had at first agreed to take them in. They were however kindly received and entertained at the house of a person who is not a member.

Friends were obliged to leave the meeting house in consequence of the violent demeanour of the separatists; and on meeting together, select from the turbulent persons, were favoured to transact the business without interruption. Le Ray and Lowville

monthly meetings, branches of this quarter, are principally composed of Friends.

Duanesburgh quarter, held the 15th of 8th month, also divided; the number of Friends was respectable, comprising the most valuable and active members of Society. This quarterly meeting is of considerable extent, probably 100 miles from east to west, and but few of the members of the distant meetings attended. These meetings, viz. Butternuts and Bridge-water monthly meetings, &c. are almost exclusively composed of Friends. Of 21 meeting houses in the quarter, Friends hold twelve, and will probably have more, as the number of separatists, in some places, is so very small that they will not be able to sustain a meeting. Thus at Utica, where there are only three Hicksite men, they persist in holding the house against Friends.

At Rochester monthly meeting, held at Wheatland, in the seventh month, the clerk of Friends' meeting read the opening minute, and the clerk of the Hicksites also began to read *their* minute, which produced some confusion. Daniel Quinby, a Hicksite preacher, exhorted the meeting to order; but almost immediately after, when Asa B. Smith, a Friend, rose to speak, and was explaining the causes which had led to the division in Society, D. Quinby interrupted him, by saying that he was giving a statement which was entirely false. Many of the separatists, catching the spirit of their preacher, ordered Asa to sit down, calling him an intruder, and denying him the right of speaking. He however informed them that he wished to express what was in his mind before he took his seat, as he was only endeavouring to discharge a duty which the quarterly meeting had laid upon him. He proceeded, but was soon interrupted by a number of voices, saying, "he must be stopped;" "he must be taken out of the meeting-house," &c. Daniel Quinby's voice was heard encouraging these boisterous persons, and telling them "he must be led out of the house." Two or three of them accordingly approached him for this purpose, and one of them, who was in the station of an overseer, extended his arm to lay hold of Asa B. Smith, when a Friend entreated them to desist from such rash and violent proceedings, which they at length did. Friends endeavoured to proceed in an orderly manner with their business, but the separatists would not suffer them, interrupting the clerk, and one of them took hold of him by the coat and pulled violently to make him sit down, but did not succeed.

At length, finding it impossible to proceed among so tumultuous and noisy a company, Friends sat quiet until the Hicksites withdrew, when they harmoniously transacted the business of the monthly meeting.

At the select preparative meeting of Yonge-street, Upper Canada, held eighth month, 13th, Friends had to endure much abuse and many reproaches from Hugh Judge, and Nicholas and Margaret Brown. The yearly meeting's committee were in attendance, and offered the minute of advice issued by that body, but the above named persons strenuously opposed its being read. Hugh Judge said that the yearly meeting of *Friends* in New York did not consist of more than one hundred and sixty persons, and made many heavy charges against Friends and the committee. The incorrectness of these was fully exposed, and he then acknowledged he had not stated the numbers correctly, admitting that there might be *two* hundred and sixty, which, however, was still far short of the truth.

Nicholas and Margaret Brown called the committee cats' paws, and other vulgar epithets; and the latter, not satisfied with abusing those present, declared that "the *moral character* of" an eminent minister of her own sex, whom she named, "stood impeached, and had never been cleared up to *her satisfaction*." This wanton and unprovoked attack upon the reputation of an innocent female who was not there to vindicate herself, evinced a bitterness of spirit, which so far from taking "satisfaction" in seeing the character of a falsely accused sister "cleared up," would have been better satisfied to be able to fix upon her those unfounded charges which she was thus contributing to disseminate. The party proceeded to disown from their meeting Thomas Linville, an aged and worthy Friend, and also two other persons whose names they did not mention, but who

were supposed to be the committee in attendance. Having in this disorderly manner gone through with their business, the separatists retired, and Friends remained together and transacted the concerns of the meeting.

Eighth month, 14th, the monthly meeting of Yonge-street was held. The clerk and assistant having joined the separatists, Friends nominated others, and attempted to proceed with the business of Society, but the Hicksites, though a very small minority, made so much noise and confusion, that it was impossible to obtain that quiet and order which are necessary to the proper management of the affairs of the church. Friends therefore waited patiently until those few separatists had got through with their abuse, in which Nicholas Brown was prominent, calling the yearly meeting's committee impostors, and charging them with falsehood, &c. &c. He said "they talked of *allegiance* to the yearly meeting, but for his part he knew nothing about making *leagues*; to be sure, he had heard of making *leagues* with the devil, but he knew of no such thing as making *leagues* in religious matters." He then directed the appointment of a committee to take possession of the meeting-house and burial ground, so as to deprive Friends of the use of them, and told them to take possession *immediately*. The committee appeared well suited to his purpose; for as soon as the business of their company was over, they demanded the key of the Friend who had the care of the house, which he declined giving them. They then proceeded to take off the lock and put on another, and nailed down the windows both in the men's and women's apartment, although Friends were engaged in transacting the business of Society. This, however, they wholly disregarded, and made much disturbance, many of them staying in the house, to the great interruption of Friends. Hugh Judge, who was obliged to leave on account of his age and infirmities, charged his adherents to keep their seats. Notwithstanding this rude treatment, Friends proceeded with their meeting until near evening, when they adjourned. On the following morning the civil authorities, hearing of the outrageous behaviour of the followers of Hicks and Brown, *voluntarily* interfered, and put Friends into peaceable possession of their meeting-house, which enabled them to finish their business without interruption or abuse.

Eighth month, 21st. West Lake monthly meeting was held, and Friends had again to witness the deplorable effects of that disorganizing spirit of unbelief which has spread its desolating influence over our Society. Some of the leading members had adopted the principles of Elias Hicks, though the great body of the meeting remained attached to the doctrines and discipline of Friends. Nicholas Brown, Hugh Judge, Jacob Cronck, and James Knoxon were the most active among the separatists. Hugh Judge occupied most of the time of the meeting for worship, in abusing the yearly meeting's committee who were present. Regardless of the solemn profession under which they had assembled, he indulged himself in personal reflections upon them, manifesting a spirit little becoming the sacred office which he assumed.

When the meeting for discipline was opened, it appeared that the clerk's term of service had expired; another was accordingly named, and the nomination approved by the larger part of the meeting. But Nicholas Brown, though not a member of the meeting, insisted that the old clerk should enter his own name, and proceed with the business, without regarding anything that Friends said. A few persons joining in with this, they accordingly proceeded, paying no attention to the sentiments of Friends, except to load them with abuse. Hugh Judge compared them to Muggleton and Keith, &c. while Nicholas Brown charged the committee of the yearly meeting with coming there to impose themselves and their papers on Friends, saying, "to be sure, they look like saints, but they are mere cat's paws—they know just enough to be made tools of by others—I pity their ignorance, &c." asserting that all they said was false, and that they made lies their refuge, with much more of the same gross character, and urged his party to proceed with the business.

The disorder manifested by the followers of Elias

Hicks was now so great, that Friends thought it best to remain quiet, and suffer them to spend themselves; in the hope, that after they had got through, Friends would be permitted to transact the business of Society in quietness. But they counted too much on the liberality of the separatists; James Knoxon pretty soon told them they need not sit there with any expectation of having the use of the house, for no such meeting should be held in it; and Jacob Cronck declared they would sit there and starve Friends out. Most of them, however, at length withdrew into the yard; and Nicholas Brown told the person who had the care of the house, that "he might go into it now, and do what he pleased, for there was no meeting there;" although Friends were then engaged in the business of the monthly meeting.

The man accordingly went in and shut up all the windows and doors except one, which made it so dark that it was with difficulty the clerk could see to write. The day being far spent, Friends adjourned to the next morning. The Hicksites made all fast, and altered the lock of the door, as they knew a Friend had a key that would open it. The following morning Friends found the house fastened against them, and made a respectful demand of the key to open it for the use of the monthly meeting, which was positively refused. Application was then made to a neighbouring magistrate, who immediately wrote a note to the person who had the key, requiring him to give it up to Friends, which he did, and they held their meeting without further interruption.

After the Hicksites had closed their meeting at West Lake, Nicholas Brown mentioned to some of those persons favourable to his views, that he wished to hold a meeting on the seventh day following at Holderman, about fifty miles off, in the dwelling-house of Freeman Clark, who is a Friend, and desired them to give public notice. Thomas Clark, son of Freeman, hearing this, told Nicholas Brown that it would not be worth while for him to appoint the meeting, as his father could not admit of his holding it in his house. Nicholas turned to some other person, and asked if Freeman Clark's house was not the place where meetings were usually held, and being told it was, he desired the people to go on and give notice, and pay no attention to what was said to the contrary. Accordingly they gave notice; and some of them informed Freeman Clark's wife of the intended meeting, her husband being absent from home. She immediately told them they could not have the meeting at their house, as they had no unity with the principles of Nicholas Brown and Hugh Judge, who were partners in the matter, and sent her son to Nicholas with the same message, to which he paid little or no attention. On seventh day morning Freeman Clark returned home, and hearing of the circumstance waited on Nicholas immediately, and told him it would be very inconvenient to his family to have the meeting at his house, but more particularly his disunity with his doctrines and ministry was such, that he could not allow the meeting to be held on his premises, and forbade him coming there for that purpose. To all these objections Nicholas Brown replied that it was the place for holding meetings, and *he should come*; and if they were barred out of the house, they would hold it in the yard. They did go accordingly, and held their meeting in the house, to the great annoyance of the family. The day following being first day, Nicholas Brown and Hugh Judge staid to the regular meeting for worship held in the Friend's house, and after the meeting had sat some time in silence, Freeman Clark rose to speak, but was immediately ordered to sit down by one of these pretended preachers, and that too in his own house!! Such conduct needs no comment.

Canada half yearly meeting was held at Yonge-street, 9th month, 3d. Nicholas Brown and Co. made use of their common language of abuse, but were met in all their incorrect statements, and answered to the satisfaction of most present. There were many persons not of the Society of Friends, around the house, who were not disposed to leave the premises while the followers of E. H. remained, apprehending they might attempt to commit some violence upon Friends. The meeting proceeded in its business until between three and four o'clock in

the afternoon, though not without great interruption and opposition from the separatists. It then adjourned until 9 o'clock next morning; the Hicksites remained a short time after the meeting had broken up, and then dispersed. The meeting was generally composed of Friends: the number of men who adhered to N. Brown was very small, and about twenty or thirty women withdrew with his wife. The adjourned meeting of Friends on 4th day was large and satisfactory; the separatists were scarcely missed, excepting by the absence of the clamour and abuse which they generally introduce wherever they go. From three to four fifths of the Society in Canada remain attached to the ancient doctrines and discipline of the body; and the public feeling is strong against the seceders, both in consequence of their outrageous conduct, and the unsound principles which they are known to entertain. This is also strongly evinced in Ferrisburgh quarterly meeting, where the infidelity of Elias Hicks and his followers is well understood and duly appreciated. Our readers will perceive, from the foregoing accounts, that in many places the separatists, though a very small minority pertinaciously hold the meeting-houses, in direct violation of their own principle that majorities should govern the affairs of Society, and keep the property. The truth is, they like the rule very well when applied to Friends, but are determined not to be regulated by it themselves. The present controversy, however, is not a mere contest for property; the Hicksites, it is true, evince a strong predilection for "the bricks and mortar," and violate both good breeding and good principles to obtain them; but we trust Friends will always prefer the maintenance of sound Christian principles and practices, to any prospects of outward accommodation, or any amount of property however large. It is a struggle between the religion of the gospel and the dark notions of infidelity; and for the sake of maintaining the former inviolate, we should cheerfully sacrifice any and every minor consideration.

Our intelligent and respected correspondent who furnished the details relative to the separation within Purchase quarterly meeting, state of New York, is informed that his second part has come to hand, and is intended for our next. It is also proper to acknowledge the receipt of several other acceptable communications, from within the compass of New York yearly meeting, particularly one from Dutchess county, and one from Canada. The writers of these will perceive the use we have made of them by recurring to the statements above.

We have a communication signed M. from a correspondent in a neighbouring county, which we highly prize. The sober perspicuity and dispassionate manner which characterize it, induce us to express a hope that we may consider the writer among our regular contributors. The article shall have an early insertion.

With "Reminiscences of a voyage to India," No. 1. we are so well pleased, that we have no hesitation in welcoming our Friend C. to the "literary department" of "The Friend" in the way which he has suggested.

In religion the heart is concerned as much as the understanding: affection may be sincere while reason is feeble. The first love of an innocent heart is a sacrifice of a sweet savour. *Home on Education.*

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FOR THE FRIEND.

REMINISCENCES OF A VOYAGE TO INDIA,
No. 1.

The American public need not be reminded of the folly of those tourists, who, after a week's residence in a capital city, take passage in a line of coaches, and hastily circumambulating a small portion of a great continent, return to launch out into profound disquisitions on national character and the mutability of governments. I am not of this school; but as no one can travel round two-thirds of the circumference of our globe, either by land or sea, without acquiring many facts, and making many observations highly interesting to those who quietly enjoy the sweets of social intercourse around the paternal hearth, I hope that these detached reminiscences, while they contribute to my own happiness by recalling scenes of grandeur and of beauty which I can never hope to revisit, may also prove a harmless recreation to some of the readers of "The Friend."

Minute Animals of the Ocean.

The innumerable tribes of insects which swarm in every part of the world, delighting us by the brilliancy of their colouring, or tormenting us with their attacks upon our persons or our property, although their armies sometimes render whole countries uninhabitable, destroying every blade of grass in their career; even these seemingly interminable hosts must yield the palm in number, beauty, every thing except destructiveness, to the skytinted denizens of the ocean. Every leaf of sea-weed, every fragment of floating timber teems with life in some of its most interesting forms, and the blue expanse of waves is every where studded with animated gems, which sail along its surface or lie hidden in its bosom.

The seaman, as the vessel hurries along, catches occasional glimpses of misty specks floating beneath him, which, to his careless eye, appear like the spawn of fishes, or the slime washed from their bodies, yet in these unpromising and neglected atoms, closer examination discovers beings whose delicacy of structure defies the pencil, and whose tints are rivaled only by those of a summer's evening.

It is much to be regretted that many minds are capable of enjoying, in the highest degree,

those pleasures which may be drawn from every department of natural history, are arrested on the threshold of the study by the dry and technical systems, which are but the common-place books of the science, but which are too generally regarded as the science itself. Some knowledge of these systems seems indispensable to the grand and general views which constitute the chief interest of many departments of nature; but the minute inhabitants of the ocean possess a charm for every eye, an interest peculiarly their own. In observing their beauties and their manners, the traveller would find delightful occupation, and the tedium of the sea would be forgotten.

Much of my time was employed in catching these minute animals with a net of bunting secured to a cane twelve feet in length, with which practice soon rendered me so adroit, that little escaped me that floated within three feet of the surface. I cannot hope, by mere description, to inspire others with the same enthusiastic admiration which I felt in a personal examination of the wonders of my net; but I trust, that, in introducing some of these new acquaintances to your readers, I shall not be accused of making a burdensome addition to their circle.

The vast tract of waters constituting the Gulf stream, stretching itself along the coast of North America, lies like a huge ocean desert, shunned even by the fish, which are seen but rarely within its limits; but on the farther side a counter current travels at a slower pace in the opposite direction. The surface of this current is thickly covered with masses of sea-weed and other floating bodies, swept by the stream from the shores of the Gulf of Mexico and the southern states, and collected in the eddies. Each little tuft, if carefully taken, and placed in a tumbler or basin of salt water, will display a number of beautiful shrimps, spotted, chequered, or striped with every shade of colouring; a variety of minute crabs, little shells, and not unfrequently fish, in comparison with which the minnows of our creeks are leviathans. Most of these various tribes which have been carried by the current from their native shores, would speedily perish in the unfathomable depths of their own element, if deprived for a long time of the support afforded by their little vessel.

One would suppose that a voyage of three thousand miles, performed in company, and within the narrow confines of a tuft of leaves, would be sufficient to establish a good understanding in the little community; but, alas! the natural propensities to violence and plunder, which not even the lofty attribute of human reason can control, here rage with unrestrained violence; no sooner is this mimic

world confined within the precincts of the tumbler or the basin, than the whole vessel displayed a system of inveterate warfare. In vain do the smaller shrimps dart through the labyrinth of leaves to elude the pursuit of the crabs; they are speedily torn in pieces, or driven from their shelter to become the prey of some voracious fish, which, flying before the persecution of its larger brethren, thus repays the hospitality of those in whose dominions it seeks obscurity and safety. But this ingratitude seldom passes unpunished. Pent within narrow bounds, and unable to elude pursuit by shooting beyond the grasp of its insulted protectors, a desperate conflict ensues between the fish and the crabs, and in a few hours nothing of the animated scene survives, except some two or three mutilated combatants, who, no longer possessed of their dangerous weapons of offence, or exhausted with wounds, are fain to make a peaceable meal upon the carcasses of their former associates. What moral might the observer extract from the high daring and noble prowess of these little aquatics, none of which ever acquire the paltry magnitude of three quarters of an inch! What exquisite similes might be drawn from such a fertile source to embellish the pages of history, or to be sounded upon the harp of flattery, to swell the festive raptures of the hero!

Nothing is more striking to the naturalist than the contrast between the grandeur and the immensity of power displayed by the angry waves around him, and the delicate and fragile forms which crowd their surface.

The crest of a billow, which causes the tough fir-ribbed vessel to tremble beneath it like a child under the rod of its tutor, passes harmlessly over myriads of beings, which, when removed from their native element, dissolve under the fervour of the sun, or break in pieces by their own weight. Yet, unobtrusive as are these lower links in the scale of nature, escaping by their very humility that destruction which so often overwhelms the proud lord of the creation in spite of all his science and his strength, they are often individually dressed in beauty before which the lily would fade, and the rose hide its blushes; and, collectively, they produce some of the most sublime phenomena, which have even astonished the philosopher, building up islands in the midst of the deep, or, in mimic sportiveness, alarming the mariner with the appearance of unreal shoals, and wakening the lightning of the waters to increase the brilliancy of moonlight, or to render more terrific the gloom of the midnight tempest.

This picture may appear too glowing to many, but in my next I will endeavour to establish its correctness. C.

FOR THE FRIEND.

SCRAPS.

Lotteries in France.—It is the estimate of a very able calculator, (M. Charles Dupin,) that the annual sum spent upon lotteries in France, amounts to upwards of 50,000,000 francs, or ten millions of dollars. It is remarkable that nine-tenths of this is spent in five departments only, which includes Paris, and a few towns in size to the capital.

The grand council of Vallais, in Switzerland, has published a decree abolishing the punishment of death.

The British taxation on malt, beer, and hops, produced last year about eight millions sterling.

The journal of the tour of *Bernard, duke of Saxe Weimar*, through the United States and Canada, in the year 1826, printed at Weimar the present year, is an imperial octavo volume of seven hundred pages, embellished with maps and views. In the list of its patrons, we observe nearly all the monarchs of Europe. This is now in the translator's hands, and will soon be published at Philadelphia by Carey, Lea and Carey.

Milk Diet.—An English writer, in a treatise on milk, states in his recommendation of it as an article of diet, that the town of Kendal, in England, where more milk is used in proportion to the number of inhabitants than any other town in the kingdom, furnishes more instances of longevity, and fewer deaths among children, than any other town.

In 1790, the whole population in the western states and territories, was less than 150,000; it is now about four millions.

Union of the Atlantic and Pacific.—Letters from Amsterdam state, that the project of cutting a canal to unite the Gulf of Mexico with the Pacific Ocean, is about to be revived under the auspices of the Netherlands government, which has entered into communication with Guatemala for that purpose.

Russia.—The university library at St. Petersburg contains at the present time about 60,000 volumes, and the library at Moscow about 34,000 volumes, which have been collected since the destruction of the city in 1812. The rich anatomical museum of Professor Loder has recently been purchased for the university of Moscow for ten thousand roubles. An economical society, and a school for agriculture, have lately been established by *Prince Gallitzin*. The latter has professors of chemistry, statistics, mineralogy, geography, languages, and architecture, botany, gardening, planting, mechanics, book-keeping, and the veterinary art. The museum contains mineral specimens from the Brazils. The chemical laboratory at Moscow is, perhaps, the richest in all Europe. The botanical garden at St Petersburg contains eighty thousand plants.

Spanish Wool.—About the year 1350, Peter, king of Castile, having been informed that there was a race of sheep in Barbary remarkable for the excellence of their fleeces, sent several persons into Morocco to buy a number of bucks. From this epoch commenced the reputation of the wool of Castile. In the sixteenth century, when cardinal Ximenes was the Spanish minister, complaints were made to him that the sheep of Castile had deteriorated. To remedy the evil, this minister determined to import a great number from Barbary; but as he could not obtain them by negotiation, he kindled a war and invaded Morocco. The Spanish soldiers, agreeably to the orders given them, brought away as many sheep as they could, and the reputation of Spanish wool was soon completely restored. All the fine races of sheep now in Europe are descended from the merinos of Spain.

FOR THE FRIEND.

REVIEW.

DETRACTION DISPLAYED,

By AMELIA OPIN.

(Concluded from page 394.)

In the thirteenth chapter the subject of defamation is examined, and we are tempted to quote the following.

"Few persons, if any, have courage enough, admitting that they have sufficient self-knowledge, to say to themselves, 'I am a detractor, I am a defamer, I propagated an evil report against that man on such a day, because I was envious of him; and another day I injured such a woman's reputation, by telling a slanderous story of her, because she had wounded my self-love.' Yet, there are many persons in the world who might make the confession to themselves almost any day in the week. Once, and only once, I saw, as I believe, a person deeply impressed with the weight of the crime of defamation; and, as if the burdened heart wished, but dared not, to throw off its load entirely by a complete confession. A gentleman called on my husband and myself one evening, with whom we had spent the preceding afternoon at the house of a mutual acquaintance. 'Did you stay long after us?' said my husband. 'Oh yes!' replied the other, 'long indeed! I staid, sitting up with the man and his wife, till near two in the morning; for we did not know how time went!' 'Then your conversation must have been very interesting.' 'Yes! was the reply, in an odd tone and with a flushed cheek; 'but it was dreadful also; there was not one of our acquaintance that we did not bring before our tribunal; and we did not show any mercy! Oh! it was too bad!' He then covered his face, adding, 'and there was that fiend, the wife, pretending to be shocked at our severity, and calling us odious calumniators! but if our cruelty abated one moment, she would goad us on again by some diabolical remark; till, at last, we had gone so far in deadly defamation, that we felt almost ashamed to look each other in the face!' We were really shocked into silence, and were impressed, at the same moment, with the same conviction, namely, that we ourselves had been two of the victims offered up at the shrine of defamation, and the speaker wished to satisfy his conscience by confessing it, but dared not do more than insinuate the degrading fact."

The seventeenth chapter is an address to the younger members of the Society of Friends, which we shall republish at length in a future number, for the sake of its wholesome and appropriate advice.

Having given the introductory, we add the concluding chapter of the work, and part from its amiable author with feelings of sincere respect and grateful kindness for so salutary and well timed a performance.

"Now, full of anxious solicitude and discouragement, I write my concluding pages with humble but heartfelt earnestness, pressing once more on the attention of my readers the following list of preventatives or remedies for detraction.

SELF-EXAMINATION,

THINKING BEFORE WE SPEAK,

The maxim, "DO UNTO OTHERS AS YOU WOULD THAT OTHERS SHOULD DO UNTO YOU,"

And CULTIVATION OF THE MIND, OR KNOWLEDGE, which Solomon desires us to receive "rather than choice gold."

SELF-EXAMINATION, or in other words, the self-knowledge which is its result, would, even in a worldly point of view, be our best policy, because, by giving us a thorough knowledge of ourselves, it would prevent us from incurring ridicule, by censuring in others the faults which we ourselves commit; and conviction of our own frailties, by teaching us indulgence to those of others, might forbid us to give way to detraction.

THINKING BEFORE WE SPEAK would lead us to put this precautionary question to ourselves—"Should I like to have what I am about to say repeated to the subject of it?" and if the answer is in the negative, we must know that by persisting to say it, we should fall into the sin of detraction. The maxim of "Do unto others as you would have others do unto you," if it were constantly uppermost in our minds, and considered, as it ought to be, a sure guide for all our actions, must entirely, and for ever, preserve us from the sin of detraction, and the crime of defamation.

And CULTIVATION OF THE MIND, by enabling those who meet in social intercourse to talk of things in preference to persons, would prevent the treacherous indulgence of backbiting and detraction.

These preventatives, or remedies, as I have ventured to call them, are not the suggestions of an empiric, for they are to be found in the book of "the GREAT PHYSICIAN."

They are few, and simple also.

It requires no learning or science to understand them; nay, such is their virtue, that they cannot be injured even by the weakness of the person who prepares them, for their origin is not human, but divine, and they are stamped with the sacred and inimitable seal of TRUTH and REVELATION.

FOR THE FRIEND.

REASONS FOR MAKING WAR.

Aug. 8th.

A grand meeting of the chiefs and elders of Falaba was held this day in the palaver house to inquire into the propriety of marching an army against Limba; it appeared that the king of Falaba was in want of palm oil and of a few slaves, to pay some Mandingoes who brought him presents, and as Limba could supply both slaves and palm oil, they were to be compelled, as the weaker power, to furnish the king with such a portion as he chose to demand. It was agreed, after a long consultation, that the measure was absolutely necessary; and the orders for the marching and assembling of the different divisions of the army were issued with a degree of regularity and method, that clearly showed that the occupation was not unfrequent; some of the arguments advanced by the Finos for the purpose of stimulating the Soolimas to war were truly amusing; they extolled at great length the peculiar virtues of the palm oil, its nutritious and excellent qualities in cooking, its inestimable value in affording light at all times,

when even the sun refused his light; but above all, its wonderful efficacy in preserving and softening the skin; it possessed the quality of removing the dry and withered appearance of old age: it beautified their wives, whose skins without it would crack like the plastering of a wall. They appealed to all around whether they would wish to see their wives handsome or not: if they did, the means lay within their reach, for in Limba there was plenty of palm-oil. God had not indeed allowed palm trees to grow in the Soolima country; but he had made the Soolimas powerful, so that they might walk to the place where the trees did grow and take as much of the oil as they pleased. The greater part of the day was spent in harangues of this kind; the king, chiefs, and people listening with attention to all that was said: and it was not till a late hour that the warlike proceeding was finally determined on."

Major Laing's Western Africa.

From a late Foreign Journal.

THE BOOK OF JOB.—E. Davies has recently read a paper to the Royal Society, on the subject of this portion of Holy Scripture. He contends that it is "no parable but a true history;" and examines and refutes the hypothesis maintained by Warburton and Orton, that it is a poem of the dramatic form, composed by one of the prophets during the period of the captivity. Having adduced his reasons for receiving the book of Job as an authentic narrative, relating to a real historical character, he proceeds to establish the following points:—that Uz, the country of Job, was in the eastern part of Idumea, and contiguous to the southern border of Judea; that the particular city of the patriarch's residence was Bozrai; and that Job, whom we are led to seek among the Idumean princes, was the same as Jobab, mentioned as one of the kings of that country in the 36th chapter of Genesis. This supposition being admitted, the era of the patriarch's affliction must be placed about 1923 years B. C. The instruments of those afflictions were four armies of Chaldeans and Sabzans, whose irruption is identified with the expedition of the four kings, related in the 14th chapter of Genesis. From these various coincidences E. Davies infers, that Job was no other than *that righteous king and priest of the true God*, to whom Abraham, after rescuing his brother Lot from the hands of those four kings, is stated to have paid tithes of all. The name *Melchizedek, King of Righteousness*, given to this person by Moses, or *King of Salem*, which St. Paul interprets, *King of Peace*, was not his proper or original name, but a title descriptive of his character, and is eminently characteristic of the most patient of men. The identity between this mysterious personage and the patriarch Job, is farther confirmed by several particulars in St. Paul's account of him, and by the figurative epitome of his history which appears in the 100th Psalm.—The date and author of the book are next considered. The result of an examination of the various evidence relating to these points is, that the work existed in an age long prior to the date of the principal prophecies; that it is not the production of any known Jewish writer, nor of Elihu, as some commentators have thought, but chiefly of Job himself; and that the whole was written very shortly after the occurrence of the events which it records. An analysis of its contents follows:—it inculcates the acknowledgment and worship of the One Supreme Being, and the immortality of the soul—it contains references to the leading events in primitive history. Among other notices of a highly cultivated state of society, we find allusions to various gradations of rank—to the cultivation of astronomy and natural history; to the invention of writing and some kinds of engraving; to the knowledge of medicine and architecture, and to the arts of all the principal metals. Mention is likewise made of musical instruments of different kinds; of a variety of implements of war, and of instruments used in hunt-

ing and fishing: but especially of numerous particulars relative to agriculture and the common arts of life. The book of Job, therefore, exhibits the industry of man in the primitive ages already called into action, and his genius employed in extensive researches. Nor was the various knowledge displayed by the personages introduced, derived from the Egyptians. The discoveries of these nations must at that period have been very recent; while these personages ascribe their knowledge to the wisdom of their ancestors, and expressly disclaim intercourse with strangers. This knowledge, then, contains the genuine traditions of Noah and his immediate successors.—The writer states his conviction of the importance of the Book of Job to the divine as well as to the historian.—He regards its preservation as a special act of Providence, in order to confirm the testimony of Moses, and to transmit to posterity the valuable maxims of the patriarchs. Nor, considering the simple nature of prophetic poetry, in which the imagination of the writer merely colours the style without distorting the facts; ought its poetical character to detract from the confidence due to this composition as history. Even the celebrated expostulation in the 38th and following chapters, in which "the Lord answers Job out of the whirlwind," which some critics have represented as a mere act of tragedy, he considers in the light of a visible interposition of the Almighty, preceded by the most grand and awful phenomena, intended to humble the pride and to confirm the faith of the patriarch.

THE PRAIRIE MARMOT.

From Dr. Godman's beautiful work on Natural History, so honourable to American literature, we copied into one of our late numbers an account of the American porcupine. We have selected for the present number, from the same work, the following poetical description of the Prairie Marmot, commonly called prairie dog. "This animal is about sixteen inches long from the tip of the nose to the root of the tail, which is two inches and three quarters in length. The head is broad and depressed above, with large eyes, having dark brown irides. The ears are short and truncated, the nose rather short and compressed. The general colour a light dingy reddish brown, intermingled with some gray.

"The vast solitudes of our remote territories, where man has not yet established his abode, are generally overshadowed by dense forests, which, during an unknown lapse of ages, have there successively flourished and decayed; imparting to the landscape, a character of grand though sombre uniformity, broken only by the courses of rivers, the ruggedness and sterility of some portions of soil, or where the furious hurricane has swept along, prostrating the giant sons of earth with a destructiveness proportioned to their resistance. The traveller who, impelled by curiosity, advances beyond the "father of western rivers," with delighted admiration finds himself gradually emerging from these apparently interminable shades, and entering upon a new world. Before him, spreading as far as vision can extend, he beholds fields of richest verdure, interspersed with clumps of slight and graceful trees, as if with an exclusive view to ornament, and discovers the far distant windings of the river, as it steals through the plain, by the cottonwood and willows fringing its banks. After traversing such scenes, enlivened by numerous herds of browsing animals, that here find a luxurious subsistence, and arriving at the higher and more barren parts of the tract, he is startled

by a sudden shrill whistle, which he may fear to be the signal of some ambushed savage; but on advancing in a clearer space, the innocent cause of alarm is found to be a little quadruped, whose dwelling is indicated by a small mound of earth, near which the animal sits erect in an attitude of profound attention. Similar mounds are now seen to be scattered at intervals over many acres of ground, and the whole forms one village or community, containing thousands of inhabitants, whose various actions and gambols awaken the most pleasing associations.

"In some instances these villages are limited, and at most occupy but a few acres, but still nearer to the Rocky Mountains, where they are entirely undisturbed, they are found to extend even for miles. We may form some idea of the number of these animals, when we learn that each burrow contains several occupants, and that frequently as many as seven or eight are seen reposing upon one mound. Here in pleasant weather they delight to sport and enjoy the warmth of the sun. On the approach of danger, while it is yet too distant to be feared, they bark defiance, and flourish their little tails with great intrepidity. But as soon as it appears to be drawing rather nigh, the whole troop precipitately retire into their subterranean cells, where they securely remain until the peril be past. One by one they then peep forth, and vigilantly scrutinize every sound and object before they resume their wonted actions. While thus near to their retreats they almost uniformly escape the hunter, and if killed they mostly fall into their burrows, which are too deep to allow their bodies to be obtained.

"The mound thrown up by the prairie marmot consists of the earth excavated in forming the burrow, and rarely rises higher than eighteen inches, though measuring two or three feet in width at the base. The form of the mound is that of a truncated cone, and the entrance, which is a comparatively large hole, is at the summit or in the side, the whole surface, but especially the top of the mound, being well beaten down like a much used foot-path. From the entrance the hole descends perpendicularly for a foot or two, and then is continued obliquely or somewhat spirally downwards, to a depth which has not been determined."

FOR THE FRIEND.

You generally appropriate a part of your work to sententious pieces; can you give a more important one than the following?

"I have observed, that they who have been convinced and have not lived and walked in the truth, have been the worst enemies to the truth, and done most hurt amongst Friends in the truth, and to others. In these I have seen fulfilled, what the Lord did long since show me, that such would be greater deceivers than all the priests and professors." *George Fox.*

It is said that obedience is the first lesson children are capable of learning, and that, if this be not taught them, there is little room to hope they will ever learn any other correctly.

Dilwyn's Reflections.

FOR THE FRIEND.

As much excitement appears to prevail in many places, in consequence of the disownments which have taken and are now taking place, of that portion of the society of Friends which has "withdrawn" from under the influence of the old established yearly meeting of Philadelphia, the circumstance has led to a train of reflections upon the subject, which perhaps may not be unprofitable to the readers of "The Friend."

It must be evident to every considerate person, that in all regular societies, religious as well as civil, there must be something in the nature of penal statutes, to which offenders against morality, or against the regulations which may be established among them, are amenable. That such statutes, whether they consist in a forfeiture of property, of liberty, or of life, or, as is the case in the Society of Friends, in a simple separating of the offending individual from the rights of membership, have been recognised, as fundamental principles, by all societies which have ever existed, is a fact, to which history bears ample testimony.

This position established, it will be proper to apply it to the case before us. Early after the first formation of the Society, it was deemed proper to have something in the form of written rules, for the regular transaction of the secular affairs of the church. This issued in the compilation of a discipline, recognising fully the principle to which I have above alluded. A certain class of deviations were then made liable to the penalty of disownment, which consisted in declaring the individual, by regular process, no longer a member of the Society, and depriving him of certain privileges which he had previously enjoyed.

That the Society has acted upon this principle almost from its first organization, will amply appear to any one who may choose to examine the records of proceedings kept in every yearly, quarterly, and monthly meeting, throughout the Society; nor will it be denied by those who now complain so heavily of its operation, and brand it with the odious title of oppression and persecution. That it is neither, I trust to make appear to every impartial and candid individual.

Almost the only objection, made in the present exigency to the regular operation of the discipline, is the feigned or real apprehension, that the present is an unprecedented state of the Society, and not recognised by the spirit of the discipline, or rather, as is alleged by some, that the whole operation of discipline is inconsistent with a certain refined system of moral principles, whose only test is the conscience of each individual, however unqualified, to judge from previous want of dedication, from inexperience or being under the influence of unsubdued vicious inclinations, and which they of the seceding party appeal to as above the discipline and even above the plain and simple testimony of the holy Scriptures.

Now as we who remain united to the old yearly meeting of Philadelphia are also willing to abide by the provisions of the old discipline, it may not be improper to inquire how far that instrument meets the present case. The

following extracts are therefore submitted to the consideration of every reflecting person.

"It is agreed that no quarterly meeting be set up or laid down without the consent of the yearly meeting; no monthly meeting without consent of the quarterly meeting; nor any preparative or other meeting for business or worship till application to the monthly meeting is first made, and when there approved, the consent of the quarterly meeting be also obtained. Also that no meeting for worship intended to consist of Friends belonging to two or more monthly meetings, shall be set up, until the proposal be offered to, and approved by both those monthly meetings, and the consent of their respective quarterly meeting or meetings be obtained."

"And if, at any time, it is thought expedient that a preparative meeting should be held at the same place, the consent of the said monthly and quarterly meetings should in like manner be applied for and obtained."—Vide Discipline, page 32.

Now, it must be apparent to every candid person, that the mere circumstance of numbers, upon which so great stress is laid by the seceding party, cannot affect these plain and definite provisions of the discipline; nor exonerate those who remain attached to the old order of transacting the concerns of the church, from the duties of maintaining that order thus enjoined upon them. The only question, therefore, which can arise upon the point, is, whether the conduct of those who complain is fairly within the bearing of the rule, and whether the others have uniformly shown such discountenance to the irregularity, as to entitle them now to testify against it.

In order to investigate these points it will not be requisite to go very minutely into a statement of the various transactions which have recently taken place in the Society, and with which the public are but too well acquainted. A brief recapitulation, however, of some of the leading facts will be necessary. In the first place, then, it will hardly be denied, that a concerted plan has been pursued, (by holding "meetings of conference," and adopting other measures,) of "withdrawing from religious communion" with that portion of the original Society of Friends which still remains under the jurisdiction of the old yearly meeting, and of *establishing* quarterly and subordinate meetings, nay, even a yearly meeting, not under the control, nor in unity with the first mentioned yearly meeting.

Again, it will scarcely be controverted by any one who attended the meetings where the proposition for a separation was discussed, that there was a strong effort made against the measure of a separation in *all* meetings where any individuals remained firm to the old order, and that strong protests were entered against the *entire irregularity* of the proceeding, even where, finally, such efforts and such protests were unavailing to stop the operation of the disaffection; and I assert, without fear of denial, or at least any proof to the contrary, that, in no instance, when the clerks remained decidedly on the side of the old meeting, was any thing, which could, in the least degree, be construed into the slightest unity with the measures of the dis-

affected portion of the meeting, entered on the minutes. It is true, some thing different may appear in the records where the clerks were disaffected themselves, or were not decided in their own judgments, and apprehended their duty lay in a strict neutrality between the contending portions of the meeting. In such cases, therefore, it is unfair to appeal to the recorded proceedings of the meeting *alone*, as a proof of the unity of even any portion of those who now claim the right to exercise the provisions of the discipline with the new order of things which have taken place. The final measures which may have been acquiesced in, proposed, or adopted, were in consequence of the *violent* opposition that was made to the views they had *previously endeavoured with all their energy to enforce*, and cannot, with any justice to themselves, be claimed as a proof of their cordial acquiescence in the measures pursued by those who were acting so directly contrary to their previously expressed judgment.

From what I have stated, two facts must be fairly apparent—the one is that a voluntary act of "withdrawing from religious communion" with us, has been deliberately pursued and consummated on the part of the seceding party; and the other, that their measures have not been countenanced, nor united with, by the other branch of the Society; and consequently, the one part are fairly prescribed by the rules, and the other as fairly within the line of their duty in testifying against their deviation.

As I trust I have made it appear that there is nothing inconsistent with what has ever been the uniform practice of the Society in the course Friends are now pursuing, it may not be improper to say a few words, as it regards the hardness of the case of those disowned, and also respecting the propriety of the measure.

The very idea implied in the terms of "withdrawing from religious communion," implies the act to be purely voluntary; and since free access to the discipline is at all times open to every member of the society, no pleaded ignorance of its provisions can be admitted as a bar to their operation; add to this, that every argument that could be thought of was urged at the several meetings, where the question of a separation was agitated, against the *entire irregularity* of the procedure, so that it is fairly presumable every person might have been fully aware under what responsibility he was about to act, and of the consequences likely to result to himself from the step he was taking. Now, whether there is a possibility of any hardness under such circumstances, or whether the cry of persecution, and the charge of a desire to brand the character of the individual disowned in the estimation of the world, can have any foundation in fact, I leave to the candid to determine.

I come now to speak of the expediency. I might say the necessity of the measure, and I trust to make this equally plain, as well as that the course Friends have adopted is the only correct plan to effect that object.

That there should be a dividing line cannot reasonably be objected to by those who have been so earnest in their endeavours of "with-

drawing from religious communion," and as they profess "of securing a quiet retreat" from the "discord and confusion" which they state to prevail in our meetings for discipline; and I can most candidly assure them, that those who remain attached to the old yearly meeting are equally desirous of "securing a quiet retreat" from those "disorders and confusions" which, we most firmly believe, have been exclusively owing to certain wild doctrines, and a restless, innovating disposition, which we think, has unhappily infected many of the leaders of that party. But leaving out of view the mutual desire which may be felt on both sides to remain distinct, the measure appears necessary on two other grounds. The first is, that neither part should be responsible for the conduct of the other; and the other, in order to secure privacy in transacting the concerns of the church.

The propriety of each portion of the Society being only responsible for its own conduct, is a position so plainly consistent in itself, that no comment will be needful to enforce it; a passing remark may, however, with advantage be devoted to the second reason I have proposed for a separation.

The Society has ever held its meetings for transacting matters relating to discipline select; no person having a right to attend except members. Now, however nearly the two religious establishments at present in existence under the denomination of Friends may seem to resemble each other in some particulars, inasmuch as they are entirely independent of each other in their operations, they are totally distinct. Hence, it follows, that the members of each respectively, can have no right to attend in the select sittings of the other; and hence, since we all originally have enjoyed the same rights of attending meetings for discipline promiscuously together, something definite now seems necessary, in order to limit the attendance of each member to that class of meetings to which he may choose to attach himself. It may, perhaps, be urged, that, no doubt, a tacit renunciation on the part of each member of all connection with the party from which he has dissented, would supersede all definite provision in the case. But, whoever has carefully studied human nature, and considered attentively the facts with which history may present him, must be aware, what an extremely weak barrier mere tacit assent presents, when placed in competition with the inclination, ambition, or, above all, with the religious enthusiasm of mankind.

But as facts are the best tests, I shall state one or two of these; and that there may be no mistake in their application, they shall be directly in point. The first took place during the late yearly meeting which was held the third week in the fourth month past—it was as follows: An individual from a distance, who had attended the meeting which was held the preceding week, also attended one sitting of the latter meeting without being noticed. In the second sitting he was requested to withdraw, but it was not until after much solicitation he could be prevailed upon to comply with the request.

The second circumstance transpired at a quarterly meeting in the country, and was this. At a quarterly meeting attached to the old yearly meeting, a number of those who were understood to have joined the separatists attended, and continued to sit after the meeting had proceeded to its select business. A request was then made, that if any such were present, they might retire, and leave Friends to themselves. The greater number, much to their credit, did so. A few, however, were determined to continue, and sat out the meeting, notwithstanding every motive of respect and honour which could be urged upon their consideration to induce them to withdraw. I shall let these facts stand for themselves, and only ask, whether, after these examples, we can place implicit confidence in the doctrine of mere tacit assent to the separation, as a security from future intrusion into our meetings for discipline.

It remains only to speak of the manner Friends have adopted to draw the dividing line between those who have "withdrawn from religious communion" with, and those who remain attached to the old yearly meeting of Philadelphia, and I shall endeavour to be as brief as the nature of the subject will admit.

It must be obvious, that, in every well organized society, its business must be transacted in a certain regular manner, and that each member should have his rights secured by fixed definite rules of proceeding, whenever they are placed in jeopardy, or his conduct is called in question by the executive part of the society. This order has ever obtained among Friends. The course of proceeding against all offenders is explicitly pointed out by the discipline. A right of appeal to the higher meetings from the judgment of the monthly meetings is secured to the individual who may think himself aggrieved by such judgment; and the records of the quarterly and yearly meetings show that they have acted upon the cases which have come before them, with, at least, some degree of impartiality. Where such order is established, it must be evident there can be no security in any acts of the Society which are not performed in strict adherence to that order; hence, there could never be a real separation from those who profess to have "withdrawn from religious communion" with us, but by drawing a separating line strictly as the discipline prescribes.

I have now stated my views with regard to disownment; and I leave them to the candid to examine. There are however a few observations that I wish to make to those of other professions, who have heretofore regarded with a generous eye the Society of Friends. To such the present may prove a very puzzling season. It may be very hard for them to come to a decisive judgment with regard to the claims the different portions of our Society have upon their approbation and sympathy. To such I can only say, let not your benevolent feeling become extinguished. Let time determine the point at issue, and then give countenance to those who, by their conduct, and not by their professions, present the strongest claim of being under the influence of the gospel of Christ.

M.

ELISHA BATES AND THE BEREAN.

(Continued from page 383.)

After having said so much on the doctrine of the divinity, &c. in the Review of the three first chapters of the Doctrines, it might have been expected that the Berean was prepared to pass on to some other subject, without a great deal more detention with this. He has, however, *eight* articles, running through about thirty-two closely printed pages, specially on this subject—seven articles and twenty-nine pages on the divinity of Christ, and one article of three pages on justification, which in fact forms but a continuation of the same subject.

In order to shorten the discussion as much as possible, I shall notice, in a summary way, the principal objections he advances, with some further evidences that what he opposes is truly the doctrine of Friends.

He objects to my saying that "Jesus Christ is the only means and way of salvation, and the foundation of every Christian doctrine."

George Fox, in his letter to the Governor of Barbadoes, says: "And we own and believe in Jesus Christ, his beloved, and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary: in whom we have redemption through his blood, even the forgiveness of sins: who is the express image of the invisible God, the first born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities or powers, all things were created by him. And we owe and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth: that he was crucified for us in the flesh, without the gates of Jerusalem, and that he was buried, and rose again the third day, by the power of the Father, for our justification: and that he ascended up to heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and the apostles, is our foundation: and we believe there is no other foundation to be laid, but that which is laid, even Christ Jesus: who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world"—"we believe that he alone is our Redeemer, and Saviour, the Captain of our Salvation, who saves us from sin, as well as from hell, and the wrath to come."

Here is a full confession that he is the only means and way of salvation, and only *Foundation* also.

The Berean objects, that I have said, "For the redemption of fallen man, he condescended to be made flesh."

The Evangelist says, "the Word was made flesh and dwelt among us." And the apostle testifies, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii. 9. And "Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour." Eph. v. 2. And he said himself, "Greater love than this hath no man, than that a man

lay down his life for his friends—I lay down my life for the sheep.”

Another objection which he often repeats, is against my saying that “though our Lord Jesus Christ was man, yet he was more than man: the divine nature essentially belonged to him.”

We have seen that the Berean denies his being more than man, other than as every other righteous, undefiled man is raised above the mere human character, that is, that he was no more than a holy man—that he was not more than man, other than as every other righteous man is more than man. We have also seen that Robert Barclay was charged with holding this very doctrine, that Jesus Christ “was no more but a holy man,” which he pronounced “an abominable falsehood,” saying he “abhorred that doctrine of the Socinians”—and acknowledged, unequivocally, that Jesus Christ “was both true man and true God.” George Whitehead also, in his Gospel Salutation, already published in the Repository, quoted the passage of Scripture that all men should honour the Son even as they honour the Father—and then queries how can any so honour the Son, who count him only a mere man? And further acknowledges his *Eternal Deity*. And Wm. Penn, in his reply to the Bishop of Cork, says, Jesus Christ was the Word made flesh.—Select Works, p. 824.

Did not the divine nature essentially belong to the Word made flesh? Or how can we ascribe eternal Deity to him as G. Whitehead did, or apply to him the character of “true God” as Barclay did, without acknowledging that the divine nature essentially belonged to him?

He quotes as highly objectionable the expressions in the Doctrines: “Neither saints on earth, nor angels in heaven, have been proper objects of worship, but worship was paid to him, not only after his ascension, but while he walked among men.” But as the testimony of Scripture is conclusive on this point, and a number of passages were introduced into the Doctrines to support the position, and as the Berean has not attempted to disprove the assertion—it may be regarded as an objection to a doctrine fully established by Scripture testimony. He quotes with censure the expressions, “He was our Redeemer, Mediator, and propitiatory sacrifice. These offices belonged to him and to no other.”

The reader is requested to look back to the extract from George Fox’s Letter to the Governor of Barbadoes, and say whether it does not go the full length of the above quotation from the Doctrines. No rational and candid man can deny that it does. In addition to that extract, George Fox, in the same document, after testifying that he is now come in the Spirit, and rules in our hearts by his law of love, says: “He is our Mediator, who makes peace and reconciliation between God offended and us offending; he being the Oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; he whom the high priest raged against, and said he had spoken blasphemy, whom the priests and elders of the Jews

took counsel together against and put to death.—After he was risen from the dead the history of the Acts of the Apostles set forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.” Journal, vol. ii. 146 & 47.

To be continued.

FOR THE FRIEND.

It is a mournful reflection that the peaceable and exemplary character of the Society of Friends should become defaced as it has been by the disgraceful and outrageous proceedings of persons assuming its name; and it is a further source of regret to be obliged to publish these transactions to the world; but, however mortifying to our feelings, we believe the cause of Christianity requires that such effects should be traced and attributed to their true origin, in order that the pure and peaceable religion inculcated by our blessed Lord, and which this Society has always professed, may be exonerated from the charge of producing such fruits. The statement of facts which transpired in Ohio yearly meeting, presented to the public through the medium of “The Friend,” affords lamentable proof of the great degeneracy of many of the professors of this holy religion, and should be a solemn warning to all those who have not yet adopted the dark and deistical notions of Elias Hicks, not to touch, taste, or handle any thing connected therewith. We are not surprised that a few of his partisans, who are notorious for the license which they allow their tongues, should resort to their accustomed expedient when their reproachful conduct is brought into view—it is no marvel that they should run from house to house, crying out “there is not a word of truth in it”—“it is all false,” &c. Such is the dereliction of good principles which attends the adoption of infidel sentiments, that it is no wonder they do not hesitate, with unblushing effrontery, to deny the most candid and correct statements which expose their own evil deeds; or encourage the circulation of contradictory accounts for the purpose of blinding the public eye, or quieting the misgivings of the fearful amongst themselves. We are informed that one of their members, on making inquiry after intelligence from Ohio yearly meeting, admitted that the statement which he obtained from the Friend to whom he applied corresponded with accounts which their party had received, and without reserve he condemned the proceedings of their people in Ohio. This was prior to the publication in “The Friend,” and before time was allowed to fabricate discordant and unfounded reports to destroy the credit of an exhibit of facts which they know to be true, and are well aware must blast the reputation of any body of religious professors. But the credibility of the narrative contained in “The Friend” does not depend upon the testimony of one, two, or three competent witnesses—the outrages were committed in the presence of hundreds, and the declaration prepared by a large committee, and unanimously adopted by Ohio yearly meeting, fully corroborates

that statement, and will be a standing testimony against those principles which have produced such results.

As it has been insinuated that some contrivance was used by Friends to obtain possession of the galleries and the clerks’ seats, we will state for the information of those unacquainted with the fact, that we understand it is the practice in Ohio for the Indian committee to meet in Mount Pleasant at eight o’clock on second day morning preceding the yearly meeting. This committee accordingly convened at that time, and when it had transacted its usual business, the members and the strangers in attendance took their customary seats. The morning was extremely wet and inclement, which, doubtless, prevented many from momentarily leaving the house, who might otherwise have done so for the sake of relaxation. At the opening of the house, which was done at an early hour, any member of the Society, whether Friend or Hicksite, provided he was not under dealings, and on the minutes of his monthly meeting, had the free opportunity of taking his seat, and accordingly great numbers of all descriptions very soon entered. The scene of riot and disturbance now quickly commenced. The first rush to throw open a door which remained closed—the pushing and dragging of disqualified persons into the house—the rushing in of the company of wild young men with Peisley and Dawson at their head, urging one another on with the command “move on, friends”—“move on”—breaking in upon the solemnity produced by prayer; the proposed appointment of a new clerk by Israel French, who introduced the subject by saying, “it devolves upon me to state that the present clerk has trampled the discipline under foot since our last yearly meeting, and has disqualified himself to act,” &c. (which was known to be without any foundation;) the vociferation of another, “I nominate David Hilles clerk to the meeting;” the frequent calls upon him to go to the table while the regular clerk was proceeding with the business of the meeting; his persevering and violent efforts to struggle through the crowd of Friends; the desperate rush of the Hicks and Peisley corps to force him to the table; the headlong plunge of the rude young man upon the heads of Friends; his revolution and fall to the floor; his renewed attempts and ultimate success in crossing the gallery rail; the aid he afforded one of his coadjutors to reach the same station; the splitting of the lining of the gallery with his foot in pulling over his comrade; the confusion and the cry from different parts of the house “to move on”—“forward,” &c.; the flaming countenance and actions of the person mounted on the stove, who declared “the god of love has been driven from the galleries, and the god of mammon put into his place, but we intend to restore him;” the outcry that “the galleries were breaking down;” “the house was falling;” the consternation and confusion which ensued; the destruction of the window glass, and sash; the steady and unremitting efforts of the rioters to place their clerk at the table; the injury done to the clerk of the yearly meeting; the huzzaing of some of the “storming party” after they had torn the

table to pieces; the speech of the plain dressed man who seemed to take the chief command on the gallery steps, and proposed *clearing the house* to make room for their clerk; the gratification which D. Hilles evinced, posted at the corner of the upper seat, tittering and talking with the young man who first crossed the rail, and surrounded by their accomplices, some of whom held parts of the table in their hands; the delivery of the drawer to Hilles to supply the want of a table; the decision among the rioters to open their meeting; the pretended liberality of H. Jackson to *allow* Friends the use of the house during one part of the day, (though we believe he did not specify which;) his silence during the "painful conflict" (mentioned in their epistle) which the Hicksites carried on to obtain the table and clerkship; and William B. Irish's suggestion to remove B. W. Ladd from the house in case he spoke again; all these circumstances transpired in the presence of a multitude of competent witnesses; and although the narrative furnishes evidence of the most outrageous assault ever made upon a meeting of Friends, by those pretending to their name, it falls below the reality; indeed it would be difficult fully to describe the conduct of the rioters, and the utter contempt which they showed for age, respectability of character, and the purposes of a religious assembly. There are various reasons which induce the belief that the assault upon the yearly meeting of Ohio was predetermined. Israel French stated that it "*devolved upon him*" to make the objections which he did to the clerk, plainly indicating that he had been appointed to the purpose. Elias Hicks, Amos Peisley, E. Dawson, Halliday Jackson, and many others of the party, we are informed, lodged at *his house*, and it appeared to be a place of general resort for that description of persons. Peisley, Dawson, and Jackson made no objection to his proposition in the yearly meeting as being disorderly, nor did they in any way attempt to arrest the violent measures of the party to carry Israel French's proposition into effect. We have been informed that a Friend who sat near Peisley during the affray, inquired of him how he could quietly witness their proceedings without attempting to stop them, as he believed, were he to speak to those persons they would desist; but he and those other principal leaders remained mute until the object was affected. David Hilles, the person "nominated" as their clerk, and whom they placed in the station, appeared to be *previously* furnished with the reports from their separate meetings, thereby showing he had been fixed upon by them for the service antecedent to the convening of the yearly meeting. When he read his first minute it was heard in the women's apartment, and some of the party there exultingly said "they have got their clerk." Those persons immediately engaged in the attack upon the table, did not appear to be disconcerted by the alarm that the galleries and house were coming down, but like men who "understood it," (as one of them remarked, when he was requested to sit down, and not disturb the meeting,) they resolutely persisted in their design. From all these circum-

stances, and others which it would not be proper to mention here, but which will probably be developed in the trial of the rioters, we are led to the conclusion, that it was devised to drive Friends from the rightful occupancy of the house before the meeting commenced.

We cannot persuade ourselves that all who have unhappily been caught with the delusions of Elias Hicks, are prepared to advocate such proceedings. Let them suppose for a moment that the Indian committee had been composed of *their party*—that they had assembled, according to the practice of Ohio yearly meeting, on the morning of second day; that, at the close of its business, the members had taken their customary seats; that the clerks of the yearly meeting were of their own kind, regularly appointed, and in their places; that the members of the select yearly meeting were all of their party except twelve, and sitting in and about the galleries, and while thus arranged and organized for transacting the concerns of the meeting, a company of those whom they style orthodox, many of whom had been regularly and long since disowned by them, and, according to the discipline of the Society, had no right to be present, should tumultuously rush into the house, pronounce the regular clerk, without any investigation, to be totally disqualified for the office, and, contrary to the established usage of the Society, proceed to appoint another—urge him to go to the table, and by violence displace the regular clerk, break the table to pieces, throw the assembly into tumult and consternation by a false alarm, and after committing such acts of outrage, should proceed to open what they chose to denominate Ohio yearly meeting—what would be their opinion of the principles and fruits of orthodoxy? Would not the country be made to ring with details of its enormities? and would they not consider such acts to be conclusive proof of the dangerous tendency of its principles? Would they not hold up its advocates as destitute of every trait of Christianity, and advise their Friends to shun such principles as destructive of the peace of civil society, and totally repugnant to every thing like the name of religion? Is there any excuse that could possibly extenuate the criminality of such transactions? Would oppression of any description be sufficient to warrant the professed believers with the non-resisting George Fox, in taking such measures to obtain their rights, or redress their grievances? Can you produce a single instance in which our worthy predecessors resorted to acts of violence and outrage in order to hold a religious meeting? We would now invite you to a retrospect of your own conduct—to view yourselves in the condition, which, for the sake of argument, we have imagined friends to stand, but in which you have really and lamentably placed yourselves; and for a moment reflect upon the disgrace you have brought on the name of a Quaker—upon the high professions you make of love—your pretended scruples against going to law, while you violate all law and resort to force—your advice to your members to do to others as they would have others do to them; to keep in the peaceable spirit and wisdom of Jesus—to tarry at Jerusalem, the quiet habita-

tation—to be endued with power from on high—not to revile when they are reviled, &c. advice which has accompanied your public preaching and documents from the first separation in Philadelphia to that in Ohio. But where, we would ask you, can you discover the consistency between your sayings and your doings?—where are the good "fruits" of those precepts so often in your mouths and in your epistles and papers?—where is the "practice" you so often scornfully set in opposition to "doctrines?" And, moreover, we would seriously ask you, how you can, with any propriety, rail against orthodoxy as the origin of persecution? how you can hold up to contempt the principles of those you profess to despise, whilst such bitterness and violence mark your conduct towards Friends—while you own principles productive of such fruits?

However the followers of E. Hicks may congratulate themselves with success in driving Friends from their meeting-houses, their conduct has contributed to convince many of the rottenness of their principles. We have been informed of several who immediately separated from them, and declared they could no longer unite with such persons. One honest old Friend, who was nearly deaf, met with them through mistake on 3d day morning, and feeling uneasy in his mind as he sat there, believed it right to withdraw; of which he gave this account to the Y. M. when convened at the house at Short Creek, expressing the hope that his example might have a useful effect upon others. It is reported that they placed a new lock upon the door of the house, and kept it closed up; and such is the paucity of their members at Mt. Pleasant, that they did not attempt to hold a meeting in the large house on first day after their Y. M., but met in a small building in a different part of the town, neither using the house themselves, nor suffering the members of the meeting which has been heretofore held there, to occupy it.

Short Creek meeting house is about 75 feet in length and 45 in breadth, and in order to accommodate the yearly meeting, sheds, running the depths of the house and extending out twenty feet from each end, were erected and furnished with benches. Seats were also placed on the north side, and all the windows and doors thrown open to enable those who sat without to hear the business—the benches in the house were placed as near each other as to admit of sitting, and all the vacancies covered with temporary seats—the elderly Friends were accommodated within doors, while younger and middle aged occupied the benches without—the windows and doors on the south side were filled, Friends standing some distance into the house. Notwithstanding the crowded state of the meeting, and the length of its sittings, generally between four and five hours, we never witnessed less unsettlement or running out in any meeting we have attended. The affairs of the Society were not only conducted with entire harmony, but it was truly grateful to observe the absence of all that suspicion and jealousy which is ever ready to attribute actions to evil design, and is the rock on which many of the separatists have made shipwreck. A free

and open expression of sentiment upon almost every subject, decided the various questions before the meeting, and we believe that nothing was adopted that did not give general satisfaction. A large committee appointed on the state of the Society prepared a declaration of faith, which exhibits in a clear convincing light, by a train of evidence drawn from the holy Scriptures, from Genesis to Revelations, the fallen state of man, and the means of his redemption through our Lord Jesus Christ. It is, in short, a compendious view of the whole Christian plan and its fundamental principles. The insidious endeavours of Elias Hicks and his partisans to lay waste many of those principles, and the incompatibility of his sentiments with the acknowledged doctrines of Friends, are strikingly portrayed. It closes with a succinct statement of the progress of the separation in that yearly meeting, and of some of the most glaring acts of insubordination and violence, particularly the outrageous assaults upon the yearly meeting, by which the natural tendency and result of those infidel opinions propagated among the followers of E. Hicks are fully detected and displayed. It will be a valuable document to every Christian, and is the seventh testimony issued by the yearly meetings on this continent against the doctrines and practices of the separatists. A. N.

OBITUARY.

Departed this life, on the 2d of 8th month last, in the 82d year of her age, Anna Willis, of Jericho, Long Island, a worthy member and minister in the Society of Friends. She had passed a long life of active usefulness, fulfilling the various, social, and religious duties with the dignity and fidelity of a true Christian, and at length, "full of days and of good works," she gently descended to the borders of the grave, honoured and beloved by a large circle of friends and acquaintances.

The natural endowments of her mind were superior to most of her sex, and being brought under religious impressions early in life, she yielded in humble submission to the cross of our Lord Jesus Christ, by which they were sanctified and fitted for her master's use. Thus eminently gifted, and qualified by the requisite baptism, for extensive service in the church, she cheerfully surrendered her time and strength to its employ; labouring with a fervency and devotedness of spirit which had an animating effect upon beholders, and evinced that she preferred the prosperity of Zion to her chiefest joy.

Her deportment was grave but affable—adorned with humility and a native simplicity of manners which rendered her company at once pleasing and instructive. In conversation she was cheerful and animated, even to the close of life, and the Christian virtues which so conspicuously shone in her character, rendered her the object of love and veneration to all who enjoyed the privilege of her society. In meetings for divine worship she was an example of reverent awful waiting upon God, for the arising of the pure spring of divine life, whereby she was qualified to preach the word, whether of caution and reproof to the unwatchful, of encouragement to the Christian

traveller, or of holy consolation to the afflicted soul. In the management of the discipline, her manner was gentle and persuasive; her judgment sound and clear; and although her opinion was expressed with modest deference to the sentiments of others, yet it was accompanied by a dignity, firmness and propriety, which justly gave her great influence in meetings for business.

After having witnessed for many years the peaceful quiet and harmony which prevailed in the Society of which she was so distinguished a member, it was her painful lot to experience a very different state of things toward the close of her useful life. The peace and order which had hitherto prevailed were broken up by the dissemination of unsound and antichristian doctrines; the discipline trampled under foot; converted into an engine for the accomplishment of party purposes, and made a means of harassing some of the most exemplary members of the church, among which number she was one. The state of unsettlement thus produced was the occasion of great exercise to her mind, and subjected her to many close trials; but although "bonds and afflictions" of a very peculiar description attended the latter years of her life, "for Christ's sake and the gospel," she manifested much patient resignation and humility under her sufferings. Being practically acquainted with the great truths of Christian redemption; having both "tasted and handled of the good word of life," and experienced the blessedness of that salvation which comes by Jesus Christ, she stood with noble firmness and magnanimity in defence of her master's cause, bearing a faithful testimony against every thing that was calculated to weaken a belief in the divinity and offices of our Blessed Redeemer, the efficacy of that most precious sacrifice which he made of himself on the cross, or to invalidate any of the sacred truths recorded in holy writ.

These pernicious views were often disguised under the most plausible and specious appearances; yet such was the clearness with which this servant of Christ discerned their real nature and tendency, and so ardent was her concern for the preservation of her fellow-professors of the Christian name from their baneful influence, that it may well be said, "Her eye was not dim, nor her natural force abated."

Being one of the committee of New York yearly meeting, she attended the quarterly meeting at Purchase in the 7th month last; and manifested the liveliness of her spirit and the strength of her mental power by the many valuable and instructive observations she made. On her return she was taken sick at the house of a friend in the City of New York, and after a few hours' illness peacefully terminated her long life of dedication and uprightness. The approach of the messenger of death was sudden, but it occasioned no surprise; for she was "waiting for the coming of her Lord," having "her loins girded and her light burning;" and we doubt not, as her sainted spirit entered the mansions of eternal glory, the welcome salutation was, "All hail!"—Well done, good and faithful servant—enter thou into the joy of thy Lord and into thy Master's rest.

THE FRIEND.

TENTH MONTH, 4, 1828.

We desire to call the attention of our readers to the article over the signature A. N. We speak advisedly when we say that it has been drawn up by an individual fully competent, from personal knowledge of the facts; and subsequently, it has been subjected to a careful and strict examination. The narrative part, though it is principally recapitulatory of the account we have already laid before the public, yet comprehends some additional particulars, and fully proves the fidelity of those previous statements. In the expostulatory and admonitory remarks, it appears to us, there is an unction and a fervency of Christian spirit, which, we should hope, would reach the understanding and the heart, wherever they may be seriously read.

In reality, we had no fears in regard to those previous statements, or in reference to any attacks which could be made upon them, being thoroughly satisfied as to the veracity of the sources from whence they were derived. That they would be attacked, and that attempts would be made to invalidate the truth of them, we had every reason to calculate upon, from the abundant experience we have had of the readiness, and the little scrupulosity with which certain persons resort to almost any means, however indefensible, to subserve their ends.

As specimens of the disingenuity and low scurrility, to say the least of it, to which those persons can have recourse, and also to show how little their assertions are to be relied upon, when it is evident that they can, without examination, give currency to reports as facts, which are but the offspring of mere idle rumour; we are induced to state a case or two for the benefit of our readers.

A tale has been put in circulation which we have repeatedly heard.—In substance, that a highly valued minister from a foreign land, and now on a visit of gospel love to Friends in America, had been ordered by an orthodox elder to sit down on her standing up to preach, in the meeting at Mount Pleasant on first day morning preceding the opening of the yearly meeting. We have been at the pains to inquire into this matter of persons who were present at that meeting, and can state confidently, that the story is a sheer fabrication, and without even the shadow of foundation.

A story has also been extensively propagated that at a monthly meeting in the country, the place being designated, "a young man being taken ill, and not likely to recover, they sent a committee with a testimony of disownment: on inquiry, they were told, that he was extremely low, and supposed to be in the very agonies of death, *being quite insensible and incapable of speaking*. The committee however did their duty; they ordered the paper forthwith to be delivered to the dying man, and retired with the conscious dignity of inquisitors, satisfied that as the breath was not actually out of his body at the time of delivering the testimony, that of course *he must die under their displeasure and as a heretic*."

Now we have since conversed with one of the committee referred to, who informed us that the testimony was in his charge, that he had not called with it, knowing that the young man was sick, and that it never had been out of his possession until he delivered it back to the monthly meeting after the death of the individual. It may be well further to observe, that from the known mild and gentle character of this committee-man, we should think him to be among the last men, to whom the epithet "inquisitor" would be applied.

The Ohio yearly meeting which commenced on the 8th, closed its sittings the 16th inclusive ult., after having (the first day's disturbance by the Hicksites excepted) transacted its important concerns in great harmony and condescension.

THE FRIEND.

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FOR THE FRIEND.

HANCOCK ON PEACE.

(Continued from page 395.)

The evening previous to the insurrection was one of awful anxiety and alarm. A melancholy silence prevailed through the village which seemed to forbode some dire calamity. Information was soon brought that the country people were arming, and collecting in large bodies, and preparations making on every hand for a desperate struggle. This sad intelligence plunged the mind of our Friend into indescribable distress. "He knew, indeed, that he had endeavoured to place his dependence on an Almighty protector; but the feelings natural to a man possessed of a Christian, peaceable disposition, at the prospect of the dreadful gulf that was opening to thousands of his misguided fellow creatures; of the ruin and desolation about to fall upon his country, and of the imminent danger that awaited himself and his family, produced for some hours a conflict of which he found it impossible to convey an adequate idea, and almost beyond what he seemed able to endure."

"At midnight the inhabitants of the town were in great consternation—guards and divisions of the army were placed in different quarters, and the Protestant inhabitants were kept in continual terror. He prevailed upon his family to retire to bed, but they could not sleep; yet they endeavoured to attain that solemn retirement, in which the soul is best prepared to meet the calamities of life, and to rely on the power and mercy of Omnipotence.

"In the morning the scene was very awful; the houses and haggards of corn were in flames in every direction around them—some being set on fire by the loyalists, and others by their enemies; so that between the two parties, total devastation seemed to be at hand. The Protestant inhabitants were flying into the towns and villages for safety, and the military guards under arms in all quarters—persons flying into the town, having escaped from the hands of blood-thirsty murderers in the country, some of them seriously wounded, and bringing tidings of many who were slain."

In this state of things property was of little value—every man's concern was to preserve his own life, and the lives of those most dear

to him. During all this scene, our Friend endeavoured steadily to maintain his peaceable principles, and to act towards all parties in the true spirit of Christian charity. Many of the fugitive Protestants, driven from their homes, and running into the town for shelter, had come entirely unprovided with food, and were consequently in a state of great hunger. He therefore prepared victuals, and sent for them to come and eat. But whether fright had subdued the cravings of appetite, or the fear of sudden surprise rendered them unwilling to remit the strictness of their watch, few came to partake of his bounty.

The scene, however, soon changed, though apparently not much for the better, for in the evening the loyalists evacuated the town, and marched to Enniscorthy, carrying in their train all the Protestant inhabitants and sojourners, which left the village nearly depopulated. A gloomy silence now reigned in the streets which but a little before had been thronged with people, and resounded with the din of war. The interval, though short, gave an opportunity of contrasting the quiet of peace with the continued agitation and alarm produced by a state of warfare, and although considerable anxiety still prevailed as regarded the issue, even that short respite was esteemed a favour. "On the following day, the whole town and surrounding country was filled with an undisciplined and lawless multitude, consisting of many thousands of the united Irish (insurgents) following the footsteps of the loyalists' army to Enniscorthy, and demolishing the houses of the Protestants wherever they met with them.

"The Friend's house was soon filled with these people; when, to his astonishment and humbling admiration, instead of the massacre he and his family had dreaded, (and which they had every reason to expect,) they were met by caresses and marks of friendship, the insurgents declaring that they intended them no injury, but would fight for them, and put them in their bosoms, adding that they required nothing but provisions. They seemed, indeed, to be in extreme want of something to eat, and the victuals that had been prepared for those whom they considered avowed enemies were now ready for them. When they had consumed what was provided, they proceeded on their route to Enniscorthy."

"The next day, a man with a malicious expression of countenance, and having a long spit in his hand, came to the Friend, and threatened to kill him for some alleged offence, saying, 'I have killed Turner, (meaning a neighbouring magistrate,) and have burned him in his own house, and now I will rack you as I please.' He endeavoured to convince the man of his mistake, and being joined by the persuasions of a neighbour, they

prevailed upon him to be quiet, so that at length he parted in friendship."

"The day after Enniscorthy was taken by the insurgents, several of the poor distressed Protestants, mostly women, returned homewards to the village (Ferns,) which they had deserted when the loyalist army left it. Two females, servants to the bishop of Ferns, and a woman whose husband was killed the day before, came with the children of the latter to the Friend's door, as persons who had no dwelling place. They stood in the street, looking up and down, in all the eloquence of silent distress. Though he had but small accommodations, his heart and house were both open to the afflicted; and notwithstanding the severe threatenings he received from the then ruling party for entertaining those to whom they were hostile, he and all his family endeavoured to accommodate all they could without distinction. Even of the united Irishmen, such as staid in the town, and as many of their wives and families as could find room, used to come to his house at night to lodge, supposing themselves more secure than in their own habitations."

"From the number of united Irishmen who came to lodge almost every night in Friends' houses, they were in continual danger of falling a prey to the king's army if it should make an attack on the town; and on the other hand, the Friends were continually threatened by the pikemen for not turning out the poor fugitive Protestant women and children who had taken shelter under their roofs. But although they appeared to be in danger, according to human apprehension, from both parties, they were, in fact, alternately protected by both."

"Some of them came one morning to the Friend, and told him his house was to be burned that day, in consequence of his refusal to turn out the Protestant women that were in it. He replied, 'If they would burn it, he could not help it; but that as long as he had a house, he would keep it open to succour the distressed; and if they turned it for that reason, he must only turn out along with them, and share in their affliction.' It so happened that this was the regular day on which the meeting for worship of the Society in that quarter was to be held, about a mile from Ferns; and notwithstanding the alarming denunciation, he considered it his duty to take his family with him to meeting, leaving his home with a heavy heart, as he expected soon to be without a habitation as well as the means of present support. On his return to Ferns, however, he was rejoiced to see his dwelling entire, and his heart was filled with praises and thankfulness to that good Providence who had preserved it. Whatever might have been the reason that prevented them from executing the threat, their evil disposi-

tion towards him on that account seemed to be changed, for they did not make any requisition of the kind afterwards."
(To be continued.)

FOR THE FRIEND.

SCRAPS.

Criminals.—In 1827 the number of persons brought to trial in France in the courts of assize was 6929, and the persons outlawed 345, being 59 short of the year 1826. Of these 6929, there were condemned 4236, and acquitted 2693. There were 109 capital condemnations, but only 76 were executed. There were 317 condemned to hard labour for life; and for a specified time 1062. To solitary confinement 1223. To common imprisonment 1446. The population of France is 30,000,000. In England and Wales, out of a population of 14,500,000, there were in 1826 11,095 persons convicted; 3266 acquitted; and 1786 no bills found; total committals 16,147. Of these 1200 were condemned, and 57 executed. France, at this rate, would commit in a year 32,500 criminals!

Paddles for Steam Boats.—J. L. Stevens of Plymouth, (England,) has invented a new mode of propelling vessels by the agency of a series of paddles attached to a three throw crank, with the aid of steam or other power; and which may be used as a substitute for undershot water wheels, &c. The machinery is so arranged that one set of paddles is always acting against the water, and sometimes two sets at the same time; and as they are worked in a vertical position, (with sufficient allowance for the impetus of the vessel,) they cause a saving of the power now consumed by the descending and ascending paddles, and produce an increased application of power. There are other advantages obtained by this method over the common wheel, the chief of which are, 1st. *the avoidance of unpleasant vibration*, and consequent wear and tear in the vessels and engines, and also of the run of back water, which is so very dangerous to boats, &c., and has hitherto been the means of preventing the introduction of steamers upon canals. 2dly, The capability of increased velocity, commensurate with the power applied, not being governed with that maximum of motion that limits the revolutions of the common wheel. It is presumed, that, in many instances, the application of this invention to vessels already fitted with steam engines, will increase their velocity more than one-third; while for vessels, engines of about forty horse power will be equal to the work now performed by those of sixty, thereby causing less draught of water, greater despatch, affording more room for stowage of goods, and better accommodation for passengers.

Carrier Pigeons.—Fifty-six of these birds, brought to London from Leige, were started in the neighbourhood of Aldersgate-street, at thirty-four minutes past four o'clock in the morning. One of them reached its destination (a distance of about three hundred miles) at twenty-four minutes past ten the same day, having accomplished its task in five hours and fifty minutes. The others followed in succession, and most of them reached Leige at noon.

The London Quarterly Review estimates the present number of Jews at about *six millions*, probably greater than those over which Solomon reigned.

The receipts of the British and Foreign Bible Society for the last year amounted to \$360,000! The Bibles distributed were 137,162, and Testaments 199,108. An edition of the Bible has been printed in the Turkish language.

In *Jamieson's Scottish Dictionary*, under the article *Almous*, a curious fact in relation to begging, is noticed. So late as the reign of James VI. licenses were granted by the *Universities* to some poor students to go through the country begging, in the same manner as the poor scholars belonging to the church of Rome do to this day in Ireland. Among the dissipated, idle, and strange beggars, against whom so many old statutes are directed, are reckoned "all

vagabond scholars of the universities of St. Andrews, Glasgow, and Aberdeen, not licensed by the rector and dean of faculties of the universities to ask alms." Act James VI. 1574.

Among other results incident to the employment of steam boats in Great Britain, we notice the following in a late Edinburgh Review on the subject of the poor laws. "The facilities of conveyance afforded by steam navigation are such, that the merest beggar, provided he can command sixpence, may get himself conveyed from Ireland to England. And when such is the fact—when what may, almost without a metaphor, be termed floating-bridges, have been established between Belfast and Glasgow, and Dublin and Liverpool, does any one suppose that if no artificial obstacles be thrown in the way of emigration, or if no efforts be made to provide an outlet in some other quarter for the pauper population of Ireland, we shall escape being overrun by it? It is not conceivable, that, with the existing means of intercourse, wages should continue to be at an average of twenty pence a day in England, and only four pence or five pence in Ireland. So long as the Irish paupers find that they can improve their condition by coming to England, thither they will come. At this very moment *five or six millions of beggars* are all of them turning their eyes, and many of them directing their steps, to this land of promise."

Education in France.—The subject of primary instruction was recently discussed in the chamber of deputies. Charles Dupin spoke thus: "Out of thirty-eight thousand communes in France, there are fourteen thousand without primary schools; but they are not without them from any refusal. If you except Paris, and the very fertile, or very industrious districts, you will find an immense territory in which the human species have not on an average forty centimes (equal to eight cents) a day, to expend on lodging, subsistence, fire, dress, and pleasures, if pleasure can penetrate into communes struck by such poverty. Do not suppose that this wretchedness exists only at a great distance from the centre of France under the snows of the Alps, or in the *Landes* of Gascony, or the volcanic mountains of upper Auvergne. At four days' journey from Paris, on the banks of the Loire, you will find a race feeble, under-sized, pale, and unhealthy—you will find communes in which it is deemed good fortune to find a man who can write to make a mayor of him, with another able to sign his name as an adjunct." M. Dupin proposed retrenchment from other branches of the budget to defray the expenses of schools in the fourteen thousand poor communes.

The Blind.—A committee of the professors of the Edinburgh University, assisted by a committee of the asylum for the blind, have lately examined *Gall's* books for the blind and his apparatus for writing, &c., which they deem a laudable attempt to alleviate the privations, and increase the enjoyments of persons afflicted by loss of sight. Boys were examined who were able, with only a few weeks' practice, to read with their fingers with great facility. The method of writing was also ascertained to be easy and effective. These facts ought, we think, to encourage the establishment of an institution in Philadelphia for the instruction of those deprived of vision. Much success has attended the means used in England for employing the blind: the plan above noticed has reference to their intellectual cultivation. V.

FOR THE FRIEND.

Who on the starry radiance of the night
Can gaze with eye unheeding? can behold
Worlds beyond worlds, a bright and countless train,
In quick succession roll their onward course,
And, with the scorning of an atheist's brow,
Deem them the work of chance? Oh! who, if e'er
One spark of bright imagination's flame
Has kindled in his bosom, but would soar
On inspiration's wing from orb to orb,
To trace, amid their splendour, the high marks
Of power unbounded, wisdom infinite,

And love divine, so bounteously display'd
Through all creation? Who, that e'er has cast
His glance observant on surrounding things,
To mark the teeming life, the various grades
Of being, from the ephemeral tribes minute
That sport their brief existence, to proud man,
Whose port erect and eye intelligent,
Bespeak his high capacities; can think
For one short moment, all this countless throng
Of varied life, to chance existence sprung
From dance of jarring atoms in their course
Fortuitous? When all creation's works
Bear the deep impress of a skill divine,
And loud proclaim the glorious Architect
Who fashion'd all their beauties—when the voice
Of universal nature, to his praise
Swells the high anthem, and through all her forms,
The endless strain of gratulation hymns,—
Shall man alone, of all this mighty plan,
Disturb the wondrous harmony? shall he,
Whose powers superior fit him to admire
Creation's glories, turn unmoved away,
With impious voice his Maker's name deny,
In empty speculation waste his powers,
And build up systems to deceive his soul?
No! rather may thy beams, Eternal Truth,
Piercing the deep recesses of his mind,
His darken'd sense relumine, to behold
The baseless fabric which his fancy rear'd,
Before thy bright effulgence melt away;
While far dispers'd the mists of error fly,
And thou art all in all. Oh! at thy shrine
In meek submission bending, may he learn
That true humility, that saving faith,
That firm dependence on Almighty love,
That whether storms or tempests mark his path,
Or deep afflictions cloud his onward course,
With calm, untroubled spirit, he may raise
Hosanna to the Highest, and with all
Creation, join the general shout of praise. Y.
10th mo. 3d. 1828.

YOUTH'S FOND HOPE.

Nor smiles nor tears on childhood's cheek
A lasting joy or wo bespeak;
Toys then can sooth, as toys impart
The deepest feelings of the heart;
A feather's weight may counterpoise
Alike its little griefs and joys.

But when—our childish years gone by,—
Kind nature opes her purpose high;
The soul then wakes to nobler aims,
A wider sphere of action claims,
New pow'rs acquires from day to day,
And childhood's baubles casts away.

Then rises the immortal mind
With longings ardent, undefined;
All forms on earth attract the eye,
And orbs that gem the vaulted sky;
On nature's and on fortune's course
Centres her intellectual force,
Till fir'd imagination glows,
And strong the tide of feeling flows,
With every sense the heart can give
Of what it is, to be—to live.

That matin dawn of life, how fair!
How blithe, how buoyant, void of care!
Then youthful fancy fondly dreams
The world is ever as it seems;
That pleasure's newly-tasted bowl
Has pow'r to satisfy the soul;
That good supreme dwells here below,
And fortune can such boon bestow.

Alas, the lot by fate decreed!
Such hope shall prove a broken reed,
And pow'r t' enjoy, but pow'r to know
The anguish of a deeper wo!
For not on earth is fix'd the spot
Where disappointment enters not;
And he whose final hope is vain,
Shall taste the poignancy of pain.

Thy guarantee of earthly joys
An earth-born trust, fond youth, destroys.

FUSCUS.

ELISHA BATES AND THE BEREAN.

*(Continued from page 406.)**Mount Pleasant, 3d Mo. 25th, 1828.*

Being from home within a few days past, the Berean of last month was placed in my hands for a few moments. The numbers of that paper have not been received by me since the 26th of the 6th month, except those for the 12th and 1st month last. These two were received TOGETHER, a short time back. In the No. for last month, they say they have not seen the Repository, except the four first numbers. How this has happened I am unable to tell. When the Repository was first published I offered the Berean an exchange, which has not been retracted on my part. And if they have not been received, it must be owing to some contingency not dependent on me. I may further observe that some of the leading characters among the separatists are subscribers to the Repository, so that they cannot be ignorant of what I have published in my paper from the beginning.

I had not an opportunity of a critical examination of the Berean of last month, but a few things in it struck my attention. Though the Berean, when I first entered into a defence of the Doctrines, &c. commenced a series of replies, and failed completely to sustain himself, and finally dropt it altogether, yet feeling, no doubt, the mortification of suffering that defence to lie unanswered upon him, as it does, and more particularly as the subject is revived in "The Friend," he seems now, in his last paper, to commence a defence of himself AGAIN; and goes back to the pamphlet of "Extracts;" and this as a reply to "The Friend!" And very consistently with this course, he has cautiously avoided those points, which he probably concluded he had felt sufficiently already.

He avoids saying any thing about marking as a quotation from the pamphlet, what he had written himself, and which he acknowledges to have been an inadvertent act, but he has not said, it was not "intentionally" done. But this was not the only difficulty in which he involved himself. The first page of the pamphlet of Extracts, notices the influence of principles on our feelings, and shows that the conduct of men has an intimate relation to the doctrines and principles they hold. The Berean, by endeavouring to render this sentiment odious, has placed himself on the ground of denying the importance of doctrines, principles, and opinions. But he tells us that he never did say that opinions were of no importance—but that the importance of an opinion depends wholly on the relation which that opinion bears to practice. How then could he find any thing objectionable in the sentence, "Great is the influence of principles on our feelings, and consequently, our preservation and improvement have a very intimate relation to the doctrines and principles we hold?" Why did he convert this sentence into "the importance of opinions," and muster the rack, the gibbet and the stake to render this latter sentiment odious? Unable to extricate himself, or meet the arguments advanced against him in a fair and honourable manner, he resorts to downright invective and abuse, which he liberally bestows

on me individually; all which I consider beneath any further notice, than as affording a practical comment on their professions of meekness, charity, and love.

In this number, the Berean has published a letter from one of his friends in Ohio—without the name of the writer. This, no doubt, was prudent—the name could not have promoted the object, and might have militated against it. I could give reasons for this remark, but I do not consider it necessary at present.

The writer represents his party as "borne down"—assailed in their houses, the streets, and high-ways, and even in their solemn meetings. If they cannot endure to hear the truths of the Christian religion mentioned in their houses, the streets, the high-ways, nor even in their solemn meetings, their case is pitiable indeed. But the writer says he could have borne all this, but the determination of the orthodox party to disown all who cannot embrace their dogmas, has driven them to the necessity of a separation. The "determination," I suppose, is expressed in the testimony of Indiana, which refers to the discipline against such as blaspheme or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, or deny the divinity of our Lord Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the scriptures. It must be this clause of discipline, which reduces them to the hard alternative of embracing dogmas which they despise, or leaving the Society!

The letter from Ohio attributes "the laying down of Concord monthly meeting, to their refusal to grant J. H. a returning minute." The writer must have known, that the disordered and divided state of that meeting, their rejection of the minute and authority of the quarterly meeting, thus openly violating the order of Society, would necessarily result in the laying down of that meeting. And the cause which he assigned for this anticipated result, was evidently intended to make a wrong impression. The limits to which I am now confined, will not allow me to descend into minute particulars.

It is proper, however, to notice the conclusion, which he says he believes is formed, not to receive any ministers from within the limits of Baltimore yearly meeting. If such a conclusion has been formed within our yearly meeting, I am ignorant of it, nor should I think it proper if it did really exist. Any misunderstanding or cause of uneasiness which may arise between the two yearly meetings, in their collective capacity, must be investigated and settled by themselves in the same capacity. No inferior authority can dissolve the intimate connexion which exists between the two meetings. And I know that the ardent desire prevails here, that this connexion may not be dissolved.

We frequently hear them complain of the charge of denying the divinity of Christ—or of representing Jesus only as a good man. In the late No. of the Berean, p. 71, it is said: "Let it not be said, that because we assert from the joint evidence of the scriptures and reason, Jesus was properly and DISTINCTLY A MAN, we deny the divinity or essential deity of our Redeemer. God is our Redeemer;" and then quotes several texts simi-

lar to the following, "I even I am the Lord, and beside me there is no Saviour." "Nor let it be supposed that any of his followers can be equal to him, for on him the Holy Ghost was poured without measure, for the purpose of his heavenly mission. It may, perhaps, be hereafter consistent with the design of Infinite Wisdom, for ends which cannot now be conceived by any foresight or sagacity, to prepare another glorious body, and on it to pour out again the Spirit without measure, in order to fulfil some still MORE MAGNIFICENT PURPOSES." To this extract I will add another from Vol. ii. p. 259. "The writer, endeavouring to explain away the common and obvious meaning of the words of the apostle, respecting our Lord Jesus Christ, that in him dwelleth all the fulness of the Godhead bodily: that the Spirit was given to him without measure"—and endeavouring to class these expressions with some that were spoken of the believers—says: "The evident meaning, then, of both passages is not an absolute, literal fulness, but a relative one; a fulness as it respects the measure of capacity. Will it be presumed that God, 'whom the heaven of heavens cannot contain,' whose presence fills the universe—abode in his fulness literally in the man Jesus? Can it be supposed that he, of whom it was declared, that he was LIMITED in knowledge, power, and action, possessed ABSOLUTELY the Spirit of God without measure? I believe not." Now I would ask any reasonable man, if these passages do not unequivocally represent Jesus, as only a mere man? And though the extract from the No. of last month, speaks of the Spirit poured on him without measure, yet these expressions are so explained by himself, as to apply to the lowest capacities of rational beings, as well as to him—a fulness as respects the measure of capacity!

But the concluding sentence of the extract of last month, is truly singular. Why, I would ask, was this extraordinary sentence published in the Berean, unless it was to infuse into the minds of his readers, an idea that some man of the present, or future generations, may assume a higher character than that of Jesus Christ? That this idea is suggested no reasonable man can doubt. And why, I repeat it, was this Mahometan idea suggested, but to prepare some deluded minds to believe, that some one now on the stage of action, is to become that other glorious body, or that this character may be assumed by some one who may come after? If the readers of the Berean are prepared to receive this sentiment, we may expect, before long, to find that other "glorious body," and that "more magnificent purpose," more distinctly brought into view.

It was the saying of our blessed Redeemer, "Ye cannot serve God and mammon." There is a deep feeling of the way of purity, a way in which the wisdom of the world hath no part, but is opened by the spirit of truth, and is called "the way of holiness;" a way in which the traveller is employed in watching unto prayer, and the outward gain we get in this journey is considered as a trust committed to us by Him who formed and supports the world, and is the rightful director of the use and application of the product of it.

Woolman.

FOR THE FRIEND.

Remainder of the Narrative relative to the Separation of the Meetings belonging to Purchase Quarterly Meeting.

[See pages 376, 7, and 8.]

Sixth day, 6th month, 13th, was held at York Town, the monthly meeting of Amawalk. In the meeting for worship there was much said by way of ministry, most of it of a character subversive of sound doctrine, and, of course, promotive of that spirit of anarchy and misrule which is the natural result of antichristian preaching. Immediately on the separation of men and women Friends, a person said "we have no clerk, and I would propose that Daniel Miller be appointed to that service." Upon this statement no other comment can be necessary, than that at the monthly meeting immediately preceding, James Brown had been appointed clerk for the term of one year, without a dissenting voice; that he had in his possession the records and papers of the meeting, and that he actually did seat himself at the table about the time it was so confidently and so untruly said, "there was no clerk." It was soon discovered that here, as on the two preceding days, there was a preconcerted determination, by the exercise of violence and the prostration of all order, to prevent the regular clerk from acting. It was alleged that he had disqualified himself by attending a separate meeting, and when he would have made his defence against the unjust attack, he was told that he "would not be heard;" and the person named, who had, by this time, forced himself to the table by *clambering over the back of a bench*, was urged to proceed to the business. So lost were these deluded and violent people to all sense of propriety, that the Friend who had been appointed assistant clerk, and who, it had been distinctly understood, should officiate as clerk in the absence of James Brown, and against whom no charge of having attended separate meetings, &c. could be preferred, was not even requested to take his proper station. A valuable Friend of the meeting, upon whom the weight of its concerns had long rested, now attempted to urge the long-established usage of Friends, and the direction of the discipline in such cases against the turbulence and clamour of the excited actors in this scene, but was told that "they did not wish to hear him;" that "he had no right to speak," &c. The storm of indecency and passion had now arrived at an awful height, when a Friend remarked, "we have heard a great deal of preaching this morning; nearly all of it has been from persons with whom those who are acting in this disorderly manner are associated, and with whom they profess to believe. Much has been said about humility—the excellency of it, and the necessity of a docile child-like state. Is this the humility alluded to? Are these the fruits of such preaching?" Although the Friend was not interrupted while making the statement, it was evident that even such an appeal produced very little effect, as the clamour immediately commenced again. Friends were now fully convinced that there was no alternative for them but to quit this sad scene of confusion. Such a proposition was made, and after a definite statement, tracing the effects to their legitimate cause, the promulgation of unsound and antichristian opinions; that, from the necessity of the case, the monthly meeting of Amawalk was about to seek a place of quiet; and in so doing no rights were compromised, no claims were yielded; they quietly withdrew into the yard. Information of this step was communicated to the women Friends, who it was found had suffered much abuse, perhaps even more than the men had done; they also left the house as soon as they could with propriety, hearing, even as they were withdrawing, the most vindictive language directed against them. After an interesting pause in the yard, attended with mingled sensations of sorrow and of joy, it was concluded to retire to the premises of a Friend in the neighbourhood, at a distance of more than half a mile. The company was soon seated on temporary seats in the barn: a solemn feeling ensued, affording the cheering and renewed evidence that the worship of the Supreme is not confined to time or place. And to some the recollection was peculiarly affecting that it was in a stable that

the babe of Bethlehem was laid: it was an heart-tendering uniting season, in which solemn supplication, thanksgiving, and praise, were offered to the Lord. When the opportunity closed, the women Friends proceeded to an apartment in the dwelling-house, which had been kindly offered, and prepared for their reception, where they held their monthly meeting with peace and comfort. The men's meeting was conducted with brotherly harmony and feeling. Several important subjects, arising from the peculiar state of things, were considered and resulted with becoming solemnity and religious weight. It was concluded to break off all Society connexion with the Hicksites, and Friends were authorized to hold their respective meetings for worship separate from them, in such suitable places as could be procured. A feeling concern prevailed that Friends in their several little assemblies should seek for renewed ability, humbly to prostrate themselves before the Lord, to worship him in spirit and in truth, as the only way to ensure the divine blessing, and by which our meetings can be held "in the authority of Truth, which is the power of God." Friends separated under a grateful sense of divine kindness, having concluded to hold their next monthly meeting in their meeting-house at Croton; that being the only one they would probably be permitted to occupy.

Since the preceding was written, the monthly meeting of Friends of Purchase has again been held. A summary statement of the circumstances attending it will furnish another melancholy proof of the nature of that spirit by which the Hicksites are governed, and of their disposition towards Friends. It will be recollected that the monthly meeting had adjourned to meet at Mamaroneck at the usual time in seventh month. Previous to this time, the preparative meeting of that place had been held in the meeting-house yard under the trees; the seceders holding their meeting at the same time in the house, of whom a demand was made by Friends of the use of the house for the monthly meeting. The persons who were deputed to make the demand were told, however, by those in the house, that they knew of no other monthly meeting than the one which was to be held at Purchase the next week, (the separatists' meeting.)

On third day afternoon, the 7th of seventh month, the ministers and elders belonging to the monthly meeting who retain their attachment to our ancient principles, assembled at the meeting-house, it being the regular time for holding their select preparative meeting. The doors, however, were locked, and the house so fastened that Friends could not get in. A demand for entrance was now made of the persons who had been appointed to have the care of the house, but was not complied with. There being no alternative, the ministers and elders retired to the stable, where a few temporary seats were made, and the meeting was held with satisfaction. On the 8th, Friends assembled to transact the business of the monthly meeting, and finding the house securely fastened against them, they proceeded to the school-house mentioned before in this narrative, where the men and women sat down, and were favoured with the enjoyment of a precious heart-tendering opportunity together, at the close of which the men proceeded to the meeting-house ground, and being accommodated with seats, some made of loose boards, and some taken from the carriages, they were quite content to sit down in the stable, which had been occupied the day before, where the monthly meeting was held with great peace and harmony and without a murmur, it being felt to be enough that the "disciple be as his Master, and the servant as his Lord."

The quarterly meeting of Purchase, West Chester county, state of New York, composed of the three monthly meetings of Purchase, Shapagua, and Amawalk, mentioned in the preceding account, commenced its sitting for the ministers and elders on third day afternoon, the 29th of seventh month, 1828. The separation in the monthly meetings not affecting the superior meeting, the members assembled as usual, Friends and Hicksites together. Early in the meet-

* The whole number of ministers and elders belonging to the monthly meeting is eighteen; thirteen of these are Friends, and five of them are Hicksites.

ing, and immediately after a weighty and interesting communication, a very unseasonable proposal was made to proceed to the business, accompanied with a statement that the meeting was destitute of a clerk, as the person who had served in that capacity had disqualified himself, by going off with many others present at the time of the yearly meeting in a very disorderly manner, with considerable more in the same strain, in which much excitement was shown; at the same time adding, he wished Samuel Barnes to go to the table and act as clerk, thus improperly intruding on the solemnity of the meeting. As soon, however, as he had ceased to speak, a desire was expressed that Friends would not hasten, but keep quiet, when the same person immediately rose again, saying, with great warmth, there would be nothing gained by our continuing to sit together, and urging Samuel Barnes to proceed to the table, which he actually did, though it was objected to by a number of Friends. Their disorderly conduct was clearly stated, and decidedly opposed, as being altogether inconsistent with the usage of Friends, and that it could not be submitted to. It was justified, however, by the man who had made the move; he also reflected in a very unhandsome and improper manner on some Friends personally. Here, it will be proper to state, that the members of the meeting present consisted of thirty-two persons; nine of these (three men, and six women) were Hicksites, of course there were twenty-three Friends present, and five valuable members were prevented attending by sickness. This statement is made to show the great inconsistency of these deluded people with even their own profession. That the majority ought to govern is their motto, and yet when it does not suit their schemes to suffer it to be so, they pursue a course entirely at variance with their profession. In this instance the Hicksites were a small minority, and some of them aged and infirm, and yet their determination and violence of manner have rarely been surpassed. The person who had been brought to the table in this disorderly manner, regardless of the concern and expostulation of Friends against it, now began to act, when it was believed to be right to request the regular clerk of the meeting (who had been unanimously appointed to that service for one year at the meeting immediately preceding, when the person now treating him in this rude manner spoke in his favour very fully) to take his seat at the table; he was, however, prevented from doing so by the same active individual, who, immediately on the request for him to take his proper place, occupied the seat himself, for the purpose of keeping the clerk away. He went, however, to another table not used on such occasions, but did not enter on the business, it being thought improper to participate in such a scene of disorder.

About this time a proposition was made to consider which was the best course to be pursued under existing circumstances; whether to sit quietly, and let those people go on in their own disorderly way, taking no part with them, or to retire to another part of the house, in order to transact the business in quiet. The latter course being concluded on, the men Friends rose and went into the part of the house where the women were sitting, it being reasonable to suppose that the six females mentioned before, and the few visitors who were with them, would have willingly removed to the place vacated for them, when the shutters might have been closed, and the persons on either side of them left at liberty to proceed in a manner the most agreeable to them, without interference. Will it be believed, however, that these said women positively refused to do so? Strange as it may seem, it is, nevertheless, a fact; three of them declaring in the most obstinate manner, that they would not move; one of them, an aged and infirm person, adding, unless I am carried. Endeavours were used, however, to close the shutters, but these women, aided by one man, opposed it, holding the shutters down, and persisting in their declarations that they should not be raised, telling Friends they might go out, &c. Here was a scene of disorder rarely seen before in a meeting of the Society of Friends. Some endeavours were used by a person of their own party, a visitor, (who manifested that he really was ashamed of such conduct,) to induce them to suffer the partition to be closed, but even his en-

treaties were fruitless. After continuing for some time in this very trying situation, as Friends could not oppose violence to violence, it was concluded to be best to leave the meeting-house, and seek some place of quiet, where the business of the meeting could be suitably attended to, free from the intrusion of the spirit whose nature and design had been so fully manifested. All the members of the meeting present who are attached to the doctrines and bound to the order of the Society, together with the Friends of this character who were visitors, amounting to thirty-five persons, accordingly withdrew, leaving in the house sixteen persons, including the Hicksite visitors. Friends proceeded to an uninhabited dwelling-house in the neighbourhood, where they sat down together, and though deeply affected under a sense of the cause which has produced so distressing a state of things, they were also comforted in the fresh evidence of heavenly goodness, by which they were united together in the unity of the Spirit and bond of peace, and enabled to transact the business of the meeting with quiet and satisfaction.

On 4th day, the 29th of 7th month, the quarterly meeting of Purchase was held. It was fully attended by the members, and there were also present a considerable number of visitors, both Friends and Hicksites. The early sitting of the meeting was quiet, and favoured with several gospel communications, which it might have been hoped would produce serious impressions; it was evident, however, that such impressions were not made on the minds of all, for an unreasonable move to proceed to the business was made by the same person, who was so active in the meeting of ministers and elders the day before, almost as soon as a Friend had finished an interesting and solemn address. Unseasonable as it was, the shutters were accordingly closed, and the same man immediately stated that it was necessary to appoint a clerk, as the meeting was destitute of one. Here it will be proper to state, in order that a correct view may be had, that at the last quarterly meeting near the close of its sitting, a committee was appointed to consider the subject, and report a suitable person for clerk to the present meeting; the Friend who had served the meeting with much acceptance for more than twelve years, having requested to be released. Such however is the haste and impetuosity of the spirit, against which the regular order of the Society forms no barrier, that every thing must yield to its will. This violation of order was promptly noticed, and the Friend who had served us so long, and so faithfully, who had not yet been released, and in whose case the committee had not reported, was requested to open and organize the meeting, by calling the representatives, (for the meeting had not been opened, neither was it known that the representatives were in attendance.) It was said, however, that the clerk should not proceed with the business. It may be observed, that the Hicksites make free use of the term "separatists," and are quite disposed to represent Friends as such; at this time, occasion was taken to show what constitutes a separatist; "That it does not consist in Friends leaving their meeting-houses, in order to obtain peace and quiet, but that they are the separatists, whether few or many, who have departed from the principles and doctrines of the Society, and are prostrating its order."

Samuel Barnes was proposed by a part of the committee that had been appointed, to serve as clerk; it was objected to by the Friends on that appointment, as the meeting had not yet been regularly opened, and of course the committee could not be called on for their report. This person did, however, actually take possession of the table, and enter his own name as clerk. By this time the reader will have become familiar with the name of Samuel Barnes; having been brought forward by the Hicksites as their clerk so frequently. The violence and determination of these people to carry their points by prostrating all order, imposed on Friends the necessity of retiring from the scene, and after a clear and full statement was made of the cause which had produced such sorrowful results; tracing this disorganizing conduct to unsound principles, and the spread of antichristian opinions, that in order to avoid a participation in them, Friends were under the necessity of seeking a place of quietude; that in so doing no rights were

compromised, no privileges relinquished; that it was the legitimate quarterly meeting of Friends of Purchase, that thus made a stand, and bore its testimony against innovation and corrupt principles. Friends left the meeting-house in a quiet and becoming manner. In the yard they were for some time exposed to the heat of the sun, before it could be determined where they would go, to attend to the concerns of the quarterly meeting. The suspense was occasioned by the following cause. Previously to the sitting of the quarterly meeting, such a result as was now experienced had been anticipated, and in order to be provided for it, an unoccupied dwelling house in the neighbourhood had been engaged for the purpose. This place was readily obtained from a person, who had an undoubted right to give possession of it. Possession had been given to the persons who applied, they had the key, and had supplied the house with seats in case it would be wanted; another person who had an equal right to dispose of the house, at the very time that it was wanted, objected to its being used by Friends for a meeting place, saying he was not willing "that the dwelling of his ancestors should be devoted to so unhallowed a purpose." In this state of things, though Friends had possession of the house, and had it prepared for the purpose, they were not easy to occupy it; and there being no choice left, the meeting retired to the shade of a large spreading tree in the yard; the seats that had been prepared were removed as soon as it could be done, and, together with such as were taken from the carriages, accommodated the company tolerably well. There was however no disposition to murmur. Friends had taken this important step from a sense of religious duty, and were thankful to be accounted worthy to suffer for the name of Christ! After a solemn and impressive pause under the friendly shade, the meeting proceeded to its business, (having the clerk and records); much unanimity and Christian condescension were manifested during the progress of the business, and several subjects of vital importance connected with the present afflicted state of Friends were discussed and resulted. Soon after the meeting was organized in the yard, a deputation was sent to the women's meeting to inform them of the steps the men had taken, and to render them such assistance as they could; their meeting was found to be in a state of great trial; the same high handed and unchristian measures were adopted, and pursued, as had been the case in the men's meeting; and executed in a manner not less allied to rantism. The clerk had been prevented from taking her seat at the table, another person having been placed there, in the most disorderly manner, immediately on the shutters being closed, who had made some attempts to proceed with the business. The sound part of their meeting were however firm in the cause of truth and good order, and after a time of patient labour, and Christian opposition to these turbulent measures of the Hicksites, they, too, left the meeting-house, and were conducted to a school house in the vicinity, where they held the quarterly meeting with much satisfaction, rejoicing that they were thus relieved from the spirit of anarchy and confusion which so sorrowfully prevails.

When the other business of the meeting was finished, it became a subject of consideration where to hold the next quarterly meeting, as Friends were now deprived of the use of their meeting-house, and as it was considered to be a subject of much interest and weight, and involving principle; Friends were not easy to leave the place selected by the yearly meeting, for the quarterly meeting of Purchase to be held. It was therefore agreed to request the monthly meeting of Purchase to use such means as were in its power, in order to accommodate the quarterly meeting, as near to its own meeting-house as practicable; and after a solemn pause, in which the uniting power of truth was felt and gratefully acknowledged, the meeting adjourned to the usual time, without place! On 5th day the 30th, a public meeting for worship was held in and about the school house, mentioned before. It was attended by many serious persons of other professions, and was a season of renewed favour.

In conclusion, it may be said, and probably will afford satisfaction to those who are interested in the

afflicted state of the Society, that notwithstanding the deep trials which have been endured by the friends of order and sound principles, as described in the preceding narrative; and although many of the members have connected themselves with the separatists, who have taken possession of all the meeting-houses within the limits of the quarterly meeting, except one, (where their number was too small to attempt it,) the monthly meetings respectively have been supported, and regularly held at the usual time in each month, with satisfaction, peace and quiet, the diminution of numbers not having impaired their weight, nor the prevalence of religious exercise. The meetings for worship, with one exception, have also been sustained, and though in most places the accommodations are poor, yet much relief has been experienced by the separation.

FOR THE FRIEND.

OHIO YEARLY MEETING.

We have read, with much interest, an account of the opening of Ohio yearly meeting, signed by Halliday Jackson; and it gives us much satisfaction to be able to say, that although it is drawn up for the purpose of contradicting the statement which we published in our 49th number, it confirms and establishes it in every important particular. H. J. commences his account by heavy charges against the writers in "The Friend," as "deeply skilled in the art of misrepresentation and falsehood, and *superlatively* possessed of the weapons of slander and defamation;" possessing "faculties for inventing misrepresentation and slander, truly great;" being "convicted of falsehood," and other equally opprobrious and angry accusations, while in the midst of these modest epithets, he says he "hopes to be preserved from returning railing for railing."

We pass by the calumnious charges of H. J., being assured that they will prove entirely harmless; and at the same time assure him that we know full well what we do and say; and that it is because *we do know*, that we are enabled to make the accurate statements respecting the conduct of his party, which have called forth so much vindictive declamation from his pen.

As H. J. wrote his account, for the purpose of refuting the statement which we made, it was to be expected that he would flatly contradict every thing, which tended to expose the outrages of his own party, and we were therefore quite prepared to see a total denial of the whole affair; and an assertion that the scene was one of perfect calmness and good feeling on the part of the Hicksites, the only acts of imprudence or violence being committed by "an insignificant minority of Friends." But after reading his essay several times over, and with considerable care, we have not been able to perceive that he absolutely denies a single important fact, which our narrative contains. True, he says, that "in the very threshold of our account we are convicted of falsehood," because we placed the name of Priscilla Cadwallader among the separatists, who convened at Mount Pleasant, to attend the yearly meeting; and this is the most he can say, respecting the whole narrative; which, by the by, we had ourselves corrected before his statement was published. Now it is perfectly immaterial, as regards the disgraceful conduct

of the followers of Elias Hicks, whether P. C. was at Mount Pleasant or not. The facts which relate to *their outrages*, are not in the smallest degree affected by her presence or absence: we could scarcely ask a stronger confirmation of the truth of them, coming from the source it does, than the testimony of H. Jackson.

Wholesale charges of "misrepresentation, falsehood, defamation, slander, &c. pass for nothing, where matters of *fact* are at issue. If Halliday Jackson really knew that our relation was incorrect, it was easy for him to point out the particulars; to explain the several disgraceful scenes in which his party are said to have been engaged, and to show their innocence, for instance, as regards the rush of the first company into the meeting-house, and their breaking open the door; the loud cries of "Forward, forward; move on, move on," &c.; the frantic act of the Hicksite, who precipitated himself headlong upon Friends; the wild speech of another who mounted the stove, and declared they were determined to restore the God of love to the galleries; the huzzaing of the party, when their desperate struggles had brought them into the gallery; the furious attack on the clerk by which he was so seriously injured; with many others which he silently passes over; conscious that while contradiction was useless, an attempt at explanation would only involve his partisans in deeper guilt.

H. J. sets out with asserting that he intends "to give a *simple and plain statement of matters of fact that came under his notice* during the yearly meeting;" but instead of doing this, he occupies about two columns in detailing some *hearsay reports*, which he received from one of his party, respecting Stillwater quarter; in relation to another matter, he says, "what they had been legislating upon *I cannot tell*, only I was informed, &c.;" and another circumstance did not occur, "*to his knowledge*." As relates to the *preconcerted* attack on the house, he admits that "a considerable number" of the party convened "at a school house in the village," to *consult what was to be done*," but "*knows of no other conclusion that was formed*," but "to go to the house at the usual time, and endeavour peaceably to enter, and take their seats, and there *wait for divine counsel how to proceed*;" (are we to understand from this, that their disgraceful assault on Friends, and the various disorderly acts which he fully admits, were in the "divine counsel?" this is indeed "putting darkness for light!") and then winds up the account by saying, that "*at least, no knowledge of any such plan [as is hinted at in 'The Friend'] being there formed, was possessed by me.*"

Another part of his account rests on his having "been credibly informed;" in some instances, he "believes" certain things occurred; other assertions are hazarded on the more vague expression, "it is believed." In relation to some of the scandalous conduct of the party, in their endeavours to force their clerk to the table, he says, "the people standing on the benches *prevented me from seeing what passed* at this juncture: but I was afterwards informed, &c." So much for the "simple

and plain statement of matters of fact, that came under his notice!" From the tenor of his narrative, it would seem, that "the people standing on the benches," and he "being down on the floor of the house," as he says, "prevented him from seeing what passed" during the greater part of the meeting; and probably to this cause, and his taking so much on the information of *others*, on his own "*belief*," and the "*belief*" of *others*, are to be attributed the errors into which he has fallen. H. J. admits in the course of his narrative, that Elias Hicks was furnished by Friends of Mount Pleasant, with the minute of Jericho and Westbury monthly meeting, expressive of their dissatisfaction with his travelling as a minister, and requiring him to return home; that these Friends gave him and others in the company to understand, that they could not be admitted into the select meeting; that they (the separatists) did go notwithstanding, and attempted to enter the meeting, but being refused admission held their meeting beside the yard; and that "their number was *small*;" that they met on 7th day afternoon previously to the yearly meeting, to consult what should be done on 2d day morning, that he and others of his party were regularly served with legal notices, warning them not to trespass on the property of Friends, (he having been disowned,) that notwithstanding this notice, he "repaired to the meeting as though nothing had crossed his path;" that "the day was wet and the people kept *rushing* into the meeting-house," that "considerable noise and loud talking occurred about one of the doors, occasioned, as he *believes*, by the committee endeavouring to prevent some from entering," and that "it is believed many got into the house, who had *no claim to a right* among Friends." That A. Peisley and E. Dawson "endeavoured to get through the crowd *as well as they could*;" that Israel French proposed the appointment of some person as clerk instead of Jonathan Taylor, the Friend regularly under appointment for that service, who was then in his place; that D. Hilles was named, and called upon to go to the table; that the regular clerk proceeded during this time to open the meeting and call the representatives, who generally answered. That "D. Hilles, who was in a remote corner of the house, was again urged to come forward to the table; but having, through the assistance of some young men, *perhaps more rash than prudent*," "proceeded through the crowd as far as the stove," "made a minute at the stove opening their Y. M."—that soon after, "*further efforts* to get David Hilles to the clerk's table were made"—that "in the commotion that prevailed about the table and galleries, a board was split, which made a considerable noise, and near the same time, a temporary bench was broken in another part of the house, which raised a general alarm, and some persons crying out the galleries were coming down, it is *no marvel* that a *truly awful* alarm was the consequence; the people rushed out in great numbers at the doors and windows, by which some of the latter were broken:" that the alarm was soon discovered to be *groundless*, and he *believed* then, and *believes still*, "it was accidental"—"that the door be-

hind the clerk's table, which had been barred, was opened, *by whom he knows not*;" and that "some, from the preachers' gallery, *rushed* through a doorway in the partition, into the women's apartment;" that "David Hilles yet remaining near the stove, some of the rash young men, *determined to take him to the table* AT ALL HAZARDS, and at length he was FORCED UP into the gallery near the table;" that "the table being yet in possession of the orthodox members," "*another attempt* was made to place it before David Hilles;" in which they "*literally pulled it to pieces*;" that after this feat was accomplished, "a little pause now took place, and David Hilles was requested to proceed with the business of their meeting, which he did, by reading the opening minute *again*"—that Benjamin W. Ladd made a proposition for the yearly meeting of Friends to adjourn to ten o'clock next day, and "to ascertain *the mind of the meeting*, had the names of the persons who had answered as [Friends'] representatives called over, who were desired to express, one by one, whether they were consenting to it. They *generally answered in the affirmative*, and several did not answer at all, and *one or two*, he *thinks*, objected to it"—That "this *conclusion* was communicated to the women's meeting," that he [H. Jackson] about this time, mounted on a bench, and made his proposition for an accommodation; and that B. W. Ladd replied that he was an intruder. Whether Friends *withdrew* from the house or not he does not say, perhaps "the people standing on the benches prevented him from seeing what passed at this juncture."

Our readers will readily perceive, from the above extract of the principal facts detailed by Halliday Jackson, that he fully corroborates the general features of the account contained in The Friend, No. 49. In truth, they are so similar, that our readers might almost imagine we had been quoting from the pages of The Friend, instead of a paper drawn up by one of the followers of Elias Hicks, who was a party to the riotous proceedings. He evinces, throughout the whole of his narrative, a consciousness that the conduct of his party was grossly reprehensible, and even styles the proceedings "the sorrowful conflict," "the contest," "the scuffle," "the tumult;" and in his speech, describes them as "unparalleled scenes of disorder." He seems fully aware also that such outrages must necessarily bring upon his party a great share of odium and reproach; and, anxious to relieve them of a portion of it, endeavours to represent Friends as being equally active in the struggle; though, with two immaterial exceptions of very *doubtful* authority, he fails to show in what way they were engaged, except in firmly keeping their seats and stations, and refusing to leave them, until dragged or pushed away by actual force. There are two important facts stated by H. J., which fully settle our minds in the persuasion, that the attack made on the yearly meeting was *preconcerted*. He states expressly that "a considerable number [of them] convened at a school house in the village, that afternoon, [7th day] to *consult what was best to be done*, &c.;" and though he represents that "it

finally resulted in a conclusion that it would be right" to go to the house, and "there wait for divine counsel how to proceed," it is but too apparent that it was determined beforehand what that "divine counsel" should be. This was neither more nor less, than to get the control of the house into their own hands, and to place their own clerk at the table; which would be done "peaceably," of course, provided *three-fourths* of the meeting would quietly permit the remaining *one-fourth*, (many of whom were disowned,) to do as they pleased: but "at all hazards," to use a phrase of H. J.'s, they were "determined" to carry their measures; and, after thus "despising order and trampling the discipline under foot," as says their epistle, "even claim the authority of the Holy Spirit for the unbridled indulgence of their own delusions," by coolly telling us, that they went to meeting "to wait for Divine counsel how to proceed:" a more impious mockery, or flagrant instance of hypocrisy, could scarcely be imagined.

He tells, moreover, "that Elias Hicks was not at the meeting on this day, [second day,] being engaged in writing to his friends at home, and especially in replying to some novel communications he had lately received from Long Island." To this fact we would especially call the attention of our readers. It is certainly most extraordinary, that a man who had left his home, and travelled more than four hundred miles, under the profession of religious concern to attend this meeting; who had attempted to attend the select meeting on seventh day, and did attend the two meetings for worship on first day, all showing his intention to be present at the yearly meeting, should *stay away* from it on second day, to "write to his friends at home." This is too improbable—too unlike the man—to admit of believing for a single moment that his "being engaged in writing" was the cause of his absence. No. It is strong, and to our minds conclusive evidence that the plot had been laid—that his party had determined to use violence to accomplish their sinister purposes, and in order to secure him from the odium which they knew must result from their outrageous demeanour, had advised him to keep out of the way. The mail closes at Mount Pleasant for the east on first and sixth days; and between second and sixth day there would have been ample time, we should suppose, to "write to his friends at home," especially as but one sitting was held in a day. It seems rather surprising, too, that he should have selected second day morning for this particular purpose. At 9 o'clock on third day morning Elias was again at the head of his party, occupying the house which they had wrested from Friends, and associated with the actors and abettors in the riot, in holding their meeting. The excuse they have invented for his absence will not answer the purpose, and H. J. seems to be aware of this; for he tries to cover it up, and divert the attention of his readers from it, by lugging in another person, and asking "How comes it to pass, that they do not complain also of Jonathan Evans' absence from that meeting?" We answer, for a very good reason; J. E. did not stay away from the yearly meeting to "write letters to

his friends at home," but was prevented from attending by a severe *attack of illness*, which confined him to the house, from seventh day evening to fourth day morning.

H. J. very meekly expresses a "hope that he may be preserved from returning railing for railing," "feeling it a duty devolved upon him" "to give a simple and plain statement of the matters of fact that came under his notice during the yearly meeting;" and yet, only a few pages after, he leaves this matter-of-fact business, to detail some flying rumours, with a view of injuring the character of Friends; telling us that, although he could not see it himself, "he was afterwards informed that an orthodox member had struck another Friend, and that an orthodox elder of Short Creek had violently seized a young man, jerked him down, and tore his clothes," &c. Yet even while relating these stories of what neither himself nor any one else saw, it is evident he does not believe them, for he follows it up with saying, "It is easy, however, to discern, that both parties were using too much violence." Showing, in the clearest manner, that those unfounded reports are foisted in, merely to give some colour of probability to the equally groundless charge, that Friends were as culpable as his own party.

One circumstance which he has described, even if his own account of it be true, betrays a bitterness of spirit which does him no credit. On the same heresay authority he says that a Friend, whom he takes care to designate so that he shall not be mistaken, though he does not mention the name, "having, I suppose, been electrified by the general excitement that prevailed [at Stillwater,] laid violent hands on a Friend, and pulled him towards the door, and called for help to take him out," but desisted, "and afterwards apologized for his rash conduct." Now, admitting it were true that the "aged Friend" had acted improperly, and subsequently made an apology for his conduct, it is certainly most ungenerous and unchristian in H. J. thus to drag him before the public, and endeavour to represent the circumstance to his injury. How contrary to the benign spirit of the blessed Redeemer, who commanded his followers that if a brother trespassed even "seventy times seven," and "turned again, saying, I repent," they should pass it by! But we are fully prepared to say, from a relation of the facts given by the "aged Friend" himself, and several other credible witnesses who were present at the time alluded to, that the whole story is a most malicious fabrication, invented to destroy the reputation of an ancient and worthy man. There are several versions of this slander, beside that which Halliday has given. One was, that the "aged Friend" actually attempted to choke the man. We really marvel that H. J., in his brotherly kindness, did not light on this statement, though perhaps he would have us to understand something of the kind, by his phrase of "laying violent hands." The fact is simply this. The "aged Friend" perceived that an individual, whose family he knew and respected, was about to unite with those riotous persons at Stillwater, in their outrageous conduct. Anxious that he should be preserved from so disreputable an association, he earn-

estly besought him not to identify himself with the party to his own disgrace, and that of his family; and while expostulating with him on the subject, laid his hand on his arm, as is the practice with many persons. This act of Christian friendship has been variously distorted and misrepresented to his injury, and from it has been raised the calumny to which Halliday Jackson is now giving currency in his essay.

It is worthy of observation, that Halliday Jackson says, their representatives "had reports from all the divided quarters, and the genuine one from Redstone quarterly meeting;" from this it would seem that *all their reports*, except that from Redstone, were *spurious*.

His memory seems to be very defective in some particulars, especially where he gives us an account of his own speech. Whether his modesty embarrasses him in speaking of himself, so as to confuse his recollection, we must leave our readers to judge. His statement of what passed between him and B. W. Ladd and Wm. Evans is very incorrect. It had been proposed that the yearly meeting should adjourn, when H. J. rose, and, after some preliminary remarks, asserted that "a separation had been proposed, and, as Friends seemed very tenacious of the house, he thought they might accommodate each other, by one party meeting in the morning and the other in the afternoon." These are nearly his precise words. It was well known to Friends there, that H. J. had been regularly disowned, and of course had not a right to sit in the meetings of discipline of Friends, and he had been regularly served with a notice that morning, warning him not to intrude in the meeting, which he acknowledges; B. W. Ladd therefore rose, and observed that "H. Jackson was an intruder, and he hoped no reply would be made to him." Wm. B. Irish followed, and said "he hoped that if B. W. Ladd spoke again, he would be taken out of the house." Wm. Evans then observed, that "H. Jackson's statement was not true in itself—he had asserted that a separation had been proposed, when no such proposition had been made—that the proposition was, for the yearly meeting to adjourn." The remarks of W. Evans were *exclusively applied* to the attempt made by H. Jackson to produce the impression that Friends had proposed a separation, not one word being said by him in objection to H. J.'s proposal about the house. Yet in his statement he has contrived to misrepresent the matter so as to make W. Evans the first person to reply to him, and to object to his proposal. This is accompanied with some false and calumnious reflections on Friends of Philadelphia respecting interments, &c. We would ask, what has the interment of the dead in Philadelphia to do with the riot of Elias Hicks' followers at Mount Pleasant? It manifests a strange obliquity of mind and bitterness of feeling thus to leave his "simple and plain statement of matters of fact that came under his own notice," to scandalize the peaceable citizens of Philadelphia. This cannot, it is true, be called "returning railing for railing," from which he "hoped to be preserved"—but it is unprovoked railing.

With regard to the relative numbers of each

party, H. J. is greatly puzzled; his difficulty in solving the problem is easily explained; it is because he knows that Friends had a majority, and therefore he "cannot form a correct judgment." Had there only been "a majority of Hicksites," his arithmetic would soon have expelled all his doubts and difficulties, and the "five sixths," "nine tenths," or "ninety-nine hundredths," would have been paraded before us with all "the pomp and circumstance" of triumphant exultation. He is "well assured," however, that Friends "have rated their numbers much too high," and tells us that "the general opinion" of his party, "he believes, was, that the men were *about* equally divided, and the women he did not hear estimated, *only* that somewhat the larger number" went to Short Creek meeting-house. It is evident, however, that H. J. "cannot," as he says, "form a correct judgment;" or, rather, he is not willing to state the plain and undeniable fact, that he and his party were greatly in the minority, although they had been actively engaged, previous to the yearly meeting, in mustering every man that could be got to attend. After blundering through this perplexing subject, he proceeds to tell us something he does know. "I know, however, that after the separation, the meeting of Friends (Hicksites) was large, and many valuable and active members in Society remaining, the assembly gathered into the quiet; and although there had been a *mighty troubling* of the waters, a great calm was experienced, and the meeting proceeded with order and decorum in the transaction of its business."

In reference to the excited and agitated feelings which Halliday Jackson and those who acted with him had so recently experienced, the metaphor of the "troubling of the waters" seems not inaptly introduced, and to be of an analogous signification to the following sentences, wherein the same figure is used:—"like the troubled sea when it cannot rest, whose waters cast up mire and dirt"—"raging waves of the sea, foaming out their own shame." As to the calm which ensued, it may well be credited, as the natural result of that exhaustion and debility which always follow violent muscular and mental action.

Halliday Jackson, in noticing the application of friends for the interposition of the civil authority, falls into the usual strain of the new sect, in respect to the disingenuous manner in which they treat the subject of going to law. In the case in question, Friends of Ohio would have been short in duty to themselves, and to the government from which they derive protection, had they done less than they did; and we dissent entirely from the position, that the course pursued was contrary either to discipline or apostolic advice—for both these refer to differences between brethren in religious fellowship, professors of the same faith, and bound by the same obligations. But Halliday Jackson and his party have departed from the faith and discipline of the Society—have broken the bond of brotherhood—have severed the ties of church fellowship—in fine, have rejected and set at naught the terms of the compact, and thus have placed themselves in a condition, in

which the benign rule to which they affect to appeal, not only does not apply, but is rendered impracticable. G.

THE FRIEND.

TENTH MONTH, 11, 1828.

To adapt the language of a celebrated essayist to our own case, the conductors of "The Friend" "having now rounded one revolving year, may consider themselves as acquaintances of some standing with their readers, and may venture to offer to them their respects, with the freedom of intimacy and the cordiality of friendship." The recurrence of seasons which mark these annual revolutions, has always been considered as a fit occasion for retrospection and self-examination; and we have been induced to enter into the profitable exercise. We entered upon the duties which appertain to the editorial function with diffidence, and a full apprehension of the weight of responsibility which is implied, and the difficulties which were to be encountered; difficulties exalted in magnitude when viewed in connexion with inexperience and want of practice. But conscious of integrity of purpose, and sanguine in the belief, that the plan, if properly conducted, would be productive of extensive usefulness, we set out with the determination, that, whatever might be our deficiencies in respect to other qualifications, we would leave no reason for just complaint on the score of honest zeal and persevering industry. We should not, however, have embarked in the enterprise, had we not been sustained in the assurance of being ably supported by a competent list of literary friends. In this assurance we have not been disappointed, and with pleasure we embrace the present occasion, to offer our most grateful acknowledgments, for the liberal aid which has been thence derived. It is likewise obligatory upon us to tender our hearty thanks to subscribers generally, for the prompt and almost unsolicited patronage which they had given to the undertaking, so that, without boasting, it is in our power to exhibit a subscription roll, which, in point of individual respectability, can seldom be surpassed, and which, in respect to numbers, is steadily increasing.

How far we have realized the expectations of our patrons, it is for them to say; but on a review of our career, we perceive little reason for regret, and so far as conclusions may be drawn from many intimations received from various quarters, a very general approbation may be inferred.

From the peculiar and almost unexampled state of things in our religious Society, our task in conducting one department of the paper, has been arduous, requiring the exercise of the greatest circumspection. We can, however, with the utmost sincerity aver, that we have constantly endeavoured to move in the difficult path, with a firm and resolute, but cautious step; and in reference to the numerous statements which we have believed ourselves called upon to exhibit, fidelity, and the strictest regard to the truth of facts, have un-

deviatingly been our aim. In a few, very few instances, slight inaccuracies have occurred, but these have always been promptly rectified as soon as discovered. With this exception, we can without any reserve re-assert our conviction, that all the statements we have made, are not only true, but that their truth can be fully substantiated upon testimony of the most respectable and unexceptionable description.

It remains to inform our subscribers, that the present number completes the first volume, and that we shall enter upon the second year with fresh alacrity from the encouragement of the past. The journal will be under the direction of the same conductors, under the same plan of supervision, and the Editor has satisfactory assurance of being amply supported by the same band of literary coadjutors, with the additional advantage of an accession to the number.

The subscription being to be paid in advance, of course is now due. Our subscribers therefore in the city, and also in the country not very remotely situated, will please forward the amount as usual, to John Richardson. With respect to those at a greater distance, it is proper to state, that we have appointed agents, authorized to receive subscriptions, in different convenient situations, a list of whom we intend to insert in our next number.

We have been much delighted with several recent symptoms of our literary corps being strengthened, and afresh stimulated.

No. 2 of "Reminiscences of a voyage to India" is received, and a place assigned for it in our next. The interesting historical sketch, headed "The Assassin or Ismaelians of Persia," has also come to hand, and will have an early insertion.

In the beautiful piece over the signature Y, on our 2d page of to-day, we at once recognised one who has before contributed to enrich our columns. We venture to hold it up to view as a chaste, finished production, glowing with the fervour of true poetical conception;—a short flight, but indicating strength of wing, adequate to attempts bolder, and more excursive. We would be glad to be upon a more familiar footing with the author, but if it please him best to remain incog., and provided he continue to favour us with his musings, we shall of course have no right to complain.

We have on file a number of articles, both prose and verse, which have been crowded out from time to time, by the press of other matter. One of the latter, "Youth's Fond Hope," appears to-day, and will doubtless have its admirers.

One of the great arts of escaping superfluous uneasiness, is to free our minds from the habit of comparing our condition with that of others on whom the blessings of life are more bountifully bestowed, or with imaginary states of delight and security, perhaps unattainable by mortals. Few are placed in a situation so gloomy and distressful, as not to see every day beings yet more forlorn and miserable, from whom they may learn to rejoice in their own lot.—Johnson.

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